

ABBREVIATIONS

- ' Act=—ing (I am writing)
 - Fact=(I write)
 ° State=have (it is 'written)
 - Fact-State
 Active Voice: invigorate
 Middle Voice: be invigorated
 Passive Voice: be invigorated
 ≡ Plural (=you, etc., only when needed)
 ≡ Association (Metonymy)
 c Condensation (Anthropopatheia)
 f Figurative (Implication)
 i Impersonation (Personification)
 m Metaphor (this is that)
 n Near Association (Synecdoche)
 p Parable (a likeness in action)
 v Vision (seeing the invisible)
 be, bcome=come to be, become
 —est (superlative) —er (comparative)
 for=for sake of
 —the (who, that, etc., plural those)
 a=about (^aas, ^ato, ^aconcerning)
 a=any or any^a
 a=authority (^alicense)
 ac=accord ^{ac}=against
 as=as (^asabout)
 b=beginning (^borigin)
 b=beside (^bwith, ^bof, ^bfrom)
 bs=besides (^bsboth)
 bc=because (^bcfor, etc.)
 bt=but (^btnevertheless)
 c=concerning ('about, 'con, 'of)
 d=different ('dother, 'danother)
 d=do or make ('dproduce)
 e=every ('call, 'eany, etc.)
 f=from ('of, 'by, 'off, etc.)
 h=have ('his, not the auxiliary)
 h=human ('hman), humanity, mankind
 i=in (plural among, 'by, 'with, etc.)
 i=into (in^{to}, in^{to}, in^{to}for, etc.)
 is=instead ('isfor)
 n=no, not, relative ('nany, 'nall)
 nt=not, not, absolute ('nany, 'nall)
 o=out ('oof, 'ofrom) on=on ('onover, etc.)
 p=perceive ('psee)
 r=rather ('rmore)
 s=same ('sit, 'shim, 'sše, 'skind)
 sa=say ('sdspeak)
 t=that ('the, 'they, 'thim)
 t=thus ('tso) id=toward (to^d)
 to=together ('towith)
 th=through ('thby, 'thwith)
 up=up ('upby, etc.) w=which ('wwhere)
 A=Alexandrian (Greek manuscript)
 B=Vaticanus (Greek manuscript)
 b=substitute for part of B
 s=Sinaiticus (Greek manuscript)

Gn	Genesis
Ex	Exodus
Lv	Leviticus
Nu	Numbers
Dt	Deuteronomy
Js	Joshua
Jd	Judges
Ru	Ruth
1S	1 Samuel
2S	2 Samuel
1K	1 Kings
2K	2 Kings
1Ch	1 Chronicles
2Ch	2 Chronicles
Ezr	Ezra
Ne	Nehemiah
Es	Esther
Jb	Job
Ps	Psalms
Pr	Proverbs
Ec	Ecclesiastes
SS	Song of Songs
Is	Isalah
Jr	Jeremiah
La	Lamentations
Ez	Ezekiel
Dn	Daniel
Ho	Hosea
Jl	Joel
Am	Amos
Ob	Obadiah
Jo	Jonah
Ml	Micah
Na	Nahum
Hk	Habakkuk
Zph	Zephaniah
Hg	Haggai
Ze	Zechariah
Ma	Malachi
Mt	Matthew
Mk	Mark
Lu	Luke
Jn	John
Ac	Acts
Ro	Romans
1C	1 Corinthians
2C	2 Corinthians
Ga	Galatians
Ep	Ephesians
Ph	Philippians
Co	Colossians
1Th	1 Thessalonians
2Th	2 Thessalonians
1Ti	1 Timothy
2Ti	2 Timothy
Ti	Titus
Phn	Philemon
Hb	Hebrews
Ja	James
1P	1 Peter
2P	2 Peter
1J	1 John
2J	2 John
3J	3 John
Ju	Jude
Rv	Revelation (Unveiling)

LETTERS AND THEIR VALUE

ANCIENT GREEK	MODERN GREEK	CHALDEE	ANCIENT HEBREW	LATIN LETTERS
Α α	Α α	Ⲁ ⲁ	א	a
Β β	Β β	Ⲃ ⲃ	ב	b
Χ χ	Χ χ	Ⲅ ⲅ	כ	ch
Δ δ	Δ δ	Ⲇ ⲇ	ד	d
Ε ε	Ε ε	Ⲉ ⲉ	ה	e
Η η	Η η	Ⲋ ⲋ	ו	ê
Θ θ	Θ θ	Ⲍ ⲍ	ז	ph
Γ γ	Γ γ	Ⲏ ⲏ	ח	g
Ι ι	Ι ι	Ⲑ ⲑ	ט	i
Κ κ	Κ κ	Ⲓ ⲓ	י	k
Λ λ	Λ λ	Ⲕ ⲕ	ל	l
Μ μ	Μ μ	Ⲗ ⲗ	מ	m
Ν ν	Ν ν	Ⲙ ⲙ	נ	n
Ο ο	Ο ο	Ⲛ ⲛ	ו	o
Ω ω	Ω ω	Ⲝ ⲝ	ז	ô
Π π	Π π	Ⲟ ⲟ	ח	p
Ψ ψ	Ψ ψ	Ⲡ ⲡ	ץ	ps
Ρ ρ	Ρ ρ	Ⲣ ⲣ	ק	q
Σ σ	Σ σ	Ⲥ ⲥ	ר	r
Τ τ	Τ τ	ⲧ Ⲩ	ש	s
Θ θ	Θ θ	ⲩ Ⲫ	ת	sh
Υ υ	Υ υ	Ⲭ ⲭ	י	th
ϕ ϕ	ϕ ϕ	ⲯ Ⲱ	י	ts
ϕ ϕ	ϕ ϕ	ⲱ Ⲳ	י	u
Ξ ξ	Ξ ξ	ⲳ Ⲵ	י	x
Ζ ζ	Ζ ζ	ⲵ Ⲷ	י	z

Above alphabets are the result of the latest investigations

Concordant Version The Sacred Scriptures

"New Testament"

AN IDIOMATIC, CONSISTENT,
EMPHASIZED VERSION

*Conforming to the basic laws of language, in that,
as far as feasible, each expression selected
constantly represents its closest Greek
equivalent, and each Greek word
is given one, exclusive
English rendering*

Unavoidable shortcomings
due to English idiom are
largely overcome by the
use of lightface type for
words not in the original,
heavyface for emphasis,
and the rectification of
words and of grammar by
means of letters or signs.
Common figures of speech
are marked. Carefully se-
lected references are given.



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ADVANTAGES OF THIS VERSION

GOD'S INSPIRED WORD cannot be translated satisfactorily by the usual methods. This fact is clearly evidenced by the many conflicting versions which have been made. Realizing his own inability to fathom the depths of God's wisdom or to scale the heights of His love as revealed in divine revelation, and recognizing the utter impossibility of carrying it over into English by means of any interpretation, the compiler of the Concordant Version determined to use a different method, and has found one which largely eliminates these shortcomings. At the same time, it brings the reader much closer to the original than would otherwise be possible, as well as helps him to be his own interpreter. Being based on concordances, it is called the concordant method. It is briefly outlined below and more fully explained in the introduction and other literature. As this method also has its shortcomings, due to English idiom, an attempt has been made in this edition to make up for these by means of various type faces, simple signs, and superior letters. In this way it is possible to bring before the eye and heart of the eager reader many more vital facts of God's revelation in a setting of unparalleled harmony and consistency. It ushers the believer much closer to God's presence than is possible in any other way.

UNIFORMITY, CONSISTENCY, CONCORDANCE

In a "Concordant" version the words, the grammar, and the diction are strictly uniform throughout when that is possible, and consistent when it cannot be the same, hence they are as concordant as idiom will allow. Such key words as soul are translated the same throughout. It is impossible for a reader of the Authorized Version to discover what the Greek *psuchē* and the Hebrew *nephesh* (soul) mean, because it translates this one word 33 ways: any, appetite, beast, breath, creature, dead, dead body, dently, desire, fish, ghost, heart, hearty, life, lust, man, me, mind, mortally, one, person, at pleasure, whither she will (to her soul), will, would have, they, thing, self, soul—and in fourteen passages the word is left untranslated. Besides, translators of the accepted version have used practically all of these words elsewhere for other Hebrew and Greek terms. This unnecessary crosswiring is, perhaps, the greatest fault of our venerable and revered Authorized Version.

Even when the use of more than one word cannot be avoided, on account of English usage, we use the closest possible synonyms. For REplete we have soak, cram, be dense, to the brim; DOWN-UN-ACT—abolish (death), discard (things), exempt (persons), nullify (faith), make unproductive (land).

EXCLUSIVE RENDERINGS

On the other hand, an English word represents only one Greek word, whenever possible. Why should the word life be used for four distinct Greek words? It may include livelihood (*bios*), but surely not spirit (*pneuma*), or soul (*psuchē*). Such crosswiring is confusing, because it works counter to the basic laws of language. We learn the meaning of words from their usage or contexts. Discordant renderings give words a nebulous or false meaning and lead to error. The concordant method automatically compels the use of the nearest English equivalent, for it is the only word which can satisfy all of the contexts, yet is not needed for some other Greek word. In the Concordant Version life is always used for *zōē* and soul for *psuchē*, so that their meaning becomes clear to those who use this version. By fixing the vocabulary independently, in this scientific manner, we avoid much of the bias and prejudice which is bound to be present when translating to accord with personal interpretation.

DID God Love or DOES He Love?

The grammar is sometimes even more important than the words. If God only loved the world (in the past), and does so no longer (John 3:16), of what avail is that today? The Complete Edition of this work has a revised Greek grammar which assigns each Greek element an English STANDARD, as well as a sublinear which gives a uniform rendering of all the forms. This grammar regroups the verb forms into three classes. One expresses a past-future fact apart from time ("aorist"), as, I write. Another indicates a continuous action ("participial present") going on at a stated time, as, I am writing or I'll be writing. The third points out a state ("perfect"), as, I have written. These are often vital to the interpretation, so they are always indicated in this edition. Look for the signs °Fact, °Act, and °State. They occur only when the English is idiomatic. We use the long —ing forms much less than the Greek, so the sign ° will occur often. Change these to —ing if you wish to be exact. In the third person we prefer it is °written, to it has been written. Because the words GIVE, PLACE, LET, and CARRY include both a state and a fact, they have a special form indicated by the sign °. The plural, when necessary, is indicated by three horizontal strokes.

Put the STRESS where it belongs!

With Christ have I been crucified (Gal. 2:20) expresses far more feeling and vivacity, especially when the most emphatic word is stressed, than the usual "I am crucified with Christ." Christ takes the place of I. In this version the order of the words and the indication of the emphasis should enable the reader to put life and vigor into the reading of the Scriptures, and put it in the right place. These few words could be read "I am crucified with Christ," or "I am crucified with Christ," but neither of these would be correct, for there is no emphasis on I, and little on crucified, in the Greek. Whenever possible, the Concordant Version puts the emphatic words at the beginning of the sentence, and always indicates them by means of larger and heavier letters. Thus it is possible, in the Concordant Version, to carry over into English the vigor and vivacity of the original—a feature which is usually lacking. See Mark 1:16, Romans 12:19, etc.

SAFE, SANE AND SCIENTIFIC

The Concordant method of translation, by observing the basic laws of language, by giving all the evidence so that anyone may check the facts, and by arranging all into scientific and orderly form, seeks to adestep human ignorance, bias, and tradition, so that the common people may see for themselves just what God reveals in His Book. It recognizes and acknowledges the frailties and failures of its compilers, the deficiencies of our English tongue, and makes provision for them so that these are largely overcome. Every effort is made to show the earnest reader just what God has said. Many devices are added to counteract the lawless renderings demanded by idiomatic English.

Strenuous efforts have been made to eliminate all mistakes in typesetting. About 25,000 errors were found and corrected, and more than 100,000 marks were necessary, as each line in which an imperfection appeared had to be reset. In some cases there were many revisions necessary. Many mechanical features, such as the spacing, are far below our desires. We hope that this will arouse the sympathy of anyone who discovers any error. We have tried our best, yet we realize that this falls far short of our ideal.

This work is not, and could not be based upon any theological system or tradition. It is almost entirely independent of them. The fact that the compilation of the work radically changed the views of those engaged upon it, shows that their former beliefs did not enter into this version to any appreciable extent. It does not represent their views except as these have been formed by it. It is not influenced by any creed in Christendom or outside of it, orthodox or heterodox, but is an entirely fresh and unhampered effort to explore the riches of God's revelation by such means as will expurgate the traditions of men, including those who made it.

THE FULLEST VERSION

By including every word in the original, indicating those that cannot be used, by pointing out vital points in grammar, by placing the stress where it is in the Greek even when English is forced to misplace it, we aspire to give thousands upon thousands of helpful facts which otherwise cannot be included in an English translation.

Many difficulties disappear when the Greek is rendered concordantly. A few examples follow:

Mat. 24:34 Why did not the things spoken by our Lord come to pass in that generation? He did not say they would, but that these things should be occurring.

1 Cor. 10:13 If God makes "a way of escape," why are we made able to bear it? God makes not a way of escape, but a sequel, which strengthens us.

Rom. 5:12 Do we die because we sin, or do we sin because we are dying? Death passed through to all mankind on which [not "for that"] all sinned.

2 Cor. 5:18-20 If the world was reconciled to God at the cross, why beseech men to be reconciled? God is conciliated (the world is not), and we should beseech men to be conciliated to Him.

Rom. 6:23 Is death the "wages" of sin? Slaves do not get wages, but rations. Rom. 9:19 When Paul says "Who hath resisted His will?" does He imply that every one does the "will" of God? No. Nearly all resist His will, but none His intention.

1 Cor. 15:29 Did Paul speak of those "which are baptized for the dead"? No. It may be rendered: Else what shall those be doing who are baptizing? It is for the sake of the dead absolutely if the dead are not being roused.

Heb. 4:4 Was God so tired that He had to "rest the seventh day from all His works"? No. He simply stopped.

Titus 1:2 How could God promise anything "before eternal times" (A.V., before the world began)? It was before eonian times.

Rev. 13:18 Does God say that "the number of the beast" is "the number of a man"? It may be rendered the number of mankind.

Gal. 1:7 Did Paul marvel that the Galatians were removed "unto another gospel: which is not another"? No. It was a different evangel, which is not another.

Further explanations and fuller information will be found in the Introduction which follows the version. A fuller discussion is given in the Complete Edition and its Greek, with super- and sublinear, its notes, the Concordance which segregates every form of every word, its Greek Elements and Grammar. Discussions of many features will be found in special literature, which can be procured through the publishers.

BASED ON BEDROCK

The consensus of modern Greek editions, ancient versions, Fathers, and editors were compared with photographic copies of the three most ancient manuscripts in order to form the Concordant Greek text, on which this version is based. This has been published in first century Greek, in the Complete Edition. Do not attempt to check this version by other Greek texts. A specimen of the Concordant text may be seen in the introduction to this book. Further information, showing the principles underlying this text, is given in the introduction to the Complete Edition, and other literature.

If anyone wishes to know what the Greek says, the signs and letters show what the unidiomatic reading is. The student is at liberty to change it at any time if he does not care to preserve the English idiom.

Anything in lightface type may be omitted. Thus, In the beginning (John 1:1) may be read In beginning. But never substitute "a" for "the," for "a" means one of many, and is misleading.

The Middle Voice is often important, though it has no regular English equivalent. Great care has been given it. When rendered by the English passive, the sign of the passive is in lightface type when practicable, as "is" in "It is written."

The references have been selected for their helpfulness.

The quotations have been compared with the Hebrew and quotation marks used only where there is an actual citation, not a mere allusion.

MATTHEW'S ACCOUNT

The 'scroll of the lineage of Jesus Christ, the Son of David, the Son of Abraham. ^{Lu3²⁵⁻³⁵ 1S16 1K2⁴ Gn12-25}

- 2 Abraham begets Isaac; ^{Gn21³} now Isaac begets Jacob; ^{Ac7⁹} now Jacob begets Judah and his 'brothers. Now Judah begets 'Pharez and 'Zarah ° of 'Tamar. ^{Gn38} Now Pharez begets 'Hesron; now Hesron begets 'Aram; ^{Ru4¹⁵} now Aram begets 'Aminadab; now Aminadab begets 'Nahshon; ⁵ now Nahshon begets 'Salmon; now Salmon begets 'Boaz ° of 'Rahab; now Boaz begets 'Obed ° of 'Ruth; now ⁶ Obed begets 'Jesse; ^{Ru4¹⁹} now Jesse begets 'David the king. ^{1S17¹² Gn22¹⁸ Jr23⁵ Ps132¹¹}

- Now David begets 'Solomon ° of the wife of 'Uriah; ^{2S12²¹} now Solomon begets 'Rehoboam; now Rehoboam begets 'Abiah; now Abiah begets 'Asaph; ^{1Ch3¹⁰⁻¹⁶} now Asaph begets 'Josphat; now Josphat begets 'Jehoram; now Jehoram begets ⁹ 'Uzziah; now Uzziah begets 'Jotham; now Jotham begets 'Ahaz; ¹⁰ now Ahaz begets 'Hezekiah; now Hezekiah begets 'Manasseh; now Manasseh begets 'Amos; now Amos begets 'Josiah; now Josiah begets 'Jeconiah and his 'brothers ° at the Babylonian exile. ^{2K24¹⁴⁻¹⁶ 2S¹¹ Jr22³⁰}

- 12 Now after the Babylonian exile Jeconiah begets 'Shalthiel; ^{1Ch3¹⁷⁻¹⁹} now Shalthiel begets 'Zerubbabel; ¹³ now Zerubbabel begets 'Abihud; now Abihud begets 'Eliakim; now Eliakim begets 'Azor; now Azor begets 'Zadok; now Zadok begets 'Achim; ¹⁵ now Achim begets 'Eliud; now Eliud begets 'Eleazar; now Eleazar begets 'Matthan; now Matthan begets 'Jacob; now Jacob begets 'Joseph, the husband of Mary, ° of whom was born Jesus, Who is 'termed "Christ."

Then all the generations from Abraham till David are fourteen generations, and from David till the Babylonian exile are fourteen generations, and from the Babylonian exile till the Christ are fourteen generations.

Now Jesus Christ's birth was thus: At the 'espousal of His mother, Mary, to 'Joseph, ere ^{or} their coming together, she was found 'pregnant ° by holy spirit. Now Joseph, her husband, being just and not willing to hold her up to infamy, intended to covertly dismiss her. ^{Lu1²⁶ Nu5¹⁵ Dt12²³ 24¹}

Now at his brooding over these things, 'lo! a messenger of the Lord appeared to him ^{ac} in a trance, saying, "Joseph, son of David, you should not be 'afraid to 'accept Miriam, your wife, for that which is being generated in her is ° of holy spirit. Now she shall be bringing forth a Son, and you shall be calling His name Jesus, for He shall be saving His 'people from their sins." ^{Lu1³¹ 2²¹ Ac4¹⁵ 13³³}

Now the whole of this has occurred that that may be 'fulfilled which is 'declared by the Lord through the prophet, saying: ^{1S7¹⁴}

23 "Lo! The virgin shall be 'pregnant

And shall be bringing forth a Son,

And they shall be calling His 'name 'Emmanuel,"

which is, being construed, "God with us."

Now, being roused from sleep, Joseph does as the messenger of the Lord bids him. And he accepted ^{s/} his wife, and he 'knew her not till ¹⁰ she brought forth a Son, and he calls His 'name Jesus. ^{Lu2⁷⁻²¹}

Now, 'Jesus being born in Beth-lehem of 'Judea in the days of Herod the king, 'lo! magi from the 'East came along into Jerusalem, saying, ^{1K479} "Where is He who is 'brought forth King of the Jews? For we perceived His 'star in the 'East and we came to worship Him." ^{Lu24:1 Nu24:17 Is96}

Now, 'hearing of it, 'King Herod was disturbed, and 'all 'Jerusalem with him. ^{Ps22} And, gathering all the chief priests and scribes of the people, he ascertained ^bfrom them where the Christ is 'born. ^{Ma22} Now they say to him, "In Bethlehem of 'Judea, for thus it is 'written through the prophet: ^{M152}

'And you, Bethlehem, 'Nland of Judah,

Are you in 'any respect least 'among the 'A'mentors of Judah?

For out of you shall 'come forth the 'Ruler

Who^a shall 'shepherd My 'people 'Israel.' " ^{Jn712}

Then Herod, covertly 'calling the magi, ascertains exactly ^bfrom them the time of the star's appearing. And, 'sending them into Bethlehem, he said, "Having gone, inquire accurately concerning the little Boy. Now if you should be finding Him, report to me, so that I also, coming, should be worshiping Him."

Now those who 'hear the king went, and 'lo! the star which they perceived in the 'East preceded them till, coming, it was standing over where the little Boy was. Now, perceiving the star, they rejoiced with great joy, tremendously. And, coming into the house, they perceived the little Boy with Mary, His 'mother, and, falling, they worship Him. And 'opening their 'treasures, they 'offer Him oblations, gold and frankincense and myrrh. And, being apprised ^ain a trance not to go back to^d Herod, through another way they retire into their 'country.

Now, at their 'retiring into their

'country, 'lo! a messenger of the Lord is appearing ^ain a trance to 'Joseph, saying, "Being roused, 'take along the little Boy and His 'mother and 'flee into Egypt, and be there till I should 'speak to you, for Herod is 'about to be seeking the little Boy 'to destroy Him."

Now he, 'being roused, took along the little Boy and His 'mother by night and retires into Egypt. And He was there till the decease of Herod, that that may be fulfilled which is 'declared by the Lord through the prophet, saying, "Out of Egypt I call My 'Son." ^{H111}

Then Herod, perceiving that he was scoffed at by the magi, was very furious, and, dispatching, he massacred all the boys 'in Bethlehem and in all its 'boundaries, from two years and below, according to the time which he 'ascertains exactly ^bfrom the magi. Then was fulfilled that which is 'declared through Jeremiah ³¹¹⁵ the prophet, saying,

A sound in Rama is heard,

Lamentation, and much anguish;

'Rachel lamenting over her 'F'children,

And she would not be consoled, 'for they are not.

Now at the 'decease of Herod, 'lo! a messenger of the Lord is appearing ^ain a trance to 'Joseph in Egypt, saying, "Being roused, 'take along the little Boy and His 'mother and 'go into the land of Israel, for they are 'dead who are seeking the 'soul of the little Boy." ^{Ex43}

Now he, being roused, took the little Boy and His 'mother along and entered into the land of Israel. Yet, 'hearing that Archelaus is reigning in 'Judea in the stead of his 'father Herod, he was afraid to pass forth there. Now, being apprised ^ain a trance, he retires into 'parts of 'Galilee. And coming, he dwells in¹⁰ a city termed Nazareth, so that that may be 'fulfilled which is 'declared through the

prophets that: A Nazarene shall He be called. ^{Lu12:29 Jn1:40 Is11:53}

- 3 Now in those days, coming along is John the baptist, heralding in the wilderness of Judea, ^{Mk11:8} saying: "Repent! for 'near is the kingdom of the heavens!" ^{Dn2:1} For this is He of Whom it is declared through Isaiah, ^{40:3} the prophet, saying, "The voice of one imploring: ^F In the wilderness make ready the road of the Lord! Straight be making the highways' of Him!" ^{Jn1:23}

- 4 Now he, John, had his apparel of camel's hair and a leather girdle about his loins. Now his nourishment was locusts and wild honey. ^{Lv11:22 2K18}

- 5 Then went out to him Jerusalem and entire Judea, and the entire country about the Jordan, and they baptized in the Jordan river ^{by} under him, confessing their sins.

- 7 Now, perceiving many of the Pharisees and Sadducees coming on to his baptism, he said to them, ^F "Progeny of vipers! Who intimates to you to be fleeing from the impending indignation? ^{Lu3:7} Produce, then, fruit worthy of repentance. ^{Ac26:20} And you should not be presuming to be saying among yourselves, 'For a father we have Abraham,' for I am saying to you that able is God, out of these stones to rouse children to Abraham. ^{Jn8:33-39}

- 10 Yet already the ax is at the root of the trees is lying. Every tree, then, which is not producing ideal fruit, is hewn down and cast into the fire. ^{Lu13:7} For I, indeed, am baptizing you in water for repentance, yet He Who is coming after me is stronger than I, Whose sandals I am not competent to bear. He will be baptizing you in holy spirit ^{Ac1:5} and fire, Whose winnowing shovel is in His hand, and He will be scouring His threshing floor, and will be gathering His grain into His barn, yet the chaff will He be burning up with unextinguished fire. ^{Lk4:40-42 Mk13:28-32 Jn1:10}

- 13 Then Jesus is coming along from Galilee on to the Jordan to John to be baptized by him. Yet John

prohibited Him, saying, "I have need to be baptized by Thee, and Thou art coming to me!" Yet, answering, Jesus said to him, "By your leave, at present, for thus it is becoming for us to fulfill all righteousness." Then he is giving Him leave. ^{Mk10:13 Lu3:20-22 Jn1:27-31}

- 16 Now, being baptized, Jesus straightway stepped up from the water, and lo! opened up to Him were the heavens, and He perceived the spirit of God descending as if a dove, and coming on Him. And lo! a voice out of the heavens, saying, "This is My Son, the Beloved, in Whom I delight." ^(21:17 Is11:2 42:1 Ps2)

- 4 Then Jesus was led up into the wilderness by the spirit to be tried by the Adversary. And, fasting forty days and forty nights, subsequently He hungers. And, approaching, the trier said to Him, "If you are God's Son, say that these stones may be becoming cakes of bread." Yet He, answering, said, "It is written, ^{Dt8:3} Not on bread alone shall man be living, but on every declaration going out through the mouth of God."

- 5 Then the Adversary is taking Him along into the holy city, and stands Him on the wing of the sanctuary. And he is saying to Him, "If you are God's Son, cast yourself down, for it is written that ^{Ps91:11-12} His messengers shall be directed concerning Thee and On their hands shall they be lifting Thee, lest at some time Thou shouldst be dashing Thy foot against a stone!"

- 7 Jesus averred to him, ^{Dt6:10} "Again it is written, 'Not on trial shall you be putting the Lord, your God.'" ^{Dt6:16}

- 8 Again the Adversary takes Him along into a very high mountain, and is showing Him all the kingdoms of the world and their glory. And he said to Him, "These all to you will I be giving, if ever, falling down, you should be worshipping me." ^{Ps26}

- 10 Then Jesus is saying to him, "Go away, Satan, for it is written, ^{Dt6:13 10:20}

The Lord your God shall you be worshiping,
And to Him only shall you be offering divine service."

Then the Adversary is leaving Him. And lo! messengers approached and waited on Him.^{Mk1:12-13 Lu4:1-13}

Now, hearing that John^{Mk1:4} was given up, He retires into Galilee, and, leaving Nazareth, coming, He dwells in^{to} Capernaum, which is beside the sea in the boundaries of Zebulun and Naphtali, that that may be fulfilled which is declared through Isaiah,⁹¹⁻² the prophet, saying,

The land of Zebulun and the land of Naphtali,

The sea road the other side of the Jordan,

Galilee of the nations—

The people sitting in darkness perceived a great light,

And to those sitting in the province and shadow of death, light arises for them.^{Mk1:21-22 Lu4:31-32}

Thenceforth begins Jesus to be heralding and saying, "Repent! for near is the kingdom of the heavens!"^{32 Mk1:14-15 Dn2:4}

Now, walking beside the sea of Galilee, He perceived two brothers, Simon, termed Peter, and Andrew, his brother, casting a purse net into the sea, for they were fishers. And He is saying to them, "Hither! After Me, and I will be making you fishers of men!" Now they, immediately leaving the nets, follow Him.^{19-27 Mk1:16-18 Lu5:1-11 Jn1:1-12}

And, advancing thence, He perceived two others, brothers, James of Zebedee and John, his brother, in the ship with Zebedee, their father, readjusting their nets. And He calls them. Now they, immediately leaving the ship and their father, follow Him.^{Mk1:19-20 Lu5:10-11}

And Jesus led them about in the whole of Galilee, teaching in their synagogues and heralding the evangel of the kingdom, and curing every disease and every debility among the people.^{Mk1:21-29 Lu4:13-44 Ac10:38}

And forth came the tidings of Him into the whole of Syria. And

they bring to Him all those who have an illness, with various diseases and pressing torments, also demoniacs and epileptics and paralytics, and He cures them. And there follow Him vast throngs from Galilee and the Decapolis and Jerusalem and Judea and the other side of the Jordan.^{Mk3:7-8 6:52 Lu6:17-19}

Now, perceiving the throngs, He ascended into the mountain. And, at His being seated, His disciples came to Him. And, opening His mouth, He taught them, saying,

"Happy, in spirit, are the poor, for theirs is the kingdom of the heavens.^{Is57:15 Ja2: Dn2:4 Lu6:20-23}

Happy are those who mourn now, for they shall be consoled.^{Is61:2 Ps126:3 RV7:1}

Happy are the meek, for they shall be enjoying the allotment of the land.^{Ps37:11}

Happy are those who are hungry and thirsting for righteousness, for they shall be satisfied.^{Is55:1 RV21:6}

Happy are the merciful, for they shall be shown mercy.^{Ps41:1-3 Jc2:13}

Happy are the clean in heart, for they shall see God.^{Ps24:6 Ho12:4}

Happy are the peacemakers, for they shall be called sons of God.⁴²⁻⁴³

Happy are those persecuted on account of righteousness, for theirs is the kingdom of the heavens.^{1P3:14}

Happy are you whenever they should be reproaching and persecuting you and saying every wicked thing against you, falsifying on My account.^{1P4:12} Rejoice and exult, for your wages are vast in the heavens. For thus they persecute the prophets before you.^{Ac5:1 Hb11:32-33 Ja5:10}

You are the salt of the earth. Now, if the salt should be made insipid, with what will it be salted?

For nothing does it still avail except to be cast outside, to be trampled by men.^{Mk9:50 Lu14:34-35}

You are the light of the world. A city located up on a mountain cannot be hid. Neither are they burning a lamp and placing it under a peck measure, but on a lampstand, and it is shining to all those in the house. Thus let shine your

light in front of ^hmen, so that they may 'perceive your 'ideal acts and should 'glorify your 'Father Who is in the heavens. ^{Mk4:1-22 Lu8:16-17 11:32 1P2:12}

17 You should not 'infer that I came to 'demolish the 'law or the 'prophets. I did not come to 'demolish, but to fulfill. ^{Lv18:5} For verily, I am saying to you, till heaven and earth should be passing by, one 'iota or one 'serif may by no means be passing by from the 'law till all should be occurring. ^{3:15 24:35 Lu16:16-17 21:33}

19 Whosoever, then, should be 'annulling one of the least of these 'precepts, and should be teaching ^hmen thus, the least in the kingdom of the 'heavens shall be 'called. Yet whoever should be doing and teaching them, he shall be 'called great in the kingdom of the 'heavens. For I am saying to you that, if your 'righteousness should not be superabounding more than that of the scribes and Pharisees, by no means may you be entering into the kingdom of the 'heavens.

21 You hear that it was declared to the ancients, ^{Ex20:13} 'You shall not 'murder.' Yet whoever should be murdering shall be liable to the judging. Yet I am saying to you that everyone who is 'angry with his 'brother shall be liable to the judging. Yet whoever may be saying to his 'brother, 'Raka!' shall be liable to the Sanhedrin. Yet whoever may be saying, 'Stupid!' shall be liable ⁱⁿto the Gehenna of 'fire.

23 If, then, you should be offering your 'oblation on the altar, and there you should be 'reminded that your 'brother 'has anything against you, leave there your 'oblation in front of the altar and 'go away. First be placated toward your 'brother, and then, coming, be offering your 'oblation. ^{Mk11:25}

25 You be humoring your 'plaintiff quickly while you are with him 'on the way, lest at some time the plaintiff may be giving you up to the judge, and the judge to the deputy, and you should be 'cast into jail.

26 ^{1:125} Verily I am saying to you, 'By no means may you be coming out thence till you should be paying the last quadrans.' ^{18:25 Lu12:58-59}

You hear that it was declared, ^{Ex20:14} 'You shall not be committing adultery.' Yet I am saying to you that every man 'looking at a woman to^d lust for her already commits adultery with her in his 'heart. ²⁸ Now, if your 'right eye is snaring you, 'wrench it out and 'cast it from you, for it is 'expedient for you that one of your 'members should 'perish and not your whole 'body be 'cast into Gehenna. ²⁹ And if your 'right hand is snaring you, strike it off and 'cast it from you, for it is 'expedient for you that one of your 'members should 'perish and not your whole 'body 'pass away into Gehenna. ^{18:9 Mk9:44-45}

31 Now it was declared: ^{Dt24:1-2} Whoever should be dismissing his 'wife, let him be giving her a divorce. Yet I am saying to you that everyone 'dismissing his 'wife (outside of a case of prostitution) is making her commit adultery, and whosoever should be marrying her who has been dismissed is committing adultery. ^{19:9 Mk10:2-12 Lu16:18 1C7:10-11}

33 Again, you hear that it was declared to the ancients: ^{Dt23:1-23} You shall not be perjuring, yet you shall be paying to the Lord your 'oaths. ^{34 Nu30:2} Yet I am saying to you absolutely not to swear, neither 'by 'heaven, 'for it is the ^Mthrone of 'God, nor 'by the earth, 'for it is a ^Mfootstool for 'His 'feet; nor 'by Jerusalem, 'for it is the city of the great King; ^{1P5:48} nor 'by your 'head should you be swearing, 'for you are not 'able to make one hair white or black. Yet let your 'word be 'Yes, Yes,' 'No!, No!'. Now what is in excess of these is ^oof the wicked one. ^{Ja5:12}

38 You hear that it was declared, ^{Lv24:20} 'An eye ^{is}for an eye,' and 'A tooth ^{is}for a tooth.' ^{Dt19:21} Yet I am saying to you not to withstand a 'wicked person, but anyone who 'slaps you ^{on} your right cheek, turn to him the other also. And he who 'wants to sue you and 'obtain your 'tunic, leave him your 'cloak also. And anyone who 'conscripts you one mile, 'go with him two. To him who 'requests you, 'give; and from him who 'wants to borrow

from you, you may not turn.^{Lu27:41}

You hear that it was declared, 'You shall be loving your associate' and you shall be hating your enemy.^{Lu23:16} Yet I am saying to you, 'Love your enemies, and pray for those who are persecuting you,^{Lu23:34} so that you may become sons of your Father in the heavens, for He causes His sun to rise on the wicked and the good, and makes it rain on the just and the unjust. For if ever you should love those who are loving you, what wages have you? Are not the tribute collectors also doing the same? And if ever you should greet your brothers only, what are you doing that is excessive? Are not those of the nations also doing the same? You, then, shall be perfect as your heavenly Father is perfect.^{Lu6:27-36}

Yet take heed not to be doing your righteousness in front of men, in order to be gazed at by them, otherwise surely you have not wages with your Father in the heavens.

Whenever, then, you may be doing alms, you should not be trumpeting in front of you, even as the hypocrites do in the synagogues and in the streets, so that they should be glorified by men. Verily, I am saying to you: They are collecting their wages! Yet you do doing alms, let not your left hand know what your right is doing, so that your alms may be in hiding, and your Father, Who is observing in hiding, will be paying you.^{25:37-40 Ps139:12}

And whenever you may be praying, you shall not be as the hypocrites, for they are fond of standing in the synagogues and at the corners of the squares to be praying, so that they may appear to men. Verily, I am saying to you: They are collecting their wages!

Now you, whenever you may be praying, enter into your store room, and, locking your door, pray to your Father in hiding, and your Father, Who is observing in hiding, will be paying you. Now, in praying, you should not use useless

repetitions even as the nations. For they are supposing that they will be hearkened to in their loquacity.^{1K18:26-29} Do not, then, be like them, for aware is God, your Father, of what you have need before you request Him.

Thus, then, be you praying: 'Our Father in the heavens, hallowed be Thy name.^{Ex20:1} Thy kingdom come. Thy will be done, as in heaven, on earth also. Our bread, our dole be giving us today.^{Pr30:9} And remit to us our debts, as we also remit those of our debtors. And mayest Thou not be bringing us into trial, but rescue us from the wicked person.'^{Lu12:1-5 22:46 Jn17:1-5 Rv3:9}

For if you should be forgiving men their offenses, you also will your heavenly Father be forgiving. Yet if you should not be forgiving men their offenses, neither will your Father be forgiving your offenses.^{18:35 Mk11:26}

Now whenever you may be fasting, become not, as the hypocrites, of a sad countenance, for they disguise their faces so that they may appear to men to be fasting. Verily, I am saying to you: They are collecting their wages.^{15:8-9} Now you, when fasting, rub your head with oil and wash your face, so that you may not appear to men to be fasting, but to your Father Who is in hiding, and your Father, Who is observing in hiding, will be paying you.

Do not hoard for yourselves treasures on earth, where moth and corrosion are causing them to disappear, and where thieves are tunneling and stealing. Yet hoard for yourselves treasures in heaven, where neither moth nor corrosion are causing them to disappear, and where thieves are not tunneling nor stealing; for wherever your treasure is, there will your heart be also.^{19:1 Lu12:34-35}

The lamp of the body is your eye. If, then, your eye should be single, your whole body will be illuminated. Yet if your eye should be wicked, your whole body will be dark. If, then, the light that is in you is darkness, how dense is the darkness!^{Mk7:2 Lu11:33-36}

21 'Now not one can be slaving for two lords, for either he will be hating the one and loving the other, or will be upholding one and despising the other. You cannot be slaving for God and mammon. ^{Lu16:13 Ja4:1}

25 Therefore I am saying to you, Don't worry about your soul, what you may be eating, or what you may be drinking, nor yet about your body, what you should be putting on. Is not the soul more than nourishment, and the body than apparel?

26 Look at the flying creatures of heaven, that they are not sowing, neither are they reaping, nor are they gathering into barns, and your heavenly Father is nourishing them. Are not you of more consequence than they? ^{10:29,31}

27 Now who of you by worrying is able to add on to his stature one cubit? And why are you worrying about apparel? Study the anemones of the field. How are they growing? Not toiling are they, nor yet are they spinning. Yet I am saying to you that not even Solomon in all his glory was clothed as one of these. ^{1K10} Now if the grass of the field, which is today and tomorrow is cast into the stove, God thus is garbing, not much rather you, scant of faith?

31 Then you should not be worrying, saying, "What may we be eating?" or "What may we be drinking?" or "With what may we be clothed?" For for all these the nations are seeking. For aware is your heavenly Father that you need all of these. ^{Lu12:31-32} Yet seek first His kingdom and righteousness, and these all shall be added to you. You should not, then, be worrying about the morrow, for the morrow will be worrying of itself. Sufficient for the day is its own evil. ^{Mk10:29 Lu12:32 Ex16:19 Ps34:9 37:25 84:11}

7 Do not judge, lest you may be judged. ^{Ja4:11,12} For with what judgment you are judging, shall you be judged, and with what measure you are measuring, shall it be measured to you. ^{Mk4:24 Lu6:37,38}

3 Now why are you observing the mote that is in your brother's eye,

yet the beam in your eye you are not considering? Or how will you be declaring to your brother, Brother, let me extract the mote out of your eye, and lo! the beam is in your eye? Hypocrite! Extract first the beam out of your eye, and then you will be keen-sighted to be extracting the mote out of your brother's eye. ^{Lu6:11-12}

6 You may not be giving that which is holy to curs, nor yet should you be casting your pearls in front of hogs, lest at some time they shall be trampling them with their feet and turning, they should be tearing you.

7 Request and it shall be given you. Seek and you shall find. Knock and it shall be opened to you. For everyone who is requesting is obtaining, and who is seeking is finding, and to him who is knocking it shall be opened. ^{21:22 Jn14:13-14 15:7 1J3:22 5:14-15}

9 Or any man who is from among you, whose son will be requesting bread, no stone will he be handing him! Or he will be requesting a fish, also, no serpent will he be handing him! ^{Lu11:9-13}

11 If you, then, being wicked, have perceived how to be giving good gifts to your children, how much rather shall your Father in the heavens be giving good things to those requesting Him? All, then, whatever you may be wanting that men should be doing to you, thus you, also, be doing to them, for this is the law and the prophets. ^{22:30-40 Lu6:34}

13 Enter through the cramped gate, for broad is the gate and spacious is the way which is leading away into destruction. And many are those entering through it. Yet what a cramped gate and narrow way is leading away into life! And few are those who are finding it. ^{Lu13:24}

15 Take heed of those false prophets ^{2P2:3} who are coming to you in the apparel of sheep, yet inside they are rapacious wolves. ^{Ac20:29-30}

16 From their fruits you shall be recognizing them. Not from thorns are grapes culled, nor from star

17 thistles figs. ^aThus every good tree ideal fruit is ^dproducing, yet the rotten tree noxious ^efruit is ^dproducing.
 18 A good tree ^acan not ^bbear noxious fruit, neither is a rotten tree ^dproducing ideal fruit. Every tree not
 19 ^dproducing ideal fruit is ^bhewn down and ^ccast into the fire. Consequently, from their fruits you shall surely be recognizing them.³¹⁰
 1234-37 Lu6³¹ Jn36

21 Not everyone saying to Me 'Lord! Lord!' will be entering into the kingdom of the ^aheavens, but he who is doing the will of My Father Who is in the heavens.^{Jal12,25}
 22 Many will be declaring to Me in that day, 'Lord! Lord! Was it not in your ^aname that we prophesy, and in your ^aname cast out demons, and in your ^aname do many ^apowerful deeds?' ^bNu24¹ And then shall I be avowing to them that 'I never knew you! ^cDepart from Me, ^dworkers of ^elawlessness!' ^{251-32 41}
 Lu6⁴¹ 1325 Ps55

24 ^aEveryone, then, who^a is hearing these sayings of Mine and is doing them shall be ^blikened to a prudent man who^a builds his house on a
 25 rock. And the rain descended, and the rivers came, and the winds blow and they lunge at that house, and it does not fall, for it had been founded on a rock.

26 ^aAnd everyone who is hearing these sayings of Mine and not doing them shall be ^blikened to a stupid man who^a builds his house
 27 on sand. And the rain descended, and the rivers came, and the winds blow, and they dash against that house, and it falls; and the fall of it was great.¹⁹ Lu6⁴⁷⁻⁴⁹ Is28^{14,20} Ez13^{10,11}

28 And it ^bcame, when Jesus finishes these sayings, that the throngs were astonished ^aat His teaching,
 29 for He was teaching them as One having authority, and not as their scribes.^{Mk122 Lu432 Jn748}

8 Now, at His descending from the mountain, vast throngs follow Him.
 2 And 'lo! a leper, coming to Him, worshiped Him, saying, "Lord, if Thou shouldst be willing, Thou
 3 'canst cleanse me!" And, stretch-

ing out His hand, He touches him, saying, "I am willing! ^b'Be'cleansed!" And immediately, cleansed is ^ahis leprosy. And Jesus is saying to him, "See that you may tell it to no one, but go away, show yourself to the priest and ^coffer the oblation which ^aMoses bids, ^dfor a testimony to them."¹⁴ Lv14¹ Lu5¹²⁻¹⁴ Mk10⁴¹ 54⁷³⁶

5 Now at His entering into Capernaum, a centurion came to Him, entreating Him and saying, "Lord, my boy is ^aprostrate in the house, a paralytic, dreadfully ^btormented."
 7 And He is saying to him, "I, coming, will ^ccure him."

8 And answering, the centurion averred, "Lord, I am not competent that Thou mayest ^center under ^amy roof, but only ^bsay the word and my boy will be ^chealed! For I also am a ^bman ^dset under ^aauthority, having soldiers under ^eme, and I am saying to this one, "Go," and he is going, and to another, "Come," and he is coming, and to my slave, 'Do this,' and he is doing it."

10 Now, hearing it, Jesus marvels. And He said to those following, "Verily, I am saying to you, ^bWith no one in Israel so much faith did I find. Now I am saying to you that many from the east and the west shall be arriving and ^creclining with Abraham and Isaac and Jacob in the kingdom of the ^aheavens, yet ^dthe sons of the ^akingdom shall be ^ccast out into outer darkness. There shall be lamentation and ^egnashing of teeth."^{2219 241 251 Lu13}

13 And Jesus said to the centurion, "Go! As you believe let it ^ccome to be with you!" And healed was the boy in that hour. And the centurion, returning into his house in the same hour, found the boy ^bsound.

14 And Jesus, coming into Peter's home, perceived his mother-in-law prostrate and with a ^bfever. And He touches her hand, and the fever ^cleaves her. And she was roused and waited on Him.^{Mk129-34 Lu138,41}

16 Now, evening ^bcoming on, they ^cbring to Him many ^ddemoniacs, and He cast out the spirits with a

word, and all those who 'have an illness He cures, so that may be fulfilled which is 'declared through Isaiah, the prophet, saying: He our infirmities got, and the diseases He 'hears.^{15531 1P224}

18 Now 'Jesus, perceiving the vast throngs about Him, gives an order to 'come away ¹ⁿto the other side.

19 And, approaching, one scribe said to Him, "Teacher, I will be following Thee ^wwhersoever Thou wouldst 'come away."^{Mk435 Lu822}

20 And 'Jesus is saying to him, "The jackals 'have burrows, and the flying creatures of 'heaven roosts, yet the Son of 'Mankind 'has nowhere that He may be reclining His 'head."^{Rv111}

21 Now a different one of the disciples said to Him, "Lord, permit me first to 'come away and entomb my 'father." Yet 'Jesus is saying to him, "Be following Me, and leave the 'dead to entomb their 'sown dead."^{Lu921-22}

23 And as He is 'stepping into ^{1o}the ship, His 'disciples follow Him.

24 And 'lo! a great quaking occurred in the sea, so that the ship was 'covered by the billows. Yet He

25 drowns. And, approaching, they rouse Him, saying, "Lord! Save! We are perishing!"

26 And He is saying to them, "^aWhy are you timid, scant of faith?" Then, being roused, He rebukes the winds and the sea, and there ^bcame a

27 great calm.^{P510720} Now the ^hmen marvel, saying, "What manner of Man is this, that the winds as well as the sea are obeying Him?"^{Mk433-41}

28 And at His coming ¹ⁿto the other side ¹ⁿto the country of the Gergesenes, there meet Him two 'demoniacs, coming out of the tombs, very ferocious, so that no ^aone is 'strong enough to be passing by through that road. And 'lo! they cry, saying, "^aWhat is it to us and to Thee, Son of 'God! Didst Thou come here to torment us before the season?"

29 Now there was, far from them, a vast herd of hogs grazing.

31 Now the demons entreated Him, saying, "If You are casting us out, dispatch us into the herd of 'hogs."

32 And He said to them "Go!" Now they, 'coming out, come away into the hogs. And 'lo! the entire herd rushes down the precipice into the sea, and died in the waters.

33 Now the 'graziers fled, and, coming away into the city, they report all, and the case of the 'demoniacs.

34 And 'lo! the entire ^acity came out ¹ⁿto meet with 'Jesus, and, perceiving Him, they entreat ⁵⁰that He may be proceeding from their 'boundaries.^{Mk514-20 Lu834-39}

9 And, 'stepping into ^{1o}a ship, He ferries over and came into His 'own city.

2 And 'lo! they brought to Him a paralytic, 'prostrate on a couch. And 'Jesus, perceiving their 'faith, said to the paralytic, "Courage, 'child! 'Pardoned are your 'sins!"

3 And 'lo! ^ssome of the scribes say in themselves, "This man is blaspheming!"

4 And 'Jesus, perceiving their 'sentiments, said ¹"^aWhat ⁵wickedness are you brooding in your 'hearts?

5 For ^awhat is easier, to be saying, 'Pardoned are your 'sins', or to be

6 saying, "Rouse and 'walk'? Now, that you may 'perceive that the Son of 'Mankind 'has authority on

'earth to pardon sins" (then He is saying to the paralytic) "Being roused, pick up your 'couch and

7 'go into your 'house." And, being roused, he came away into his 'house.

8 Now, on perceiving it, the throngs were afraid, and they glorify 'God, Who is giving such authority to ^hmen.^{P510720 Mk21-12 Lu517-26}

9 And 'Jesus, passing by thence, perceived a ^hman 'termed Matthew sitting ^{on}at the tribute office, and He is saying to him, "Follow Me!" And rising, he follows Him.^{Mk214}

10 And it ^bcame, at His lying back at table in the house, and 'lo! many tribute collectors and sinners, coming, lay back at the table together

11 with Jesus and His disciples. And, perceiving it, the Pharisees said to His disciples, "Wherefore is your teacher eating with tribute collectors and sinners?" Now He, hearing of it, said, "No! need I have the 'strong of a physician, but those having an illness. Now go, learn 'what this is: Mercy am I wanting, and not sacrifice. For I did not come to call the 'just, but sinners.'" ^{11¹⁹ 12¹ 18¹¹ Mk2¹⁵ Lu5²⁹ 15¹ 15¹⁵}

14 Then coming to Him are the disciples of John, saying, "Wherefore are we and the Pharisees fasting much, yet your disciples are not fasting?" And Jesus said to them, "The sons of the 'bridal chamber 'can not be mourning, ⁰⁸ inasmuch as the bridegroom is with them. Yet coming will be the days whenever the bridegroom may be 'taken away from them, and then they will be fasting." ^{Mk2¹⁵ Lu5²⁷⁻³⁵}

16 "Now not one is patching a patch of unshrunk shred on an old cloak, for that which fills it up is taking away from the cloak, and the rent is becoming worse. 'Neither are they draining fresh wine into old wine skins, otherwise, surely the wine skins are bursting, and the wine is spilling, and the wine skins 'perish. But they are draining fresh wine into new wine skins, and both are 'preserved.'" ^{Mk2²¹⁻²⁷ Lu5³⁶⁻³⁹}

18 As He is speaking of these things to them, 'lo! one approaching Him, a chief, worshiped Him, saying, "My daughter just now deceases, but 'come and 'place Thy hand on her, and she shall 'live." And, being roused, Jesus and His disciples follow him." ^{Mk5²²⁻³¹ Lu8⁴¹⁻⁴²}

20 And 'lo! a woman with a hemorrhage twelve years, approaching from behind, touches the tassel of His cloak, ^{Nu15³⁷} for she said in herself, "If ever I should only be touching His cloak, I shall be 'saved." Now Jesus, being turned and perceiving her, said, "'Courage, daughter! Your faith has saved you." And saved was the woman from that hour. ^{14³⁰ Mk5²⁵⁻³⁴ Lu8⁴³⁻⁴⁵}

23 And Jesus, coming into the house of the chief, and perceiving the flutists and the throng making a tumult, said, "'Retire, for the maiden did not die, but is 'drowsing." And they ridiculed Him. ^{Ac20⁹}

25 Now when the throng was ejected, entering, He holds her hand, and the maiden was 'roused. And out came the fame of this into the whole of that land. ^{Mk5²²⁻²⁴ Lu8⁴¹⁻⁴⁵ Jn11¹¹}

27 And as Jesus is passing by thence, two blind men follow Him, clamoring and saying, "Be merciful to us, Son of David!"

28 Now on His coming into the house, the blind men come to Him. And Jesus is saying to them, "You are believing that I am 'able to do this?" They are saying to Him, "Yes, Lord." Then He touches their eyes, saying, "According to your faith let it 'be with you." And 'opened were their eyes. And Jesus mutters to them, saying, ⁸¹ "See! Let no one 'know!" ^{12¹⁶⁻²¹} Yet they, coming out, blaze Him abroad in the whole of that land.

32 Now at their coming out, 'lo! they 'bring to Him a deaf-mute 'demoniac. And the demon being cast out, the 'deaf-mute speaks. And the throngs marvel, saying, "Never appeared it thus in Israel!"

34 Yet the Pharisees said, "'By the chief of the demons is He casting out the demons." ^{12²⁴⁻²⁵}

35 And Jesus led them about all the cities and the villages, teaching in their synagogues and heralding the evangel of the kingdom, and curing every disease and every debility.

36 Now, perceiving the throngs, He has compassion 'on them, 'for they were 'bothered' and 'tossed as if sheep having no shepherd. ^{Nu27¹⁵⁻¹⁷}

37 Then He is saying to His disciples, "'The harvest, indeed, is vast, yet the workers are few. Then 'beseech the Lord of the harvest, so that He would be ejecting workers into His 'harvest." ^{Mk6⁹ Lu10² 1K22¹⁷ 2Ch18¹⁶ Ec34¹}

10 And, calling His 'twelve disciples to Him, He 'gives them authority over 'unclean spirits, so as

to be casting them out, and to be curing every disease and every debility.^{Mk3:1-10 Lu6:12-16 9:1}

2 Now, of the twelve apostles, the names are these: First, Simon, termed Peter, and Andrew, his brother, and James of Zebedee,³ and John, his brother; Philip and Bartholomew, Thomas and Matthew, the tribute collector, James of Alpheus and Thaddeus, Simon the Cananite, and Judas Iscariot, who also gives Him up.^{Ac1:18-25}

5 These twelve Jesus commissioned, charging them, saying,^{Mk6:7-12} "Into a road of the nations you should not pass forth, and into a city of the Samaritans^{2K17:24} you should not be entering. Yet be going rather to^d the lost sheep^f of the house of Israel.^{Jr50:1-17} Now, going, herald, saying that "Near is the kingdom of the heavens! The infirm be curing, the dead be raising, lepers be cleansing, demons be casting out. Gratuitously you got: gratuitously be giving.⁹ You should not be acquiring gold, nor yet silver, nor yet copper into¹⁰ your girdles, no beggar's bag¹⁰ for the road, nor yet two tunics, nor yet sandals, nor yet a club; for worthy is the worker of his nourishment.^{Lu10:1-16 22:35 Nu18:21}

11 Now, into whichever city or village you may be entering, inquire^a who in it is worthy, and there remain till you should be coming out.¹² Now, on entering into a house, salute it,^{Lu10:7} and if, indeed, the house should be worthy, let your peace come on it. Yet if it should not be worthy, let your peace be turned back on you. And whosoever should not be receiving you, nor yet be hearing your words, coming outside^o of that house or city or village, shake off the dust^o from your feet. Verily, I am saying to you, More tolerable will it be for the land of Sodom and the land of Gomorrah in the day of judging than for that city.^{Lu10:10 20:1 Ac13:51 Ne5:13 Rv20:12}

16 'Lo! I am dispatching you as sheep in the midst of wolves. 'Be-

come, then, prudent as serpents and artless as doves. Now take heed¹⁷ of men, for they will be giving you up¹⁸ into Sanhedrins, and in their synagogues will they be scourging you. Now¹⁸ before governors and kings also shall you be led on My account, for a testimony to them and to the nations.^{24:1-14 Lu10:8 Ac5:10 12:1 24:1 25:6 23 27:24}

19 Now, whenever they may be giving you up, you should not be worrying about how or what you should be speaking, for it shall be given you in that hour^a what you should be speaking.^{Lu12:11-12} for not you are speaking, but the spirit of your Father is speaking in you.^{Ex4:12 25:23 Jr17 Ac4:3}

21 Now brother shall be giving up brother¹⁹ to death, and father, child, and children shall be rising^f up²⁰ against parents, and shall be putting them to death. And you shall be hated by all because of My name^a. Now he who endures¹⁹ to the consummation, he shall be saved.^{24:12} Now, whenever they may be persecuting you in this city, flee into a different one, for, verily, I am saying to you, Under no circumstances should you be finishing the cities of Israel till¹⁰ the Son of Mankind may be coming.^{Mk13:9-13 Lu21:12-18 Ac9:9 13:25 14:6}

24 A disciple is not above his teacher,^{Lu6:40} neither a slave above his lord.^{Jn15:20} Sufficient is it for the disciple that he may be becoming as his teacher, and the slave as his lord. If they surname the householder Bezebooul, how much rather those of his household,^{Mk3:22} Do not, then, be afraid of them, for nothing^{is} covered, which shall not be revealed, and hidden, which shall not be known. What I am saying to you^{is} in the darkness, say in the light. And what you are hearing in¹⁰ the ear, herald on the housetops.^{Mk4:22 Lu8:12 12:3}

28 And do not fear those who are killing the body, yet are not able to kill the soul. Yet be fearing Him, rather, Who is able to destroy

the soul as well as the body in Gehenna. Are not two sparrows selling for a penny? And not one of them will be falling on the earth without your Father. Now of your head even the hairs are all numbered. Then do not fear! Of more consequence than many sparrows are you.

Everyone then, who shall be avowing Me in front of men, him will I also be avowing in front of My Father Who is in the heavens. ^{Lu12:30-33} Yet, who should ever be disowning Me in front of men, I also will be disowning him in front of My Father Who is in the heavens.

You should not be inferring that I came to be casting peace on the earth. I did not come to be casting peace, but a sword. For I came to pit a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And the enemies of a man are those of his household. ^{Lu12:49-53 Mt17:6}

He who is fond of father or mother above Me is not worthy of Me. And he who is fond of son or daughter above Me is not worthy of Me. And he who is not taking his cross and following after Me is not worthy of Me. He who is finding his soul will be destroying it, and he who destroys his soul on My account will be finding it. ^{1624-25 Mk8:34-38 Lu9:23-24 14:27 17:30 Jn12:25 Rv13:3}

He who is receiving you is receiving Me, and he who is receiving Me is receiving Him Who commissions Me. ^{Jn13:20} He who is receiving a prophet in the name of a prophet shall be obtaining a prophet's wages. And he who is receiving a just man in the name of a just man shall be obtaining a just man's wages. And whoever should be giving one of these little ones only a cool cup to drink, in the name of a disciple, verily, I am saying to you, by no means should he be losing his wages. ^{2510 Mk9:41 Lu10:14 Jn13:20 Hb6:10 13:1 IK17:10 18:1 2K4:3}

And it came, when Jesus finishes prescribing to His twelve

disciples, that He proceeded thence to be teaching and heralding in their cities.

² Now John, hearing in the prison of the works of Christ, sending through his disciples, said to Him, "Art Thou the coming One, or may we be hoping for a different One?" ^{Lu7:18-23}

⁴ And answering, Jesus said to them, "Go, report to John what you are hearing and observing. The blind are receiving sight, and the lame are walking, lepers are being cleansed, and deaf-mutes are hearing, and the dead are being roused, and to the poor the evangel is brought. ^{Is35:5-6 61:1} And happy is he who should not be snared in Me." ^{Is8:14-15}

⁷ Now, at their going, Jesus begins to be saying to the throngs concerning John: "What do you come out into the wilderness to gaze at? A reed being shaken by the wind?"

⁸ But what do you come out to perceive? A man garbed in soft garments? Lo! those wearing soft garments are in the houses of kings. But for what do you come out? A prophet to perceive? Yes, I am saying to you, and exceedingly more than a prophet. ^{Lu17:7-8} This is he concerning whom it is written, "Lo! I am dispatching My messenger before Thy face, who will be constructing Thy road in front of Thee."

¹¹ Verily, I am saying to you. Not among those born of women has there been roused a greater than John the baptist. Yet he who is smaller, in the kingdom of the heavens is greater than he. Now, from the days of John the baptist hitherto, the kingdom of the heavens is being violently forced and the violent are snatching it. For all the prophets and the law prophesy till John. And, if you are willing to receive him, he is Elijah who is about to be coming. Who has ears to be hearing, let him be hearing! ^{1710 Lu17:1616-17 Ma14}

¹⁶ Now to what shall I be likening this generation? Like is it to little boys and girls sitting in the

markets, who, shouting to the ^aothers, are saying, 'We flute to you and you do not dance! We wail and you do not grieve!' For John came neither eating nor drinking, and they are saying 'A demon 'has he!'
 19 The Son of 'Mankind came eating and drinking, and they are saying, 'Lo! a 'man gluttonous and a tippler, a tribute collectors' and sinners' friend!' And justified was 'wisdom' by her 'acts.'^{Lu7:33}

20 Then He begins to 'reproach the 'cities in which the most of His 'powerful deeds occurred, 'for they do not repent. "Woe to you, 'Chorazin! Woe to you, 'Bethsaida! 'For if the powerful deeds which are occurring in you occurred in Tyre and Sidon, long ago, sitting in sackcloth and ashes, would they repent. Moreover, I am saying to you, For Tyre and Sidon shall it be more tolerable in the day of judging than for you.

23 And you, 'Capernaum! Not to 'heaven shall you 'be exalted! To the unseen 'shall you 'subside, 'for, if the 'powerful deeds which are occurring in you had occurred in Sodom, it might remain unto 'today.
 24 Moreover, I am saying to you that for the land of Sodom shall it be more tolerable in the 'day of judging^{Rv20:12} than for you.'^{Lu10:13-15}

25 'At that 'season, answering, Jesus said, "Acclaiming am I to Thee, Father, Lord of 'heaven and 'earth, 'for Thou hidest these things from the wise and intelligent and Thou dost reveal them to 'minors. Yea, 'Father, 'for thus it came to be a delight in front of Thee.

27 All was given up to Me by My 'Father. And not one is recognizing the Son except the Father, neither is anyone recognizing the Father except the Son and whomsoever the Son may be intending to unveil Him. 'Hither to^d Me, all who are toiling and 'laden, and I will be giving you rest. Lift My yoke upon you and be learning from Me, 'for meek am I and 'humble in 'heart, and you shall be finding rest in your 'souls, for My 'yoke

is kindly and My 'load is light.'

^{28:18} Lu10:21-24 Jn3:35 17:2

12 'At that 'season Jesus went through the sowings on the sabbaths. Now His 'disciples hunger, and they begin to be plucking the ears and to be eating.^{D12:34} Now the Pharisees, perceiving it, say to Him, "'Lo! your disciples are doing what is not allowed to be 'done 'on a sabbath."

3 Yet He said to them, "Did you not read ^awhat David does when he hungers, and those with him: how he entered into the house of 'God and they ate the ^bshow bread, which he was not 'allowed to 'eat, neither those with him, except the priests only?^{Lu24:9 1S21:1-6}

5 Or did you not read in the 'law that on the sabbaths the priests in the sanctuary are profaning the sabbath and are faultless?^{Jn7:22 Nu28:9}
 6 Now I am saying to you that a Greater than the sanctuary is here.
 7 Now if you had known ^awhat this is,^{11:6} Mercy I 'want, and not sacrifice, you would not convict the faultless,^{9:13} ^{Mt16:9} for the Son of 'Mankind is 'Lord of the sabbath.'^{Mk2:27-29 31:1-6 Lu6:1-5 Dt23:25}

9 And, 'proceeding thence, He came into their 'synagogue. And 'lo! a 'man having a withered hand. And they inquire of Him, saying, "'Is it allowed on the sabbaths to 'cure?" that they should be accusing Him.
 11 Now He said to them, "'^aWhat 'man^o of you will there be, who will 'have one sheep, and if ever this should be falling into a pit on the sabbaths, will not take 'hold of it and 'raise it?^{D12:21} Of how much more 'consequence, then, is a 'man than a sheep! So that it is allowed to be doing ideally on the sabbaths."
 13 Then He is saying to the 'man, "Stretch out your hand." And he stretches it out and it was restored, sound as the other.'^{Mk3:1-5 Lu6:10-13 13:10-17 14:1-6 Jn9:10}

14 Now, coming out, the Pharisees held a consultation against Him, so that they should be destroying Him. Now Jesus, knowing it, retires thence. And many follow Him, and He cures them all. And

He warns them that they should not be making Him manifest, that fulfilled may be that which is 'declared through Isaiah⁴² the prophet, saying,

'Lo, My ^rBoy Whom I prefer!

My ^BBeloved, in Whom delights my ^csoul!

I shall be placing My ^sspirit on Him,

And judging shall He be reporting to the nations.

He will not be brawling, nor clamoring,

Nor will anyone be hearing His ^vvoice in the squares.

^rA reed that is ^bruised He will not be fracturing.

^rAnd flax that is ⁿsmouldering He will not be extinguishing ...

Till He should be casting out judging ^ofor victory.

And on His ⁿame^A the nations will be relying.^{Mk3¹² Lu6¹⁷⁻¹⁹}

Then was brought to Him a ^demoniac, blind and a deaf-mute, and He cures him, so that the ^deaft-mute is speaking and observing. And amazed are all the throngs, and they said, "Is not^a this the Son of David?"^{Lu11¹⁴}

Now the Pharisees, ^hearing it, said, "This man is not casting out the demons except ^by Beezeboul, the chief of the demons."^{99^a Mk3²²⁻²⁶}

Now, having perceived their ^sentiments, He said to them, "^rEvery kingdom ^parted against itself is being desolated, and ^every ^city or house ^parted against itself shall not ^sstand. And if the Satan is casting out the Satan, he is parted ^on^against himself. How, then, shall his ^kingdom ^sstand?

And if I ^by Beezeboul am casting out ^demons, ^by ^what are your ^sons casting them out? Therefore they shall be your judges."^{91 Jn2²⁴⁻²⁵ Rv2²¹}

Now if ^by the spirit of God I am casting out ^demons, consequently the kingdom of ^God outstrips in time ^on^ato you. ^rOr how ^can anyone be entering into the house of the strong one, and plunder his ^gear, if he should not first be binding the strong one? And then he.

³⁰ will be plundering his ^house. He who ⁱs not with Me is against Me, and he who is not ^gathering with Me is scattering.^{1⁴⁹ 53¹² Mk3³⁷ Lu9⁹ 11¹²}

³¹ Therefore I am saying to you, Every sin and blasphemy shall be ^pardoned ^hmen, yet the blasphemy of the spirit shall not be ^pardoned.

³² And whosoever may be saying a word against the Son of ^Mankind, it will be ^pardoned him, yet whoever may be saying aught against the holy ^spirit, it shall not be ^pardoned him, neither in this ^eon nor in that which is impending.^{Mk3²³⁻³⁰}

³³ ^rEither make the tree ideal, and its ^fruit ideal, or make the tree rotten, and its ^fruit rotten, for ^oby its ^fruit the tree is ^known.^{7¹¹ Lu6⁴³⁻⁴⁵ Jn3⁶}

³⁴ Progeny of ^vipers! How ^can you be speaking what is ^good, being wicked? For out of the ^hearth the ^mouth

³⁵ is speaking. ^rThe good ^hmanⁿ out of his ^good treasure is extracting good things; and the wicked ^hmanⁿ

³⁶ out of his ^wicked treasure is extracting wicked things. Now I am saying to you that, for every idle declaration which ^hmen shall be speaking, they shall be rendering account concerning it in the ^day

³⁷ of judging. For ^oby your words shall you be ^justified, and ^oby your words shall you be ^convicted."

³⁸ Then ^some of the scribes and Pharisees answered Him saying, "Teacher, we ^want to ^see a sign from you."^{16¹ Mk8¹¹⁻¹² Jn7³¹ 1C12¹²⁻¹³}

³⁹ Yet He, answering, said to them, "A generation, wicked and an ^aadulteress, for a sign is seeking, and a sign will not be ^given to it except the sign of Jonah, the prophet. For even as Jonah was in the bowel of the sea monster three days and three nights, thus will the Son of ^Mankind be in the ^hearth three days and three nights.^{Lull²⁹ 30}

⁴¹ Men, Ninevites, will be rising in the judging with this generation and will be condemning it, ^for they repent ^oat the heralding of Jonah, and ^lo! more than Jonah is here!^{Lull¹⁷ Jo3³}

¹² The queen of the south will be 'roused' in the judging with this generation and will be condemning it, 'for she came 'from the ends of the earth to hear the wisdom of Solomon, and 'lo! more than Solomon is here!^{Lu11³¹ 1K10¹ 2Ch9¹}

¹³ "Now, whenever the unclean spirit may be coming out from a ^hman, it is passing through waterless places seeking rest, and is not finding it. Then it is saying, 'Into my house will I be turning back, whence I came out.' And coming, it is finding it 'unoccupied, and ¹⁴ swept and 'decorated. Then it is going and taking along with it⁷ seven spirits different from it and more wicked than itself, and entering, is dwelling there. And the last state of that ^hman is becoming worse than the first. Thus will it be to this 'wicked generation also."^{Lu11²⁴⁻²⁶ 2P2²⁹⁻³²}

¹⁴ At His still speaking to the throngs, 'lo! His mother and 'brothers 'stood outside seeking to speak to Him. Now ^asomeone of His disciples said, "'Lo! Thy mother and Thy 'brothers 'stand outside. They are seeking to speak to Thee."

¹⁵ Yet He, 'answering, said to the one saying it to Him, "'Who is My mother, and ^awho are My 'brothers?" And 'stretching out His hand ^{on}over His disciples, He said, "'Lo! My 'mother' and my 'brothers'! For anyone who should be doing the will of My 'Father Who is in the heavens, he is My ^mbrother and ^sister and ^mmother!"^{Mk3³¹⁻³⁵ G3 Lu18¹⁰⁻²¹ Jn2¹² 7-5 Ac1¹⁴ 1Th2¹¹⁻¹³}

¹³ In that day Jesus, coming out of the house, sat beside the sea. And gathered to^d Him were vast throngs, so that He steps into a ship to be sitting, and the entire throng 'stood on the beach.

³ And He speaks many things to them in parables, saying, ¹⁴ "Lo! out came the 'sower to be sowing. And, in his 'sowing, some, indeed, falls

beside the road, and the flying creatures came and devoured it. ⁵ Yet 'other falls on 'rocky places, ^wwhere it had not much earth, and immediately it shoots up, because it 'has

⁶ no depth of 'earth. Yet at the 'rising of the sun, it is scorched, and, because it 'has no root, it is withered. ⁷ Yet 'other falls on 'thorns, and the thorns come up and smother it. ⁸ Yet 'other falls on 'ideal 'earth and gave fruit, ^wsome, indeed, a hundred, yet ^wsome sixty, yet ^wsome thirtyfold. Who 'has

'ears to 'hear, let him 'hear!"^{Mk4¹⁻⁹ Lu8¹⁻⁵}

¹⁰ And, approaching, the disciples say to Him, "Wherefore art Thou speaking in parables to them?" Now, ¹¹ 'answering, He said to them that "To you has it been given to know the secrets of the kingdom of the 'heavens, yet to those it has not been given."^{LC2⁹⁻¹⁰} For anyone who 'has, to him shall be 'given, and he shall have a 'superfluity. Yet anyone who 'has not, that also which he 'has shall be 'taken away from him.^{Mk4¹⁰⁻¹²} Therefore in parables am I speaking to them, seeing that, observing, they are not 'observing, and hearing, they are not 'hearing, neither are they understanding.^{Lu8⁹⁻¹³} And ¹⁴ 'filled up in them is the prophecy of Isaiah,^{G3-10} that is saying, ^{Mk4²⁴ Lu8¹³ Jn12¹ Ac28²⁵ Ro11⁷⁻¹⁰ 2C3¹⁴ Is29¹⁰ D129⁴}

"In hearing you will be hearing, and may by no means be understanding,

And observing you will be observing, and may by no means be perceiving."

¹⁵ For 'stoutened is the heart of this people,

¹⁶ And with their 'ears heavily they hear,

¹⁷ And with their 'eyes they squint, ¹⁸ Lest at some time they may be perceiving with their eyes,

¹⁹ And with their ears they should be hearing,

²⁰ And with their heart they may be understanding,

And should be 'turning about, And I shall be 'healing them.'

¹⁶ Yet happy are your 'eyes, 'for they are 'observing, and your

¹⁷ ears^N, 'for they are 'hearing. For verily I am saying to you that many prophets and just men yearn to

'perceive what you are observing, and perceive not, and to hear what

you are hearing, and hear not.^{16¹¹}

¹⁸ You, then, hear the parable of the
¹⁹ sowing. At everyone hearing the word of the kingdom and not understanding it, coming is the wicked one and snatching ¹⁹what has been sown in his heart. This is he who is being sown beside the road. Yet he who is being sown on the rocky places, this is he who is hearing the word and straightway with joy
²¹ is getting it, yet ²¹has not root in himself, but is temporary. Now at the ²¹coming of affliction or persecution because of the word, straightway he is ²²snared. Now he who is being sown in the thorns, this is he who is hearing the word, and the worry of this ²²eon^a and the seduction of riches are stifling the word, and it is becoming unfruitful. ²³Now he who is being sown on the ideal earth, this is he who is hearing the word and understanding it, who by all means is bearing fruit, and is ²³dproducing, these, indeed, a hundred, yet these sixty, yet these thirtyfold." ²³Mk4¹¹ Lu8¹¹

²⁴ Another parable He ²⁴places before them, saying, ²⁴"Likened was the kingdom of the ²⁴heavens to a ²⁴man sowing ideal seed in his ²⁴sown field. Yet, ²⁵while the ²⁵men are drowsing, his enemy came and sows ²⁵darnel over amidst the grain, and came away. Now, when the blade germinates and ²⁶dproduces fruit, then appeared also the ²⁶darnel." ²⁶⁻²⁸

²⁷ Now, approaching, the slaves of the householder said to him, 'Lord, do you not sow ideal seed in your field? Whence, then, ²⁷has it ²⁷darnel?' Now ²⁸he averred to them, 'A ²⁸man, an enemy, does this.' Now the slaves are saying to him, 'Do you, then, ²⁸want us to ²⁸come away that we should be culling them?'
²⁹ Yet ²⁹he is averring, 'By no means, lest at some time, while culling the ²⁹darnel, you should be rooting up the grain at the same time with
³⁰ it. Leave both to ³⁰grow up together until the harvest, and in the season of the harvest I shall be declaring to the reapers, 'Cull first the ³⁰darnel

and bind them into bundles to^d burn them up. Yet the grain ³⁰gather into my ³⁰barn.'"

³¹ Another parable He ³¹places before them, saying, ³¹"Like is the kingdom of the ³¹heavens to a kernel of mustard, which a ³²man, getting, sows in his field, which, indeed, is smaller than all the seeds, yet, whenever it may be ³²grown, is greater than the greens, and is becoming a tree, so that the flying creatures of heaven are coming and roosting among its ³²boughs." ³²Mk4¹²

³³ Another parable He speaks to them, saying, ³³"Like is the kingdom of the ³³heavens to leaven which a woman, getting, hides in ³³three seahs of meal, till ³³the whole was leavened." ³³Lu13²¹

³⁴ All these things Jesus speaks in parables to the throngs, and apart from a parable He spoke nothing to them, so that ³⁵fulfilled may be that which is ³⁵declared through the prophet, saying, ³⁵Ps73³ Mk4²³

I shall be opening My ³⁵mouth in parables,

I shall be ³⁵emitting what is ³⁵hid from the disruption.

³⁶ Then, leaving the throngs, He entered into the house. And His disciples come to Him, saying, ³⁶"Elucidate to us the parable of the ³⁶darnel of the field." Now He, answering, said, ³⁷"He Who is sowing the ideal seed is the Son of ³⁷Mankind. Now the field is the world. Now the ideal seed, these are the sons of the ³⁸kingdom. Now the ³⁸darnel are the sons of the ³⁸wicked one." ³⁸Jn8⁴⁴ Now the enemy who sows them is the Adversary. Now the harvest is the conclusion of the eon. Now the reapers are messengers. Even as the ³⁹darnel, then, are being culled and burned up with fire, thus shall it be in the conclusion of the eon. The Son of ⁴⁰Mankind shall be dispatching His ⁴⁰messengers, and they shall be culling out of His ⁴⁰kingdom all the ⁴⁰snare and those doing ⁴¹lawlessness, and they shall be casting them into a ⁴¹furnace of

fire. There shall be lamentation
 43 and gnashing of teeth.^{31,32} Then shall
 the just be shining out as the sun
 in the kingdom of their Father.
 Who has ears to hear, let him be
 hearing.^{Dn12³}

41 ¹Like is the kingdom of the heavens
 to a treasure hidden in the field,
 finding which, a man hides
 it, and, in his joy, is going away,
 and is selling all, whatever he has,
 and is buying that field.

42 ²Again, like is the kingdom of the
 heavens to a man, a merchant,
 46 seeking ideal pearls. Now, finding
 one very precious pearl, he comes
 away, having disposed of all, what-
 ever he had, and buys it.

47 ³Again, like is the kingdom of the
 heavens to a dragnet cast into the
 sea which gathers of every species,
 48 and, when it was filled full,
 hauling it up on the beach and
 being seated, they cull the ideal
 into crocks, yet the rotten they cast
 49 out. Thus shall it be in the con-
 clusion of the eon. The messengers
 will be coming out and they will be
 severing the wicked from the midst
 50 of the just.^{Rv7⁹} And they shall be
 casting them into a furnace of
 fire. There shall be lamentation
 51 and gnashing of teeth. Do you
 understand all these things?"

They are saying to Him, "Yes."

52 Now He said to them, ⁴"Therefore
 every scribe made a disciple in
 the kingdom of the heavens is like
 a man, a householder, who is ex-
 tracting out of his treasure things
 new and old."

53 And it occurred, when Jesus fin-
 ishes these parables, that He with-
 54 draws thence. And coming into His
 own country, He taught them in
 their synagogue, so that they are
 'astonished, and are saying,
 "Whence has this one this wisdom
 55 and powerful deeds? Jn7¹⁰ Is not
 this the son of the artisan? Is not
 his mother said to be Miriam, and
 his brothers James and Joseph
 56 and Simon and Judas? And his sis-

ters, are they not all with us?
 Whence, then, has this one all
 57 these?" And they were snared in
 Him.^{Ac14 15497 532}

Yet Jesus said to them, "A
 prophet is not dishonored except
 in his own country and in his
 58 home." And He does not many
 powerful deeds there because of
 their unbelief.^{Mk6¹ Jn4⁴}

14 ¹At that season Herod the tet-
 2 rarch hears tidings of Jesus, and
 said to his pages, "This is John
 the baptist. He was roused from
 the dead and therefore powerful
 3 deeds are operating in him." For
 Herod then, holding John, binds
 and put him away in jail also, be-
 cause of Herodias, the wife of
 4 Philip, his brother, for John said
 to him, "It is not allowed you to
 5 have her." And, wanting to kill
 him, he was afraid of the throng,
 for they had him as a prophet.^{Mk6¹⁵}
^{Lu3¹⁹ 97 Lv18¹⁶ 2021}

6 Now at the becoming of Herod's
 birthday celebrations, the daughter
 of Herodias dances in the midst
 7 and pleases Herod. Whence, with
 an oath, he avows to give her
 whatsoever she should be request-
 8 ing. Now she, being egged on by
 her mother, is averring, "Give me
 here, on a platter, the head of John
 the baptist."

9 And the king, being sorry, yet
 because of the oaths and those lying
 back at table with him, orders it
 10 to be given. And sending, he be-
 heads John in the jail.

11 And his head was brought on a
 platter and given to the maiden,
 and she carries it to her mother.
 12 And, approaching, his disciples
 take away his corpse and entomb
 it. And, coming, they report to
 Jesus.^{Mk6²¹⁻²⁰}

13 Now, hearing it, Jesus retires
 thence in a ship into a wilderness
 place privately. And, hearing of it,
 the throngs follow Him afoot from
 14 the cities. And, coming out, He
 perceived a vast throng, and He has

compassion on them and cures those of them who are ailing.^{Mk6²⁰ Lu9¹⁰ Jn6¹}

15 Now, evening ^bcoming on, the disciples come to Him, saying, "A wilderness is the place, and the hour already passed by. Then dismiss the throngs that, coming away into the villages, they should be buying themselves ^cfood."

16 Yet Jesus said to them, "They have no^d need to be coming away. You ^egive them something to 'eat.'"

17 Yet they are saying to Him, "Nothing ^fhave we here except five cakes of bread and two fishes." Now He said, "'Bring them here to Me.'"

18 And, ^gordering the throngs to recline on the grass, taking the five cakes of bread and the two fishes, ^hlooking up into ⁱheaven, He blesses them, and, ^jbreaking them, He ^kgives the cakes of bread to the disciples, yet the disciples to the throngs. And they all ate and are satisfied. And they pick up ^lof ^msuperfluous fragments twelve panniers full.^{2K4⁴⁴} Now those eating were about five thousand men, apart from women and little children.^{Mk6²¹ Lu9¹³ Jn6³}

22 And immediately He compels His disciples to step ⁿinto the ship and to be preceding Him ^oto the other side, till ^pHe should be dismissing the throngs. And, ^qdismissing the throngs, He ascended into the mountain privately to pray.

23 Now, evening ^rcoming on, He was there alone.^{Mk6⁴⁵ Lu6¹² Jn6¹⁴}

24 Now the ship was already many stadia away from the land, in the midst of the sea, being tormented by the billows, for the wind was contrary. Now in the fourth watch of the night He came to^d them, walking on the sea. Now the disciples, perceiving Him walking on the sea, were disturbed, saying that "It is a phantom!" And from fear they cry out. Now straightway Jesus speaks to them, saying, "Courage! It is I. Fear not!"^{Mk6⁴⁷ Jn6¹⁶}

25 Yet, answering Him, Peter said, "Lord, if it is Thou, order me to come to^d Thee on the waters."

26 Now He said, "'Come!'" And, ^sde-

scending from the ship, Peter walks on the waters, to ^tcome to^d Jesus.

30 Yet, observing the strong wind, he was afraid. And, beginning to ^usink, he cries, saying, "Lord, save me!"

31 Now immediately Jesus, ^vstretching out a hand, got hold of him and is saying to him, "Scant of faith,¹⁰ why do you hesitate?"

32 And at their ^wgoing up into the ship, the wind flags. Now those in the ship worship Him, saying, "Truly, God's Son art Thou!"^{Mk6¹ Jn6²¹}

34 And, ^xferrying over, they came on land into^o Gennesaret. And, when recognizing Him, the men of that place dispatch into that whole country about, and they ^ybring to Him all those who have an illness.

36 And they entreated Him that they should only be touching the tassels of His cloak. And whoever touch were brought safely through.^{Mk6³ Lu6¹⁹}

15 Then, coming to Jesus from Jerusalem, are Pharisees and scribes, saying, "Wherefore are your disciples transgressing the tradition of the elders? For they are not washing their hands whenever they may be eating ^zbread."

20 Now He, answering, said to them, "Wherefore are you also transgressing the precept of God because of your ^{aa}tradition? For God said, ^{ab}Ex26¹² 'Honor father and mother,' and, He who is saying aught that is evil of father or mother, in death let him ^{ac}decease.

25 Yet you are saying that 'Whoever may be saying to father or mother, "An oblation is that by which you should be benefiting by me," ^{ad}Ex21¹⁷ he shall by no means be honoring his father.' And you invalidate the word of God because of your tradition. Hypocrites! Ideally Isaiah prophesies concerning you, saying, ^{ae}Is29¹³ Mk7³

8 This people with their lips is honoring Me,

Yet their ^{af}heart is away at a distance from Me.

9 Yet in vain are they revering Me,

Teaching for teachings the directions of ^hmen."

11 And, calling to Him the throng, He said to them, "Hear and understand! ¹Not that entering into the mouth is contaminating a ^hman^N, but that going out of the mouth, this is contaminating a ^hman."¹²

12 Then, approaching, the disciples said to Him, "Are you aware that the Pharisees at hearing the word, are ¹shocked?" Now, He, answering, said, "¹Every plant which is not planted by My heavenly Father shall be ¹uprooted. Leave them! ¹Blind guides are they of the blind! Now if the blind should be guiding the blind, both shall be falling into a pit."^{Lu6³⁹ Is9¹⁶ Ma2⁷}

13 Now, answering, Peter said to Him, "Decipher for us the parable." 14 Yet He said, "Are you also unintelligent at this point? Not as yet are you apprehending that everything that is going into ¹⁰ the mouth is becoming the contents of ¹⁰ the bowels, and is being evacuated into the latrine? Now, those going out ^o of the mouth, out ^o of the ¹heart are coming, and those are ¹contaminating ^{na} ^hman.^{Ja3³} For out ^o of the heart are coming wicked reasonings, murders, adulteries, prostitutions, thefts, false testimonies, calumnies. These are those which are ¹contaminating ^{na} ^hman.^{Mk7¹⁴} Now to be eating with unwashed hands is not ¹contaminating ^{na} ^hman."

15 And, coming out thence, Jesus retires into the parts of Tyre and Sidon.^{Mk7²⁴} And 'lo! a Canaanitish woman, coming out from those boundaries, cried, saying, "Be merciful to me, Lord, Son of David! My daughter is evilly ¹demonized." Yet He answered her not a word. And, approaching, His disciples asked Him, saying, "Dismiss her, ¹for she is crying behind us."

16 Now, He, answering, said, "I was not commissioned except ¹⁰ for the ¹lost ¹sheep¹ of the house of Israel."¹⁰ Yet she, coming, worships Him, saying, "Lord, ¹help me!" Yet

He, answering, said, "¹It is not ideal to be taking the children's ¹bread^N and to be casting it to the puppies." Yet she said, "Yes, Lord! ¹For the puppies also are eating ¹of the scraps that are falling from their ¹masters' table."

Then, answering, Jesus said to her, "O woman, great is your faith! Let it come to ¹be with you as you are wanting." And healed was her daughter from that hour.

And, proceeding thence, Jesus came beside the sea of Galilee. And, ascending into the mountain, He sat there. And there came to Him vast throngs, having with them the lame, the blind, the deaf-mutes, the maimed, and many ¹others. And they toss them ¹at His feet, and He cures them, so that the throng marvels, observing the ¹deaf-mutes speaking, the ¹maimed sound, and the ¹lame walking, and the ¹blind observing. And they glorify the God of Israel.^{Mk7³¹⁻³⁷}

Now Jesus, calling His disciples to Him, said, "I have ¹compassion on the throng, ¹for already three days they are remaining with Me, and they ¹have nothing ¹that they may be eating, and I am not willing to dismiss them fasting, lest at some time they may be fainting ¹on the road." And the disciples are saying to Him, "Whence, in a wilderness, is so ¹much ¹bread ¹for us, so as to satisfy so much of a throng?" And Jesus is saying to them, "How many cakes of bread ¹have you?" Now they said, "Seven, and a few small fishes."

And, charging the throng to be leaning back on the earth, He took the seven cakes of bread and the fishes, and, giving thanks, He breaks and gave to the disciples, yet the disciples to the throngs. And they all ate and are satisfied. And of the superfluous fragments they pick up seven hampers full. Now those eating were ¹about four thousand men, apart from women and little children.^{14²¹} And, ¹dismiss-

ing the throngs, He stepped into the ship and came into the boundaries of Magadan.^{Mk8:1-10}

16 And, approaching, the Pharisees and the Sadducees, trying Him, inquire to have Him exhibit a sign out of heaven to them.

2 Now, He, answering, said to them, ^(no 31) "A generation, wicked and an adulteress, for a sign is seeking, and a sign will not be given to it except the sign of Jonah." And leaving them, He came away.^{Lk23:40 Mk8:11-12 Lu12:54-56 1C122}

5 And the disciples, coming into the other side, forgot to get bread. 6 Now Jesus said to them, "See and take heed of the heaven of the Pharisees and Sadducees!"

7 Now they reasoned among themselves, saying that "We got not bread." Now, knowing it, Jesus said, "Why are you reasoning among yourselves, scant of faith, that you have not bread? Not as yet are you apprehending, neither remembering the five cakes of bread of the five thousand and how many panniers you got?"^{Lk17:21} Neither the seven cakes of bread of the four thousand and how many hampers

10 you got?^{Lk24:36} How is it you are not apprehending that I spoke not to you concerning bread? Now take heed of the heaven of the Pharisees and Sadducees." Then they understand that He did not say to take heed of the heaven of bread, but of the teaching of the Pharisees and Sadducees.^{Mk8:14-21 Lu12}

13 Now Jesus, coming into parts of Cæsarea Philippi, asked His disciples, saying, "Who are men saying the Son of Mankind is?" Now they say, "These, indeed, John the baptist; yet others Elijah; yet others Jeremiah or one of the prophets."^{Lk1:2 Lu9:9}

15 He is saying to them, "Now you, who are you saying that I am?" 16 Now, answering, Simon Peter said, "Thou art the Christ, the Son of the living God."^{Jn6:69 1J4:15}

17 Now, answering, Jesus said to

him, "Happy are you, Simon Bar-Jonah, for flesh and blood does not reveal it to you, but My Father Who is in the heavens. Now I, also, am saying to you that you are Peter, and on this rock will I be building My ecclesia, and the gates of the unseen shall not be prevailing against it. I will be giving you the keys of the kingdom of the heavens, and whatsoever you should be binding on the earth shall be binding in the heavens, and whatsoever you should be loosing on the earth shall be loose in the heavens." Then He cautions the disciples that they may be saying to no one that He is the Christ.^{Mk8:27-30 Lu9:18-21}

21 Thenceforth begins Jesus to show His disciples that He must be coming away into Jerusalem and to be suffering much from the elders and chief priests and scribes, and to be killed, and the third day to be roused. And, taking Him to him, Peter begins to rebuke Him, saying, "Propitious be it to Thee, Lord! By no means shall this be for Thee!"

23 Now He, being turned, said to Peter, "Go away behind Me, Satan! A snare are you to Me, for you are not disposed to that which is of God, but that which is of men."^{Mk8:21-23}

24 Then Jesus said to His disciples: "If anyone is wanting to come after Me, let him renounce himself and pick up his cross and follow Me. For whosoever should be wanting to save his soul shall be destroying it. Yet whoever should be destroying his soul on My account shall be finding it."^{Jn1:25} For what will a man be benefited, if he should ever be gaining the whole world, yet be forfeiting his soul?^{Ps40:6} Or what will a man be giving in exchange for his soul? For the Son of Mankind is about to be coming in the glory of His Father with His messengers, and then He will be paying each in accord with

his practice. Verily I am saying to you that there are "some of those standing here who" under no circumstances should be "tasting death till they should be perceiving the Son of Mankind coming in His kingdom." ²⁸Mk9:1 Dn7:13

117 And after six days Jesus is taking aside Peter and James and John, his brother, and is bringing them up privately into a high mountain, and was transformed in front of them. And His face shines as the sun, yet His garments became white as the light. ²2Pt16:18

3 And "lo! Moses and Elijah were seen by them, conferring with Him.

4 Now, answering, Peter said to Jesus, "Lord, ideal is it for us to be here! If Thou art willing, I shall be making three tabernacles here, for Thee one, and for Moses one, and for Elijah one." While he is still speaking, "lo! a luminous cloud overshadows them, and 'lo! a voice out of the cloud, saying, "This is My Son, the Beloved, in Whom I delight. 'Hear Him!'" Mk1:11 92:1 Lu9:32-35 2Pt16:18 Is42:1

6 And, hearing it, the disciples fall on their faces and were tremendously afraid. And Jesus approached and, touching them, said,

7 "Be 'roused, and 'fear not!" Now, "lifting" up their eyes, they perceived not one except Jesus "Himself only.

9 And, at their descending out of the mountain, Jesus directs them, saying, "Now you should 'tell no one of the vision till the Son of Mankind may 'be 'roused from among the dead." ¹⁰Mk9:2-10 Lu9:25-30

10 And His disciples inquire of Him, saying, "Why, then, are the scribes saying that Elijah 'must be coming first?" ¹¹Ma4: Now, He, answering, said to them that "Elijah is indeed coming, ¹²Rv11:2 and will be restoring all. ¹³Ac3:21 Yet I am saying to you that 'Elijah came already. ¹⁴Lu1:17 and they did not recognize him, but they do 'to him whatever they will. Thus the Son of Mankind also is 'about to be suffering by them." ¹⁵14:2-10 Then the disciples understand that He

spoke to them concerning John the baptist. ¹⁶11:14 Mk9:11-12

14 And, at their coming to the throng, a man came to Him, falling on his knees to Him and saying, "Lord, be merciful to my son, for he is 'epileptic, and is having an evil time! For often he is falling into fire and often into water. And I bring him to Thy disciples, and they could not cure him."

17 Now then, answering, Jesus said to them, "O generation, unbelieving and perverse! Till when shall I be with you? Till when shall I bear with you? 'Bring him here to Me." And Jesus rebukes it, and the demon came out from him, and the boy was cured from that hour. ¹⁸Mk9:24-27 Lu9:37-42

19 Then the disciples, coming to Jesus privately, said, "Wherefore could we not 'cast it out?" Now He is saying to them, "Because of your scant faith. For verily I am saying to you, If you should 'have faith as a kernel of mustard, you shall be declaring to this mountain, 'Proceed hence—there! and it will be proceeding. And nothing will be 'impossible for you." ²⁰21:21 Mk9:28-32 Lu17:5-6

22 (no 21) Now at their conspiring in Galilee, Jesus said to them, "The Son of Mankind is 'about to be 'given up into the hands of men, and they will be killing Him, and the third day He will 'be 'roused." And they were tremendously sorry. ²³Mk9:30-32 Lu9:43-45

24 Now at their coming into Capernaum, those getting the double drachma came to Peter and say, "Is not your teacher 'settling the double drachma tribute?" ²⁵Ex30:11-16

25 He is saying, "Yes." And, coming into the house, Jesus forestalls him, saying, "What are you supposing, Simon? The kings of the earth, from whom are they getting tribute or poll tax? From their sons, or from the aliens?" Now He averred, "From the aliens." Now at his saying "From the aliens," Jesus averred to him, "Consequently the sons, surely, are free.

27 Yet, lest we should be ¹snaring them, ²go, ³cast a fish hook into the sea, and pick up the first fish ⁴coming up, and, ⁵opening its mouth, you will be finding a stater. Getting that, ⁶give it to them ⁷for Me and you."

18 Now in that hour the disciples came to Jesus, saying, ¹"Who, consequently, is greatest in the kingdom of the ²heavens?" And, ³calling a little child to Him, He stands it in their midst, and said, ⁴"Verily, I am saying to you, if you should not ⁵be turning and becoming as little children, you may by no means be entering into the kingdom of the ⁶heavens. ⁷Mk10:14-15 Who^a, then, will be ⁸humbling himself as this little child, he is the greatest in the kingdom of the ⁹heavens. And whosoever should be receiving one such little child ¹⁰in My ¹¹name is receiving Me. Yet whoever should be ¹²snaring one of these little ones who are believing in¹⁰ Me, it is ¹³expedient for him that a millstone requiring an ass to turn it may be ¹⁴hanged about his neck, and he should be ¹⁵sunk in the open ocean. ¹⁶Mk9:32-37 Lk9:40-48 17:22:34-36

7 Woe to the world ¹because of ²snares! For it is a necessity for ³snares^F to be coming. Moreover, woe to that ⁴man through whom the ⁵snare is coming! ⁶Now, if your hand or your foot is snaring you, strike it off and ⁷cast it from you. Is it ideal for you to be entering into life maimed or lame, or, having two hands or two feet, to be cast into the fire ⁸eternian? ⁹Lk17:1

9 ¹And if your eye is snaring you, ²wrench it out and ³cast it from you. Is it ideal for you to be entering into life one-eyed, or, having two eyes, to be cast into the Gehenna of fire? ⁴5:29-30 Mk9:13-48 15:66:21

10 ¹See that you should not be despising one of these little ones, for I am saying to you that their messengers in the heavens are continually ²observing the ³face of My Father Who is in the heavens. ⁴(no 11)

12 ¹What are you supposing? ²If it should be occurring to any ³man,

with a hundred sheep, that ¹even one of them should be led ²astray, will he not ³leave the ninety-nine sheep on the mountains, and ⁴go and ⁵seek the one which is straying? And if he should ⁶come to find it, verily, I am saying to you, that he is rejoicing ⁷over it, rather than ⁸over the ninety-nine that have not strayed. Thus it is not the will in front of your Father Who is in the heavens that one of these little ones should be perishing. ⁹Lk15:3-7

15 Now if your brother should ever be sinning, ¹go and expose him between you and him alone. ²Ga6:16 If he should ever be hearing you, you gain your brother. ³Ja5:19-20 Yet if ever he should not be hearing, ⁴take still one or two more along with you⁸, that ⁵at the ⁶mouth of two witnesses, or of three, every declaration may be made to ⁷stand. ⁸Di10:19

17 Now, if ever he should be disobeying them, ¹tell it to the ecclesia. Now, if ever he should be disobeying the ecclesia also, let him be to you even as one of the nations, and a tribute collector. ²Lk17:3 Jsa8:1 Lk19:7

18 Verily, I am saying to you, Whatsoever you should ¹be binding on the earth shall ²be binding in ³heaven. And whatsoever you should be ⁴loosing on the earth ⁵shall be loose in ⁶heaven. ⁷Lk16:19

19 Again, verily, I am saying to you that, if ever two ¹of you should be agreeing on the earth concerning ²any matter, whatsoever it is they should be requesting shall ³come to be to them ⁴from My Father Who is in the heavens. ⁵Lk15:14-15 For where two or three are, ⁶gathered in¹⁰ My ⁷name, there am I in the midst of them."

21 Then, approaching, Peter said to Him, ¹"Lord, how many times shall my brother be sinning ²against me and I shall be pardoning him? ³Till seven times?" Jesus is saying to him, ⁴"I am not saying to you 'Till seven times,' but 'Till seventy times seven.' ⁵6:14-15 Lk17:1 Ep4:2 Col3:12

23 ¹Therefore likened was the kingdom of the ²heavens to a ³man, a

king, who wants to settle accounts with his slaves. Now, at his beginning to settle, one debtor was brought to him who owed ten thousand talents. Now, at his not having wherewith to pay, the lord orders him to be disposed of, and his wife and children and all, whatever he has, and payment to be made. Falling down, then, that slave worshiped him, saying, 'Lord, be patient ^{on}with me, and I will pay you all.' Now, having compassion, the lord of that slave dismisses him, and remits his loan. ^{Ac238}

Yet, coming out, that slave found one of his fellow slaves, who owed him a hundred denarii, and, holding him, he choked him, saying, "Pay, if you are owing anything!" Falling down, then, his fellow slave entreated him, saying, 'Be patient ^{on}with me, and I will pay you all.' Yet he would not, but, coming away, he casts him into jail, till he may pay what is owing.

Then his fellow slaves, perceiving what is occurring, were tremendously sorry, and, coming, elucidate to their ^slord all that is occurring.

Then his lord, calling him to him, is saying to him, 'Wicked slave! That entire debt I remit to you, since you entreat me. Was it not binding on you also to be merciful to your fellow slave, as I also am merciful to you?' And, being indignant, his lord gives him up to the tormentors till he may pay all that is owing him.

Thus shall My heavenly Father also be doing to you, if each one should not be pardoning his brother from your hearts. ^{1612-15 Ja213 Pr2113}

And it occurred, when Jesus finishes these sayings, He withdraws from Galilee and came into the boundaries of Judea, the other side of the Jordan. And vast throngs follow Him, and He cures them there. ^{Mk101 Jn1040 42}

And the Pharisees came to Him, trying Him, and saying, "Is it allowed one to dismiss his wife ^{or}for every cause?" ^{1531 32}

Now He, answering, said, "Did you not read that the Maker from the beginning makes them male and female, ^{Gn127} and said, 'On this account a ^hman shall be leaving father and mother and shall be joined to his wife, and the two shall be ^{to} one flesh'? So that not longer are they two, but one flesh. Then, what God yokes together, let not ^hman be separating." ^{Gn224}

They are saying to Him, "Why, then, does Moses direct to give a scroll of divorce and to dismiss her?" ^{1531-32 Dt241}

Jesus is saying to them, that "Moses, ^{td}in view of your hard-heartedness, permits you to dismiss your wives. Yet from the beginning it has not come to be thus.

Now I am saying to you that whoever should be dismissing his wife (not ^{or}for prostitution) and should be marrying another, is committing adultery, and he who marries her who has been dismissed, is committing adultery." ^{Lu1619 1C710-12}

The disciples are saying to Him, "If the cause of a ^hman with a woman is thus, it is not expedient to marry."

Yet He said to them, "Not all are containing this saying, but those to whom it has been given. For there are eunuchs who were born thus out of their mother's womb, and there are eunuchs who are emasculated by ^hmen, and there are eunuchs who emasculate themselves because of the kingdom of the heavens. Who is able to contain it, let him contain it." ^{1531 Mk102-32}

Then little children were brought to Him, that He may be placing His hands on them, and He should be praying. Yet the disciples rebuke them. Yet Jesus said to them, "Let the little children be coming to Me, and do not forbid them, for of such is the kingdom of the heavens." ¹⁵³¹ And, placing His hands on them, He went thence.

And lo! one coming to Him said, "Teacher, what good shall I be doing that I should be having life conian?" ^{1531 Lu1021}

17 Yet He said to him, "Why are you asking Me concerning good? One is good. Yet if you are wanting to be entering into life, keep the precepts," Mk10:13-16 Lu18:15-17

18 He is saying to Him, "Which?"

Now Jesus said, "These: 'You shall not be murdering.' 'You shall not be committing adultery.' 'You shall not be stealing.' 'You shall not be testifying falsely.' 'Be honoring father and mother,' and 'You shall be loving your associate as yourself.'" Ex20:12 Lv19:18 Dt5:16

20 The youth is saying to Him, "These all I maintain. In what am I still deficient?"

21 Jesus averred to him, "If you are wanting to be perfect, go, sell your possessions and be giving to the poor, and you will be having treasure in the heavens. And hither! Follow Me." Lu12:33

22 Now, hearing this word, the youth came away sorrowing, for he was had many acquisitions. Mk10:17 Lu18:22 Ac2:14 1Ti6:17-19 Ps62:10

23 Now Jesus said to His disciples, "Verily, I am saying to you that the rich squeamishly will be entering into the kingdom of the heavens. Yet again, I am saying to you that it is easier for a camel to be entering through the eye of a needle than for a rich man to be entering into the kingdom of God." Lu18:24-27

25 Now, hearing it, the disciples were tremendously astonished, saying, "Who, consequently, can be saved?" Mk10:23-27

26 Now, looking at them, Jesus said to them, "With men this is impossible, yet with God all is possible." Lu13:17 Jc32:17

27 Then, answering, Peter said to Him, "Lo! we leave all and follow Thee. What, consequently, will it be to us?" Lu5:11

28 Yet Jesus said to them, "Verily, I am saying to you, that you who follow Me, in the renovation whenever the Son of Mankind should be seated on the throne of His glory, you also shall sit on twelve

thrones, judging the twelve tribes of Israel. And everyone who leaves houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on account of My name, a hundredfold shall be getting, and shall be enjoying the allotment of life conian. Yet many of the first shall be last, and the last first. 20:16 21 Lu13:30

20 For like is the kingdom of the heavens to a man, to a householder, who came out at the same time with the morning to hire workers for his vineyard. Now, agreeing with the workers for a denarius a day, he dispatches them into his vineyard.

3 And, coming out about the third hour, he perceived others standing in the market, idle. And to those he said, 'You also go into my vineyard, and whatsoever may be just I shall be giving you.' Now they came away. Now again, coming out about the sixth and ninth hour, he does similarly.

6 Now, about the eleventh, coming out, he found others standing. And he is saying to them, "Why stand you here the whole day idle?" They are saying to him that 'No! one hires us.' He is saying to them, 'You also go into the vineyard.'

8 Now, evening coming on, the lord of the vineyard is saying to his manager, 'Call the workers and pay them the wages, beginning from the last, till to the first.' Lv19:12

9 And, coming, those hired about the eleventh hour got a denarius apiece. And, coming, the first infer that they will be getting more. And they also got a denarius apiece. 11 Now, getting it, they murmured against the householder, saying, 12 'These last do one hour, and you make them equal to us who bear the burden of the day and the scorching wind.' Yet he, answering one of them, said, 'Comrade. I am not injuring you! Did you not agree with me for a denarius? 14 Pick up what is yours and go away.

Now, I may be wanting to give to this last one ^aeven as to you. Is it not allowed me to do what I want with ^{that} which is mine? Or is your eye wicked, seeing that I am good? Thus shall the last be first, and the first last."¹⁹

Now Jesus, being about to go up into Jerusalem, took aside the twelve disciples privately. And on the road He said to them: "Lo! Going up are we into Jerusalem, and the Son of Mankind will be given up to the chief priests and scribes, and they will be condemning Him ^{to} death. And they will be giving Him up to the nations, ^{to} scold at and scourge and crucify. And the third day He will be roused."^{Mk10:33-35 Lu18:31-33}

Then came to Him the mother of the sons of Zebedee with her sons, worshipping and requesting something from Him.⁴² Now He said to her, "What are you wanting?" She is saying to Him, "Say that these, my two sons, should be seated, one at the right and one at Thy left, in Thy kingdom."^{19:28}

Now, answering, Jesus said, "You are not aware what you are requesting. Are you able to be drinking the cup which I am about to be drinking?" They are saying to Him, "We are able." He is saying to them, "My cup, indeed, you shall be drinking. Yet to be seated at My right and at the left is not Mine to give, but is for whom it has been made ready by My Father."^{19:28 26:39-42 Mk10:35 Lu12:50}

And, hearing of it, the ten resent as to the two brothers. Now Jesus, calling them to Him, said, "You are aware that the chiefs of the nations are lording it over them, and the great are coercing them. But whosoever should be wanting to become great among you, let him be your servant,^{23:11 Mk9:35 10:13} and whosoever may be wanting to be foremost among you, let him be your slave, even as the Son of Mankind came, not to be served, but to serve, and to give His soul

a ransom for many."^{Jn11:51-52 13:14 Is53:10-12}

And at their going out from Jericho a vast throng follows Him. And lo! two blind men, sitting beside the road, hearing that Jesus is passing by, cry, saying, "Lord, be merciful to us! Son of David!"

Yet the throng rebukes them, that they should be silent. Yet they cry the louder, saying, "Lord, be merciful to us! Son of David!"^{9:31-31 Mk10:46-48 Lu18:35-39}

And, standing, Jesus summons them and said, "What are you wanting that I shall be doing to you?"

They are saying to Him, "Lord, that our eyes may be opened!"

Now, having compassion, Jesus touches their eyes, and immediately they receive sight and follow Him.^{Mk10:49-52 Lu18:40-41 24:15}

And when they draw near into Jerusalem and came into Bethphage on the Mount of Olives, then Jesus dispatches two disciples, saying to them, "Go into the village facing you, and immediately you will be finding an ass bound, and a colt with her. Loosing them, lead them to Me. And if anyone should be saying anything to you, you shall be declaring that The Lord has need of them." Now straightway he will be dispatching them." Now the whole of this has occurred that that may be fulfilled which is declared through the prophet, saying,^{Ze9 Jn12:12-19}

Say to the daughter of Zion, 'Lo! your King is coming to you, Meek, and mounted on an ass, And on a colt, the foal of a yoke-beast.

Now the disciples, going and doing according as Jesus arranges with them, led the ass and the colt, and place garments on them, and He is seated upon them.

Now the most of the throng strew their own garments in the road, yet others chopped boughs from the trees and strewed them in the road. Now the throngs that are preceding Him and that are follow-

ing cried, saying, "Hosanna to the Son of David! 'Blessed is He Who is coming in the 'name of the Lord!" Ps118²⁶ Hosanna among the 'highest!" 22 Mk11:1-10 Lu19:28-40

10 And at His entering into Jerusalem, the entire 'city is 'quake, 11 saying, "'Who is this?" Yet the throngs said, "This is the prophet Jesus, 'from Nazareth, of 'Galilee."

12 And Jesus entered into the sanctuary and cast out all those selling and buying in the sanctuary, and the tables of the brokers He overturns, and the seats of those selling doves. Co3² And He is saying to them, "It is 'written, 'My 'house a house of 'prayer shall be 'called,' Is56⁷ yet you are making it 'a 'burglars' 'cave.'" Jr7¹¹ Jn2¹³⁻²²

14 And the blind and lame came to Him in the sanctuary, and He cures them.

15 Now the chief priests and the scribes, perceiving the marvels which He does, and the boys 'crying in the sanctuary and saying, "Hosanna to the son of David!" 16 resent it, and say to Him, "Are you hearing 'what these are saying?" Yet Jesus is saying to them, "Yes. Did you never read that 'Out of the 'mouth of minors and sucklings 'Thou dost attune praise?" Ps8² Jn12¹⁷⁻¹⁸

17 And, leaving them, He came out outside of the city into Bethany, and is camped out there.

18 Now in the morning, leading them back into the city, He hungers. And, perceiving one fig tree on the road,^{dg91} He came ^{out}to it and found nothing ^{on}it except leaves only. And He is saying to it, "'No! longer, by ^{no} any means, may fruit be 'coming ^o of you ^{io}for the eon." And withered instantly is the fig tree. Mk11:12-14

20 And, perceiving it, the disciples marvel, saying, "How instantly withered is the fig tree!"

21 Now, answering, Jesus said to them, "Verily, I am saying to you, If you should be having faith and not be doubting, not only that to the fig tree will you be doing, 'but

if you should be saying to this 'mountain also, 'Be 'picked up and 'cast into the sea!' it will be occurring. 17²⁰ And all, whatever you should be requesting in 'prayer, believing, you shall be getting." 7¹ Mk11:20-22 Lu17¹ Jn3²² 5¹⁴ Ja1⁵ 5¹⁶ 1J3²² 5¹⁴

23 And at His coming into the sanctuary, the chief priests and the elders of the people came to Him while teaching, saying, "'By what authority are you doing these things, and 'who 'gives you this 'authority?"

21 Now, answering, Jesus said to them, "I also shall 'ask you one word, which, if you should be telling Me, I also shall be declaring to you 'by what authority I am doing these things. The baptism of John — whence was it? ^o Of 'heaven or ^o of 'men?"

25 Now they reasoned ^bwith themselves, saying, "If we should be saying, '^o Of 'heaven,' He will be declaring to us, 'Wherefore, then, do you not believe him?' Yet if we should be saying, '^o Of 'men,' we are fearing the throng, for all are having John as a prophet." 14¹⁵ And, answering Jesus, they said, "We are not 'aware." Mk6²⁰ 11:27-33 Lu20¹⁻⁸

He also averred to them, "Neither am I telling you 'by what authority I am doing these things.

28 Now 'what are you supposing? PA 'man had two children. And, coming to the first, he said 'Child, 'go today, 'work in my 'vineyard.' 29 Yet he, 'answering, said, 'I do not 'want to.' Yet subsequently, regretting it, he went forth. Now, coming to the second, he said similarly. Now he, 'answering, said, 'I go, Lord!' and he went not forth. 7¹

31 'Which ^o of the two does the will of the father?" They are saying, "The first." Jesus is saying to them, "Verily, I am saying to you that the tribute collectors and the prostitutes are preceding you into the kingdom of God. For John came to^d you 'on the 'road of 'righteousness, and you do not believe him.

Yet the tribute collectors and the prostitutes believe him. Now you, perceiving it, did not even regret it subsequently, to believe him.^{Lu312}

33 Another parable hear: ^aA ^hman who^a was a householder plants a vineyard and ^cplaces a stone dike about it, and excavates a trough in it, and builds a tower, and leased 34 it to farmers, and travels. Now when the season of the fruits draws near, he dispatches his ^sslaves to^d the farmers to be getting his ^sfruits. 35 And the farmers, taking his ^sslaves, indeed, lash ^wone, yet kill ^wone, yet 36 pelt ^wone with stones. Again he dispatches other slaves, more than the first. And they do to them similarly. ^{512 2317 Ac72 2Ch2415-21 3615-17 Ne926}

37 Yet subsequently he dispatches to^d them his ^sson, saying, 'They will 38 be respecting my ^sson.' Yet the farmers, perceiving the son, said among themselves, 'This is the enjoyer of the allotment. Hither! We should be killing him and have the enjoyment of his allotment.' 39 And getting him, they cast him out ^oof the vineyard and kill him.²⁶²⁹ 40 Whenever, then, the lord of the vineyard should be coming, ^owhat will he be doing to those ^sfarmers?"

41 They are saying to Him, "Evil men! Evilly will he be destroying them, and the vineyard will he be leasing to other farmers, who^a will be rendering the fruits to him in their ^sseasons."^{Mk121-3 Lu203-10 2124 Is51-7}

42 Jesus is saying to them, "Did you never read in the scriptures, ^o'The stone which is rejected by the ^sbuilders,

This came to be ^ofor the head of the corner:

^bFrom the Lord ^bcame this,

And it is marvelous in our ^seyes?"^{Ps11822-24 Ac411}

43 Therefore am I saying to you that the kingdom of ^sGod shall be ^ttaken away from you and shall be ^tgiven to a nation ^oproducing ^sits ^sfruits.

44 ^{1s811 p}And he who is falling on this ^sstone shall be ^sshattered, ^yyet on

whomever it should be falling, it will be scattering him like chaff."

45 And the chief priests and the Pharisees, ^ohearing His ^sparables, know that He is saying this concerning them. And, seeking to hold Him, they were afraid of the throngs, since they had Him ^ofor a prophet.^{Mk1210 Lu2017 1P21-5 Dn234.35 41-45}

22 And, answering, ^sJesus said to them again in parables, saying, 2 ^r"Likened was the kingdom of the heavens to a ^hman, a king, who^a makes wedding festivities for his 3 ^sson. And he dispatches his ^sslaves to call those ⁱinvited ⁱto the wedding festivities, and they would not 4 ^ccome. Again he dispatches other slaves, saying, 'Say to those ⁱinvited, "^o'Lo! my ^sluncheon have I made ready, my ^sbulls and ^sgrain-fed animals have been sacrificed, and all is ready. Hither ^ofor the 5 wedding festivities!"' Yet they, not ^ccaring, came away, ^wone, indeed, ⁱinto his own ^sfield, yet ^wone 6 ^oto his ^smerchandise. Yet the rest, taking ^hhold of his ^sslaves, outrage 7 and kill them. Now the king is angered, and, ^ssending his ^stroops, destroys those ^smurderers and sets their ^scity in flames.^{212 Lu91-6 2120-24 Dn920}

8 Then he is saying to his ^sslaves, 'The wedding, indeed, is ready, yet 9 those ⁱinvited were not worthy. 'Go, then, ^oto the exits of the roads and whosoever you may be finding, call 10 ⁱto the wedding festivities.' And, coming out into the roads, those ^sslaves gathered all whom they found, both wicked and good, and filled is the wedding with those lying back at table.^{Lu1415-24}

11 Now the king, entering to gaze at those lying back at table, perceived there a ^hman who ^hhas not put on wedding apparel. And he is

12 saying to him, 'Comrade, how did you enter here having no wedding apparel?' Yet ^hhe was still.

13 Then the king said to the servants, 'Binding his feet and hands, ^ccast him out into ^oouter ^sdarkness.'

There shall be lamentation and gnashing of teeth. For many are the called, yet few are the chosen."

Then, being gone, the Pharisees held a consultation, so that they should be trapping Him by a word. And they are dispatching to Him their disciples, with the Herodians, saying, "Teacher, we are aware that you are true, and are teaching the way of God in truth, and you are not caring concerning anyone, for you are not looking at the face of men." Tell us, then, what you are supposing. Is it allowed to give poll tax to Cæsar, or not? "

Now Jesus, knowing their wickedness, said, "Why are you trying Me, hypocrites? Exhibit to Me the poll tax currency." Now they bring to Him a denarius. And He is saying to them, "Whose is this image and the inscription?"

They are saying, "Cæsar's." Then He is saying to them, "Be paying, then, Cæsar's to Cæsar, and God's to God." And, hearing it, they marvel, and, leaving Him, they come away.

In that day there came to Him Sadducees, who are saying there is no resurrection. And they inquire of Him, saying, "Teacher, Moses said, If anyone should die, having no children, his brother shall marry his wife and shall raise up seed to his brother." Now there were with us seven brothers, and the first, marrying, deceases. And having no seed, he leaves his wife to his brother. Likewise the second also, and the third, till the seven. Now, subsequently to all, the woman died. In the resurrection, then, of which of the seven will she be the wife? For they all have had her."

Now, answering, Jesus said to them, "You are deceived, not being acquainted with the scriptures, nor yet with the power of God. For in the resurrection neither are they marrying nor taking in mar-

riage, but are as messengers of God in heaven. Now concerning the resurrection of the dead, did you not read that which is declared to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead but of the living." And, hearing it, the throngs were astonished at His teaching.

Now the Pharisees, hearing that He muzzles the Sadducees, were gathered at the same place. And one of them, learned in the law, trying Him, inquires, "Teacher, what is the great precept in the law?"

Now He averred to him, "You shall be loving the Lord your God with your whole heart, and with your whole soul, and with your whole comprehension. This is the great and foremost precept. Yet the second is like it: 'You shall be loving your associate as yourself.' On these two precepts is hanging the whole law and the prophets."

Now, the Pharisees being gathered, Jesus inquires of them, saying, "What are you supposing concerning the Christ? Whose Son is He?"

They are saying to Him, "David's."

He is saying to them, "How, then, is David, in spirit, calling Him Lord, saying, 'Thy Son'?"

"Said the Lord to My Lord, 'Sit at My right, Till I should be placing thine enemies underneath Thy feet'?"

If, then, David is calling Him Lord, how is He his Son?"

And no one was able to answer Him a word, neither dares anyone, from that day, inquire of Him longer.

Then Jesus speaks to the throngs and to His disciples, saying, "On Moses' seat are seated the scribes and the Pharisees. All, then, whatever they may be saying to

you, do, and 'keep it. Yet according to their acts do not be doing, for they are saying and not doing.^{Ne8:1-8}
Ma27:8

1 Now they are binding loads, heavy and hard to bear, and are placing them on ^amen's shoulders, yet they are not willing to stir them with their finger.^{Lul146} Now all their works are they doing to^d be gazed at by ^amen,⁶² for they are broadening their amulets and magnifying the tassels. Now they are fond of the first reclining place at the dinners, and the front seats in the synagogues, and the salutations in the markets, and to be called by ^amen 'Rabbi.^{Lul119-36}

8 Now you may not be called 'Rabbi,' for One is your Teacher, yet you all are ^abrethren. And 'father' you should not be calling one of you on the earth, for One is your ^MFather, the heavenly. Nor yet may you be called preceptors, for One is your ^MPreceptor, the Christ.

11 Now the greatest one among you shall be your ^Mservant. Yet anyone who shall be exalting himself shall be humbled, and anyone who shall be humbling himself shall be exalted.^{20:20-24 Lul141 18:14 Ja49 Jb22:29 Pr15:1 26:66 Ez21:31 1Pe5}

13 Now woe to you, scribes and Pharisees, hypocrites! for you are plucking the kingdom of the heavens in front of ^amen. For you are not entering, neither are you letting those entering to enter.^{Mk12:31-40 Lul113 20:4-17 (no 14)}

15 Woe to you, scribes and Pharisees, hypocrites! for you are going about the sea and the dry land to make one proselyte, and whenever he may be becoming one, you are making him more than double a son of Gehenna than you are.

16 Woe to you, blind guides! who are saying, 'Whoever should be swearing by the temple, it is nothing; yet whoever should be swearing by the gold of the temple is owing.' Stupid and blind! for which is greater, the gold, or the temple that hallows the gold?

18 And, 'Whoever should be swearing by the altar, it is nothing; yet whoever should be swearing by the oblation upon it is owing.' Stupid and blind! for which is greater, the oblation, or the altar that is hallowing the oblation?^{Ex29:37} He, then, who swears by the altar is swearing by it and by all which is upon it. And he who swears by the temple is swearing by it and by Him Who is dwelling in it. And he who swears by heaven is swearing by the throne of God and by Him Who is sitting upon it.^{54 1K8:13 Ps114}

23 Woe to you, scribes and Pharisees, hypocrites! for you are taking tithes from the mint and the dill and the cumin, and leave the weightier matters of the law, judging and mercy and faith. Now these you must do; and not leave those. Blind guides! Straining out a gnat, yet swallowing a camel!^{Lul142 Lv27:30 Mt68}

25 Woe to you, scribes and Pharisees, hypocrites! for you are cleansing the outside of the cup and the plate, yet inside they are brimming with rapacity and incontinence. Blind Pharisee! Cleanse first the inside of the cup and the plate, that their outside also may be becoming clean!^{Lul139-41 Tt115}

27 Woe to you, scribes and Pharisees, hypocrites! for you are resembling the whitewashed sepulchers which outside, indeed, are appearing beautiful, yet inside they are crammed with the bones of the dead and all uncleanness. Thus you, also, outside, indeed, are appearing to men to be just, yet inside you are distended with hypocrisy and lawlessness.^{Lul141 Ac239}

29 Woe to you, scribes and Pharisees, hypocrites! for you are building the sepulchers of the prophets and adorning the tombs of the just, and you are saying, 'If we were in the days of our fathers, we would not be participants with them in the blood of the prophets.' So that you are testifying to yourselves

that you are the sons of those who
 32 murder the prophets. And you!
 Fill full the ^{measure of your fathers!} ^{Lu11:51-52 Ac7:51-52}

33 ^{Serpents! Progeny of vipers!}
 How may you be ^{sleeing from the}
 34 judging of ^{Gehenna?} Therefore,
 'lo! I am dispatching to^d you prophets
 and wise men and scribes.^o Of
 them, some you will be killing and
 crucifying, and ^o of them, some you
 will be scourging in your syna-
 35 gogues and persecuting from city
 into city, so that on you should be
 coming 'all the just ^{blood} 'shed on
 the earth, from the ^{blood of} 'just
 Abel to the ^{blood of} Zechariah, son
 of Berechiah, whom you murder be-
 36 tween the temple and the altar.^{2Ch24:21}

Verily, I am saying to you: All
 these things will be arriving on this
 'generation.^{Ac5:31 7:38-39 Gn48}

37 ^{'Jerusalem! 'Jerusalem! who art}
 killing the prophets and pelting
 with stones those who have been
 dispatched to^d her! How many
 times do I want to 'assemble ^{your}
 'children in ^{the manner a hen is}
 assembling her^s brood under her
 38 'wings, and you will not! 'Lo! 'Left
 39 is your house to you desolate. For
 I am saying to you, you may by no
 means be perceiving Me henceforth,
 till you should be saying,^{Psl18:26}
 "Blessed is He Who is coming in
 the 'name of the Lord!"^{219 Lu13:34-35}

24 And, coming out, Jesus went
 from the sanctuary. And His 'dis-
 ciples approached to exhibit to
 Him the building of the sanctuary.
 2 Yet He, answering, said to them,
 "Are you not observing all these?
 Verily, I am saying to you, Under
 no circumstances may a stone here
 be 'left on a stone, which shall not
 be 'demolished."

3 Now at His sitting on the mount
 of 'Olives, the disciples came to Him
 privately, saying, "'Tell us, when
 will these things be? And ^{what is}
 the sign of Thy 'presence and of the
 conclusion of the eon?"

4 And, answering, Jesus said to
 them, "'Beware that no ^{one} should
 5 be deceiving you. For many shall
 be coming ^{on} in ^{My} name, saying, 'I
 am the Christ!' and shall be de-

6 ceiving many.^{Jn5:42 Rv6:1-2} Yet you shall
 be 'about to be hearing battles, and
 tidings of battles. 'See that you are
 not 'alarmed, for it 'must be occur-
 7 ring, but not as yet is the consum-
 mation. For 'roused shall be nation
^{on} against nation, and kingdom
^{on} against kingdom, and there shall
 be famines and quakes ^{ac} in places.
 8 Yet all these are the beginning of
^{tr} pangs.^{Rv6:2-3}

9 Then shall they be giving you up
ⁱⁿ to affliction, and they shall be kill-
 ing you, and you shall be 'hated by
 all of the nations because of My
 10 'name. And then many shall 'be
 'snared, and they shall be giving
 one another up and hating one an-
 11 other. And many false prophets
 shall 'be 'roused, and shall be de-
 12 ceiving many. And, because of the
 multiplication of 'lawlessness, the
 13 love of 'many shall 'be cooling. Yet
 he who endures ⁱⁿ to the consumma-
 14 tion, he shall be 'saved. And 'her-
 alded shall be this 'evangel of the
 kingdom in the 'whole inhabited
 earth ^{for} a testimony to all the
 nations, and then the consumma-
 15 tion shall be arriving.^{10:5 Mk13: Lu21:3}
^{Jn16:2-3 Rv6:9-11}

Whenever, then, you may be per-
 ceiving the abomination of 'desola-
 tion, which is 'declared through
 Daniel^{9:27} the prophet, ^{standing in}
 the holy place^{Dn12:11} (let him who is
 16 reading 'apprehend!); ^{Rv12:14} then let
 those in Judea 'flee into the moun-
 17 tains. Let him who is on the house-
 top not 'descend to take away the
 18 things out of his 'house. ^{Rv12:16} And
 let him who is in the field not turn
 back behind to pick up his 'cloak.
^{Mk13:14-16 Lu17:31-33}

19 Now woe to those who are 'preg-
 nant and 'suckling in those 'days!
 20 Now be praying that your flight
 may not be occurring in winter,
 nor yet on a sabbath, for then shall
 21 be great affliction, such as has not
 occurred from the beginning of the
 world till now, neither under any
 circumstances may be occurring.
 22 And, except those 'days were 'dis-
 counted, not^o flesh^s at 'all would be
 saved.^{Rv13:12} Yet, because of the

chosen, those days shall be 'dis-
counted.' Mk13¹⁷⁻²⁸ Dn12¹

23 'Then, if anyone should be say-
ing to you, "Lo! Here is the Christ!"
or "Here!" you should not be believ-
ing it. For "roused" shall be false
21 christis and false prophets, and they
shall be giving great signs and mir-
acles, so as to deceive, if possible,
25 "even the chosen. "Lo! I have de-
clared it to you before." Jn10²⁸ 2P²² Rv13

26 If, then, they should 'say to you,
"Lo! In the wilderness is He!" you
may not be coming out; "Lo! in the
storerooms!" you should not be be-
lieving it. For even as the lightning
27 is coming out from the east and is
appearing as far as the west,
thus shall be the presence of the
Son of Mankind. P¹⁰ Wheresoever the
28 corpse may be, there will the vult-
ures be 'gathered.' Mk13²¹⁻²³ Jb39²⁹ Hk1⁸

29 Now immediately after the afflic-
tion of those days the sun shall be
darkened Am5²⁰ and the moon shall
not be giving her beams, and the
stars shall be falling from heaven,
Is13¹⁰ and the powers of the heavens
30 shall be 'shaken.' Joel 2²⁸⁻³² 31² And then
shall 'appear the sign of the Son of
Mankind in heaven, and then shall
'grieve all the tribes of the land, Rv1⁷
and they shall 'see the Son of Man-
kind coming on the clouds of heav-
en with power and much glory. Dn7¹³
Zc12¹⁻¹⁴

31 And He shall be dispatching His
messengers with a loud sounding
trumpet, and they shall be assem-
bling His chosen 'from the four
winds, from the 'extremities of the
heavens to their 'extremities. Dt30¹
Is27¹³ Zc12¹⁻¹⁴ Mk13²⁴⁻²⁵ Lu21²⁵⁻²⁷

32 'Now from the fig tree 'learn a
parable. Whenever its 'bough
should already be becoming tender,
and the leaves sprouting out, you
33 'know that summer is near. Thus
you, also, whenever you may be
perceiving all these things, 'know
that He is near—"at the 'doors.

34 Verily, I am saying to you that
under no circumstances may this
generation be passing by till all
these things should be occurring.

35 Heaven and earth shall be passing
by, yet My words may by no means
be passing by. Now, concerning
that day and hour no one is 'aware,
neither the messengers of the heav-
ens, nor the Son; except the Father
only. 25¹³ Mk13³⁰ Lu21³⁰ Ac1⁷ Ps102²⁶ Is51⁶

37 For even as the 'days of Noah,
thus shall be the presence of the
Son of Mankind. For as they were
in those days before the deluge,
masticating and drinking and mar-
rying and taking in marriage until
the day on which Noah entered into
the ark, and did not know till the del-
uge came and takes them all away,
39 thus shall be the presence of the
Son of Mankind. Lu17²⁶ Then two shall
be in the field; one is 'taken along
40 and one 'left: two grinding 'at the
millstone; one is 'taken along and
one 'left. 31 Be watching, then, 'for
you are not 'aware on what day
your Lord is coming.

43 'Now that 'know, that, if the
householder were 'aware in what
watch the thief is coming, he would
watch, and would not leave his
house be tunneled into. Therefore
you also 'become ready, 'for, in an
hour which you are not supposing,
the Son of Mankind is coming. 1Th 5¹

45 P²⁴ Who, consequently, is the 'faith-
ful and prudent slave whom the
lord places 'over his household 'to
give them 'nourishment in season?
46 Happy is that slave whom his lord,
coming, will be finding doing thus.
47 Verily, I am saying to you that
'over all his possessions will he
be placing him. 25¹³⁻²⁷ Lu12¹¹

48 'Now if that 'evil slave should be
saying in his 'heart, 'Delaying is
my lord, and he should be begin-
ning to 'beat his fellow slaves, yet
may be eating and drinking with
the 'drunken, the lord of that slave
will be arriving 'on a day for which
he is not hoping, and in an hour
which he 'knows not, and shall be
cutting him asunder, and his part
with the hypocrites will he be ap-
pointing. There shall be lamenta-
tion and gnashing of teeth. 8¹² Lu12³⁹⁻⁴⁰
2P3¹⁰ Rv3¹⁶

- 25 ¶Then likened shall be the kingdom of the ^aheavens to ten virgins, ²⁰ ^{Rv19}who^s, getting their^s torches, came out ^{into} to meet the bridegroom.
- 2 ^{Rv19}Now five ^o of them were stupid
- 3 and five prudent. For the stupid, getting their torches, got no^t oil with
- 4 them^s, yet the prudent got oil in the crocks with their^s torches.
- 5 Now, at the delaying of the bridegroom, they all nod and drowsed.
- 6 Now in the middle of the night a clamor occurs, "Lo! the bridegroom! 'Come out ^{into} to meet him!"
- 7 Then roused were all those virgins, and they adorn their^s torches.
- 8 Now the stupid said to the prudent, "Give us ^o of your oil, for
- 9 our ^atorches are going out." Yet the prudent answered, saying, "No, lest at some time there should not be sufficient for us and you. 'Go rather to^d those who are selling and buy for yourselves.' Now, at their
- 10 coming away to buy, the bridegroom came, and those who are ready entered with him into the wedding festivities, and the door is locked.
- 11 Now subsequently the rest of the virgins also are coming, saying,
- 12 'Lord! Lord! Open to us!' Yet he, answering, said, 'Verily, I am saying to you, I am not acquainted with you!'
- 13 'Watch, then, for you are not aware of the day, neither the hour.
- 14 For it is even as a ^aman traveling. He calls his own slaves and gives over to them his possessions. ^{Lu19:11-27}
- 15 And to ^oone, indeed, he gives five talents, yet to ^uone, two, yet to ^uone, one, to each according to his own ability. And he travels immediately.
- 16 Now, being gone, the one getting the five talents trades with them and gains another five talents.
- 17 Similarly, also, the one with the two; he also gains another two.
- 18 Yet the one getting the one talent, coming away, excavates in the earth and hides his lord's silver.
- 19 Now, after much time, the lord of

those slaves is coming and settling accounts with them. And, approaching, the one getting the five talents brings to him another five talents, saying, 'Lord, five talents you give over to me. 'Lo! another five talents do I gain ^{on}with them.' Now his lord averred to him, 'Well done! good and faithful slave. ^{on}Over a few were you faithful: ^{on}Over many will I place you. 'Enter into the joy of your lord!'" ^{24:47-47} ^{Lu16:10}

22 Now, approaching, the one also getting the two talents said, 'Lord, two talents you give over to me. 'Lo! another two talents I gain ^{on}with them.' His lord averred to him, 'Well done! good and faithful slave. ^{on}Over a few were you faithful. ^{on}Over many will I place you. 'Enter into the joy of your lord!'

24 Now, approaching, the one also having gotten the one talent, said, 'Lord, I knew you, that you are a hard ^aman, reaping ^uwhere you do not sow, and gathering whence you do not scatter. And, being afraid, coming away, I hide your talent in the earth. 'Lo! you have what is yours!'

26 Now, answering, his lord said to him, 'Wicked and slothful slave! 'Aware were you that I am reaping ^uwhere I do not sow, and gathering whence I do not scatter. It was binding on you, then, to be depositing my ^asilver with the bankers, and on coming, I should recover what is mine together with interest. Take the talent away from him then, and give it to the one who has the ten talents.' For to every-one who has shall be given and he shall have a superfluity, yet from the one who has not, that also which he has shall be taken away from him. ^{13:12} And the useless slave cast out into outer darkness. There shall be lamentation and gnashing of teeth. ^{7:8-12} ^{Lu8:18} ^{Jn15:2}

31 Now, whenever the Son of Man-kind may be coming in His glory, and all the holy messengers with

12 Him, then shall He be seated on the throne of His glory^{Zc14-Mk8³⁰} and in front of Him shall be gathered all the nations. And He shall be severing them from one another even as a shepherd is severing sheep from the kids.^{13⁴⁰} And He shall be standing the sheep, indeed, at His right, yet the kids at the left.^{Ez34¹¹}

31 Then shall the King be declaring to those at His right, 'Hither, blessed of My Father! Enjoy the allotment of the kingdom made ready for you from the disruption of the world. For I hunger and you give Me to eat, I thirst and you give Me drink, a stranger was I and you took Me in, naked and you clothed Me, infirm am I and you visit Me, in jail was I and you come to Me.'^{Hb13³ Is58⁷}

37 Then the just will be answering Him, saying, 'Lord, when did we perceive Thee hungering and nourish Thee, or thirsting and we give Thee drink? Now when did we perceive Thee a stranger and took Thee in, or naked and we clothed Thee? Now when did we perceive Thee infirm, or in jail, and we came to Thee?'

40 And, answering, the King shall be declaring to them, 'Verily, I am saying to you, inasmuch as you do it to one of these, the least of My brethren, you do it to Me.'^{10¹²}

41 Then shall He be declaring to those also at His left, "Go from Me, you cursed, into the fire conian, made ready for the adversary and his messengers. For I hunger and you do not give Me to eat, I thirst and you do not give Me to drink, a stranger was I and you did not take Me in, naked and you did not clothe Me, infirm and in jail and you did not visit Me.'

44 Then shall they also be answering, saying, 'Lord, when did we perceive you hungering or thirsting, or a stranger, or naked, or infirm, or in jail, and we did not serve you?'

45 Then shall He be answering them, saying, 'Verily, I am saying to you, inasmuch as you do it not to one of these, the least, neither do you it to Me.' And these shall be coming away into chastening conian, yet the just into life conian.'^{13⁴⁰⁻⁴³}
^{Jn5²⁹ Dn12²}

26 And it occurred, when Jesus finishes all these sayings, He said to His disciples, "You are aware that after two days the Passover is becoming, and the Son of Mankind is being given up¹⁰ to be crucified."^{20¹⁵}

3 Then the chief priests and the elders of the people were gathered into the courtyard of the chief priest, who is termed Caiaphas, and they plan that they should be laying hold of Jesus by guile and should be killing Him. Yet they said, "Not in the festival, lest a tumult may be occurring among the people."^{Mk14¹⁻² Lu22¹⁻² Ac4²⁵⁻²⁸ Ps2²}

6 Now at Jesus' coming to be in Bethany, in the house of Simon the leper, a woman came to Him having an alabaster vase of attar, very precious, and she pours it down on His head at His lying back at table. Now perceiving it, His disciples resent it, saying, "Why this destruction? For this could be disposed of for much and given to the poor."

10 Now, knowing it, Jesus said to them, "Why are you affording the woman weariness? for she works an ideal work¹⁰ for Me. For the poor you have with you always, yet Me you have not always. For she, spraying this attar on My body, does it¹⁰ for My burial. Verily, I am saying to you, Wheresoever this evangel may be heralded in the whole world, that also which she does shall be spoken of¹⁰ for a memorial of her."^{Mk14⁹⁻⁹ Jn12¹⁻⁸}

14 Then one of the twelve who is termed Judas Iscariot, being gone to the chief priests, said, "What are you willing to give me? And I

will 'give Him up to you." Now they weigh for him thirty pieces of silver. And thenceforth he sought an opportunity that he may be giving Him up. ^{Mk14:10-11 Lu22:3-5 Ze11:12-13}

Now, on the first of unleavened bread, ^{Lv23:} the disciples came to Jesus, saying to Him, "Where art Thou wanting we should be making ready for Thee to be eating the 'passover?"

Now He said, "Go into the city to^d so and so, and say to him, 'The Teacher is saying, "My 'appointed time is near. ^{td}With you am I making the passover with My 'disciples.'" And the disciples do as Jesus arranges with them, and they make ready the 'passover. ^{Mk14:12-16 Lu22:7-13 Ex12:13}

Now, evening ^bcoming on, He was lying back at table with the twelve disciples. And at their eating, He said, "Verily, I am saying to you that one^o of you shall be giving Me up." And, sorrowing tremendously, each one of them begins to be saying to Him, "It is not^a I, Lord!"

Now He, answering, said, "He who dips his hand with Me in the dish, he will be giving Me up. ^{Ps41:9}

The Son of Mankind is indeed going away, according as it is 'written concerning Him, yet woe to that ^hman through whom the Son of Mankind is being given up! Ideal were it for Him if that ^hman were not born!" ^{Ps22 Is53 Dn9:26}

Now, answering, Judas, who is giving Him up, said, "It is not^a I, Rabbi!" ^{Mk14:17-21 Lu22:34-23 Jn13:30-30}

Jesus is saying to him, "You say it."

Now at their eating, Jesus, taking the bread, and 'blessing, breaks it, and, giving to the disciples, said, "Take, 'eat. This is My ^mbody."

And taking the cup and giving 'thanks, He ^cgives it to them, saying, "Drink ^o of it all, for this is My 'blood ^{Lv17:11} of the new 'covenant, ^{Jr31:34} that is 'shed ^cfor many

for the pardon of sins. ^{Ex24:3} Now I am saying to you that under no circumstances may I be drinking

henceforth^o of this, the product of the grapevine, till that 'day whenever I may be drinking it new with you in the kingdom of My 'Father."

And, singing a 'hymn, they came out ^{to} to the mount of 'Olives. ^{Lk22:15-18 Mk14:22-25 Lu22:19-20 1C11:23-25}

Then Jesus is saying to them, "All of you shall 'be 'snared in Me in this 'night, for it is 'written, ^{Ze13: Is53:1-11}

"I shall be smiting the shepherd, And 'scattered shall be the sheep of the flock."

Now after My 'rousing? I shall be preceding you into 'Galilee." ^{28:18 Mk14:28-29 Jn16:32}

Yet, answering, Peter said to Him, "And if all shall 'be 'snared in Thee, I will never 'be 'snared!"

Jesus averred to him, "Verily, I am saying to you that in this 'night, ere a cock crows, thrice will you be renouncing Me."

Peter is saying to Him, "And if ever I must be dying ^{tw} with Thee, I will under no circumstances be renouncing Thee!" Likewise said all the disciples also. ^{Mk14:29-30 Lu22:31-31 Jn13:36-38}

Then Jesus is coming with them into the freehold 'termed Gethsemane, and He is saying to His 'disciples, "Be seated, till^u I 'come away and should be praying there."

And taking along Peter and the two sons of Zebedee, He begins to be 'sorrowful and 'depressed. Then He is saying to them, "Sorrow-stricken is My 'soul to death. Remain here and 'watch with Me."

And, coming forward a little, He falls on His face, praying and saying, "My Father, if it is possible, let this 'cup^a pass by from Me. However, not as I 'will, but as Thou!" ^{Mk14:32-33 Lu22:39-40 Jn18:1-2}

And He is coming to^d the disciples and is finding them drowsing. And He is saying to Peter, "Is it thus, you are not strong enough to watch one hour with Me? 'Watch and 'pray, lest you may be entering

into trial. The spirit, indeed, is eager; yet the flesh is infirm." ^{Mk14:38-39 Lu22:41-46 Jn6:39}

42 Again, coming away ° a second time, He prays, saying, "My Father, if this 'can not 'pass by from Me if I should not 'drink' it, let
43 Thy 'will 'be done!" And, coming again, He found them drowsing, for their 'eyes 'were 'heavy.

44 And, leaving them, again coming away, He prays ° a third time, saying the same word. Again, then, He is coming to^d the disciples and is saying to them, "Are you drowsing furthermore and resting? For 'lo! 'near is the hour, and the Son of 'Mankind is being given up into the hands of sinners—

45 'Rouse! We may be going. 'Lo! he who is giving Me up is 'near!" And at His still speaking, 'lo! Judas, one of the twelve, came, and with him a vast throng with swords and cudgels, from the chief priests and elders of the people. Now he who is giving Him up ° gives them a sign, saying, "Whomsoever I should be kissing, He it is. Hold Him."

46 And immediately, coming to 'Jesus, he said, "'Rejoice, Rabbi!"
47 And he kisses Him fondly. Yet 'Jesus said to him, "Comrade, °^{on}for what are you 'present?" Then, approaching, they 'laid 'hands on 'Jesus and hold Him. Mk1443-46 Lu2247-48 Jn182-9 Ps419 5512-14

51 And 'lo! one of those with Jesus, 'stretching out his 'hand, pulls his 'sword, and 'smiting the slave of the chief priest, amputates his 'ear.
52 Then Jesus is saying to him, "Turn away your 'sword into its 'place, for all those taking the sword, 'by the sword shall 'perish. Or are you supposing that I am not 'able to entreat My 'Father, and at present He will 'station by My side more than twelve legions of messengers?

54 2K617 How, then, may the scriptures be 'fulfilled, seeing that thus it 'must occur?" Mk1447-52 Lu2249-52 Jn1849-51

55 In that 'hour Jesus said to the throngs, "As °^{on}for a robber you come out with swords and cudgels to 'apprehend Me! °^{ac} Daily was

I seated ^{td}with you, teaching in the sanctuary, and you do not hold Me. Now the whole of this has occurred that the scriptures of the prophets may be 'fulfilled." Then His 'disciples, all, leaving Him, fled. Mk1448-52 Lu2252-53 71

57 Now those who hold 'Jesus led Him away to^d Caiaphas, the chief priest, °^{wh}where the scribes and the elders were gathered. Now 'Peter followed Him from afar, till to the courtyard of the chief priest, and, entering within, he sat with the deputies 'to °^{see}the consummation.

59 Now the chief priests and the elders and the whole Sanhedrin sought false testimony against 'Jesus, so that they should be putting Him to death, and they found it not. At many false witnesses approaching, they found it not. Yet subsequently two false witnesses, approaching, Ps3511 said, "He averred, 'I am 'able to demolish the temple of 'God and, °thduring three days, to rebuild it." Mk1453-64 Lu2274-71 Jn218-22 1812-24

62 And, 'rising, the chief priest said to Him, "Nothing are you answering to °^{what} these are testifying against you?" Yet 'Jesus was silent. And, answering, the chief priest said to Him, "I am exorcising you °^{by}the living 'God that you may be telling us if you are the Christ, the Son of 'God." Lv51 Is537

64 Saying to him is 'Jesus, "You say it! Moreover, I am saying to °^{you}, Henceforth you shall be seeing the Son of 'Mankind sitting °^{at} the 'right 'hand of 'power and coming on the clouds of 'heaven." 2430 Ac755 Rv17 Dn718 Ps1101

65 Then the chief priest tears his garments, saying that "He blasphemes! °^{What} need 'have we still of witnesses? 'Lo! now you hear his 'blasphemy! °^{What} are you supposing?" Lv2116 2416 Jn197

67 Now they, 'answering, said, "Liable to death is He." Then they split into His 'face and buffet Him. Now they slap Him, saying,

"Prophecy to us, Christ! ^aWho is it that hits you?" ^{Mk14¹⁰ Lu22⁶³⁻⁶⁵ Is50¹ 5J4}

69 Now Peter sat outside in the courtyard. And one maid came to him, saying, "You also were with Jesus, the Galilean." Yet he disowns Him in front of them all, saying, "Not aware am I ^awhat you are saying!"

71 Now, at his coming out into the portal, another one perceived him, and she is saying to them there, "He also was with Jesus, the Nazarene." And again he disowns with an oath, saying that "I am not ^aacquainted with the ^aman!"

73 Now, after a little, those ^astanding there, approaching, said to Peter, "Truly you also are ^aof them, for your speech also is making you evident." Then he begins to be damning and swearing, saying that "I am not ^aacquainted with the ^aman!" ^{Mk14⁶⁶⁻⁷¹ Lu22⁶⁴⁻⁶⁶ Jn18²⁵⁻²⁷}

75 And immediately a cock crows. And reminded is Peter of the declaration of Jesus in which He ^ahad declared to him that "Ere a cock may crow, thrice will you be renouncing Me." And, coming outside, ^ahe laments bitterly. ^{Mk14⁷² Lu22⁶¹⁻⁶²}

27 Now, morning ^bcoming on, all the chief priests and the elders of the people held a consultation against Jesus, so as to put Him to death. 2 And ^abinding Him, they led Him away, and ^agive Him up to Pontius Pilate, the governor. ^{Mk15¹ Lu23¹ Jn18²⁸⁻³² Ps2²}

3 Then Judas, who ^agives Him up, perceiving that He was condemned, regretting, turns back the thirty pieces of ^asilver to the chief priests and the elders, saying, "I sinned in giving up innocent ^ablood."

Yet they said, "^aWhat is it to us? You should ^bbe seeing to that!"

5 And, ^atossing the ^asilver pieces into the temple, he retires, and, coming away, strangles himself. ^{Ac1¹⁸ 19 2S17³}

6 Now the chief priests, taking the silver pieces, said, "It is not allowed to ^acast them into the corban, since it is the price of ^ablood."

7 Now, holding a consultation, they buy ^awith them the Field of the Potter ^afor a sepulcher for ^astran-

gers. Wherefore that field was called "The Field of ^aBlood" till today. Then was fulfilled that which is ^adeclared through Jeremiah the prophet, saying, ^{Ze11¹⁷⁻¹⁸}

And they got the thirty ^asilver pieces, (The price of the ^aValued One, Whom they value from the sons of Israel), And they ^agive them ^afor the Field of the Potter, According as the Lord arranges with me.

11 Now Jesus was standing in front of the governor. And the governor inquires of Him, saying, ^{Mk15² Lu23²⁻¹² Jn18³³⁻³⁵} "You are the king of the Jews?"

Now Jesus averred to him, "You are saying it!" And ^aat His being accused by the chief priests and the elders, He answers nothing. ^{Is53³}

13 Then Pilate is saying to Him, "You are not hearing how much they are testifying against you?"

14 And He did not answer him ^awith ^aeven one declaration, so that the governor is marveling very much.

15 Now ^aat the festival the governor had been accustomed to ^arelease one prisoner to the throng, whomever they wanted. Now they had then a notorious prisoner ^atermed Bar-Abbas. At their having ^agathered, then, Pilate said to them, "^aWhom are you wanting I should be releasing to you, Bar-Abbas, or Jesus, who is ^atermed Christ?" For he was ^aaware that it was because of envy they ^agive Him up. ^{Mk15⁹ Lu23³ Jn18³⁸⁻³⁹ 19⁹}

19 Now at his sitting on the dais, his wife dispatches to ^ahim, saying, "Let there be nothing between you and that just man, for I suffered much today ^ain a trance because of him."

20 Now the chief priests and the elders persuade the throngs that they should be requesting Bar-Abbas, yet should be destroying Jesus.

21 Now, answering, the governor said to them, "^aWhich ^aof the two are you wanting I should be releasing to you?"

Now they said "Bar-Abbas!"

22 Pilate is saying to them, "What, then, shall I be doing with Jesus, who is 'termed Christ?'"

They are all saying, "Let him be 'crucified!'" Mk15:11-14 Lu23:18-23 Jn18:40 Ac3:14

23 Yet the governor averred, "for a What evil does He?"

Yet they cried exceedingly, saying, "Let him be 'crucified!'"

24 Now Pilate, perceiving that it is benefitting nothing, but rather a tumult is occurring, getting water, washes off his hands in front of the throng, saying, "Innocent am I of the blood of this just man. You shall be seeing to it!" Dt12:16-17

25 And, answering, the entire people said, Du19:104 "His blood be on us

26 and on our children!" Ac5:28 Then he releases to them Bar-Abbas. Now, whipping Jesus, he gives Him over that He may be 'crucified. Mk15:15 Lu23:21-25 Jn19:1-3

27 Then the soldiers of the governor, taking Jesus along into the pretorium, gathered on to Him the whole squadron, and, stripping Him, they place a scarlet mantle about Him, Lu23:21 and, braiding a wreath out of thorns, they place it on His head, and a reed in His right hand, and, falling on their knees in front of Him, they scoff at Him, saying, Ps69:10-20 "Rejoice, king of the Jews!" Is53:3-6 And spitting on Him, they got the reed and beat Him on His head. Is50:6 And, when they scoff at Him, they strip Him of the mantle and put His garments on Him, and led Him away into 'crucify. Mk15:16-20 Jn19:2-16 Is53:1-8

28 Now, coming out, they found a Cyrenian man named Simon. This man they conscript, that he should be picking up His cross. Mk15:21 Mt13:12-13

29 And, coming into the place 'termed "Golgotha," which is 'termed "Skull's Place," they give Him wine mixed with bile to drink. And, tasting, He does not want to drink. Mk15:23-25 Lu23:36 Jn19:11 Ps69:21

30 Now, crucifying Him, they di-

vide His garments, casting the lot. Ps22:10 And, sitting, they kept Him there. And they place above His head His charge 'written: This is Jesus, the king of the Jews.

31 Then are being crucified together with Him two robbers, one at the right and one at the left. Mk15:24-28 Lu23:32-34 Jn19:10-21 Is53:12

32 Now those going by blasphemed Him, wagging their heads Ps22:7 and saying, "You who are demolishing the temple and building it in three days, save yourself! If you are the Son of God, descend from the cross!" Mt26:61 Jn2:19 Likewise the chief priests also, with the scribes and elders, scoffing, said "Others he saves! Himself he cannot save! If he is king of Israel, let him descend now from the cross, and we will believe on him! He has confidence in God. Let Him rescue him now, if He is wanting him, for he said that 'God's Son am I.'" Now with the same the robbers also, who are 'crucified together with Him, reproached Him. Mk15:29-32 Lu23:35-43 Ps22:7-8

33 Now from the sixth hour darkness came on over the entire land till the ninth hour. Now about the ninth hour Jesus exclaims with a loud voice, saying, "Eloi! Eloi! Lema sabachthani?" that is, "My God! My God! Why didst Thou forsake Me?" Ps22:1 Now some of those standing there, hearing it, said that "He is summoning Elijah." And immediately one from among them, running and getting a sponge, besides filling it with vinegar and sticking it on a reed, gave Him a drink. Ps69:1 Yet the rest said, "Let be! We may see if Elijah is coming, and saving him." Now another, getting a lance head, pierces His side, and out came water and blood. Mk15:33-36 Lu23:44-45 Jn19:34-35 Ps69:21-22

34 Now Jesus, again crying with a loud voice, lets out the spirit. And lo! the curtain of the temple is rent in two from above to the bottom, 2Ch3:14 and the earth quaked, and

52 the rocks are rent, and the tombs ⁶⁶ were opened. And many bodies of the "reposing" saints were 'roused, 28 and, coming out of the tombs after His rousing, they entered into the holy city and are disclosed to many.

54 Now the centurion and those with him who are keeping Jesus, perceiving the quake and the occurrences, were tremendously afraid, saying, ¹⁶¹⁹ "Truly this was God's Son!" ^{Mk15:33-35 Lu23:44-46 Jn10:25-30}

55 Now there were there the many women also, beholding from afar, who^a follow Jesus from Galilee, dispensing to Him, among whom was Mary Magdalene and Mary, the mother of James and Joses, and the mother of the sons of Zebedee. ^{13:55 Lu8:2-3}

57 Now, evening becoming on, there came a rich ^bman from Arimathea, named Joseph, who himself also is a disciple of Jesus. He, coming to Pilate, requests the body of Jesus. Then Pilate orders the body to be given up. And, getting the body, Joseph folds it up in a clean linen wrapper and "places it in his new tomb which he quarries in the rock. And, rolling a large stone on to the door of the tomb, he came away.

61 Now there was there Miriam Magdalene and the other Mary, sitting in front of the sepulcher. ^{Mk15:40-42 Lu23:47-56 Jn19:38-42}

62 Now, on the morrow which^a is after the preparation, the chief priests and the Pharisees were gathered to^d Pilate, saying, "Lord, we are reminded that that deceiver said while still living, 'After three days shall I be 'roused.' Then order the sepulcher to be secured till the third day, lest at some time his disciples, coming, should be stealing him and may be saying to the people, 'He was 'roused from the dead,' and the last deception will be worse than the first." ^{16:1-17:23 20:19}

65 Yet Pilate averred to them "You 'have a detail. 'Go, make it secure, as you are 'aware."

Now they, 'being gone, secure the sepulcher, 'sealing the stone, with the detail. ^{Dn6:17} Now it is the evening of the sabbaths. ^{Lu23:52}

At the lighting up into one of the sabbath days came Mary Magdalene and the other Mary to behold the sepulcher. And 'lo! a great quake occurred, for a messenger of the Lord, 'descending out of heaven and, approaching, rolls away the stone from the door and sat upon it.

3 Now he was, to the perception, as lightning, and his 'apparel white as if 'snow. Now from fear of him the 'keepers quaked and became as the dead. ^{27:53 Mk16:1-3 Lu24:1-2 Jn20:1-13}

5 Now, answering, the messenger said to the women, "'Fear you not! For I am 'aware that you are seeking Jesus, the Crucified. He is not here, for He was 'roused, according as He said. Hither! 'Perceive the place where the Lord lay. And, swiftly going, say to His disciples that He was 'roused from the dead, and 'lo! He is preceding you into 'Galilee. There you will 'see Him. 'Lo! I told you!"

8 And coming away swiftly from the tomb with fear and great joy, they ran to report to His disciples. ^{Mk16:5-8 Lu24:9-11}

9 Now, as they went to report to His disciples, 'lo! Jesus also meets them saying, "'Rejoice!" Now they, 'approaching, hold His feet and worship Him. Then Jesus is saying to them, "'Fear not! 'Go, report to My 'brethren that they may be coming away into 'Galilee, and there they shall 'see Me." ^{Mk16:7-11 Jn20:13}

11 Now at their going, 'lo! "some of the detail, coming into the city, report to the chief priests all that is occurring. And being gathered with the elders, besides holding a consultation, they 'give a considerable sum of 'silver^a to the soldiers, saying, "Say that 'His disciples, coming by night, steal him as we are reposing.' And if ever this should be 'heard by the governor,

we will 'persuade him and we will
'make you to be without worry."

¹⁵ Now they, getting the 'silver pieces,
do according as they were taught.
And this word is blazed abroad
^bby the Jews unto 'today ^{day}.

¹⁶ Now the eleven disciples went
into 'Galilee, into the mountain
where Jesus arranges with them.

¹⁷ And, perceiving Him, they wor-
¹⁸ship Him, yet 'they hesitate. And,

approaching, 'Jesus speaks to them
saying, "Given to Me was 'eall au-
thority in heaven and on the earth.

¹⁹ ^{Rv11}Going, then, disciple all the na-
tions, baptizing them into the
'name of the Father and of the Son
²⁰and of the holy spirit, teaching
them to be keeping all, whatever I
direct you. And 'lo! I am with you
all the days till the conclusion of
tne eon! Amen!"^{Mk16¹⁵⁻¹⁶ Lu24⁴⁶⁻⁴⁷}

MARK'S ACCOUNT

The beginning of the evangel of
² Jesus Christ, Son of God, according
 as it is ¹written in Isaiah^{40¹} the
 prophet, ('Lo! I am dispatching My
 messenger before Thy ¹face, who
 shall be constructing Thy ¹road in
 front of Thee.^{Ma3¹}):

³ "The voice of one imploring:
 'In the wilderness make ready
 the road of the Lord!
 Straight . . . be making the high-
 ways' " of Him!^{Mt11¹⁰ Lu3¹⁻⁶ Jn1²³⁻²⁵}

⁴ John the 'baptist came to be in the
 wilderness and is heralding a bap-
 tism of repentance ¹⁰for the pardon
⁵ of sins. And out to^d him went the
 entire ¹province of ¹Judea, and the
 Jerusalemites all, and they baptized
¹¹ under him in the Jordan river,
 confessing their 'sins.

⁵ And 'John was ¹dressed in cam-
 el's ¹hair, and had a leather girdle
 about his 'loins,^{2K1³} and was eating
⁷ locusts and wild honey.^{Lv11²²} And he
 heralds, saying, Coming after me is
 One ¹stronger than I, the thong of
 Whose 'sandals I am not competent
¹ to stoop and loose.^{Jn1²⁷} I, indeed, bap-
 tize you in water, yet He shall be^f
 baptizing you in holy spirit."^{Mt3¹⁻¹²}
¹ Lu3¹⁻¹⁸ Ac1⁵ 19¹⁻⁷

¹ And it occurred in those 'days
 that Jesus came from Nazareth of
 'Galilee, and is baptized in¹⁰ the Jor-
 dan by John. And straightway,
 stepping up out of the water, He
 perceived the heavens 'rent, and the
 spirit, as a dove, descending and
 remaining on Him.^{Gn8¹²} And a voice
¹ came out of the heavens, "Thou art
 My 'Son, the Beloved: in Thee I de-
 light."^{Mt3¹²⁻¹⁷ Lu3²¹ Jn1³²⁻³⁴ Ps2⁷}

And straightway the spirit is
 ejecting Him into the wilderness.
 And He was in the wilderness forty

days, undergoing trial by 'Satan,
 and was with the wild beasts.
 And the messengers waited on Him.
¹ Mt4¹⁻¹¹ Lu4¹⁻¹³

¹⁴ Now, after the giving up of 'John,
 'Jesus came into 'Galilee,^{Mt4¹²⁻¹⁷} her-
 alding the evangel of the kingdom
¹⁵ of 'God, saying that "Fulfilled is
 the era, and 'near is the kingdom
 of 'God! ¹Dn2¹¹ Repent, and 'believe
 in the evangel!"^{Dn9²¹⁻⁴⁵}

¹⁶ And passing by beside the sea of
 'Galilee, He perceived Simon, and
 Andrew, the brother of 'Simon,
 pursenetting with a pursenet in the
¹⁷ sea, for they were fishers. And
 'Jesus said to them, "Hither! After
 Me and I shall 'make you 'become
¹⁸ 'fishers of 'men!" And immediately,
 leaving their 'nets, they follow Him.
¹⁹ ¹Mt19²⁷ And 'advancing slightly, He per-
 ceived James of 'Zebedee and John,
 his 'brother, who also are in the
²⁰ ship, readjusting the nets. And
 straightway He calls them. And,
 leaving their 'father Zebedee in the
 ship with the hirelings, they came
 away after Him.^{Mt14¹⁸⁻²² Lu5¹⁻¹¹}

²¹ And they are entering ¹⁰ Capernaum.
 And immediately, on the
 sabbaths, entering ¹⁰ the synagogue,
²² He taught.^{Lu24¹⁻³²} And they were
 astonished ¹⁰at His 'teaching, for
 He was teaching them as One hav-
 ing authority, and not as the
 scribes.^{Mt17²³}

²³ And straightway there was a
 'man in their 'synagogue 'with an
²⁴ 'unclean spirit, and he cries out, say-
 ing,^{5¹} "Hia! 'what is it to us and to
 you, Jesus the Nazarene! You came
 to destroy us? We are 'aware of
 you, 'who you are—the holy One of
²⁵ 'God!"^{Ps16¹⁰} And Jesus rebukes him,
 saying, "Be 'still, and be coming
²⁶ out of him!" And, 'convulsing him,

the 'unclean spirit, shouting with a loud voice, came out ° of him.^{92a}

And awed were all, so as to be discussing ^{td}with themselves, saying, "What is this? °Some new teaching is this, °for ^{ac}with authority the 'unclean spirits also is He enjoining, and they are obeying Him!" And out came the tidings of Him straightway everywhere into the whole country about Galilee.^{Lu431}

And straightway, coming out ° of the synagogue, they came into the home of Simon and Andrew, with James and John. Now the mother-in-law of Simon was laid down with a fever. And straightway they are telling Him °about her. And approaching, He rouses her, holding her hand. And the fever °leaves her immediately, and she waited on them.^{Lu432-33}

Now evening °coming on, when sets the sun, they brought to^d Him all those who 'have an illness and those who are 'demoniacs. And the whole °city was °assembled ^{td}at the door. And He cures many who 'have an illness, with various diseases, and many demons He cast out. And He did not let the demons 'speak, °for they were °aware that He is the Christ.^{Lu410-41 Ac1617-18}

And in the morning, °rising very early, still in the night, He came out and came away into a desolate place, and there He prayed. And Simon and those with him trail Him. And they found Him, and are saying to Him that "All are seeking Thee." And He is saying to them, "We may be going elsewhere into the next towns, that there also I should be heralding, for °for this I came out." And He came into their °synagogues in^{to} the whole of Galilee, heralding and casting out demons.^{Lu432-44}

And coming to^d Him is a leper, entreating Him, and falling on his knees and saying to Him, "Lord, °if Thou shouldst be willing, Thou °canst °cleanse me!" Now Jesus, having compassion, °stretch-

ing out His hand, touches him, and is saying to him, "I °will. °Be °cleansed!" And at His saying this, straightway the leprosy came from him and he is °cleansed. And muttering to him, straightway He cast him out, and is saying to him, "See, you may be saying nothing to °anyone, but °go, show yourself to the priest, and °offer °for your °cleansing °what °Moses bids, °for a testimony to them."^{Lv141-32}

Now he, coming out, begins heralding it much, and to °blaze abroad the word, so that, by no means, can He longer be manifestly entering into a city, but was outside °in desolate places. And they came to^d Him from everywhere.^{Mt82-4 Lu512-16}

2 And, entering again into Capernaum during these days, it is heard that He is in a house. And immediately many were gathered, so that by no means was there still room, not °even ^{td}at the door. And He spoke to them the word.

3 And they are coming, bringing to^d Him a paralytic being lifted by four. And, not being °able to °carry him to Him because of the throng, they unroof the roof °where He was, and, °scooping it out, they are lowering the pallet °whereon the paralytic was laid. And Jesus, perceiving their faith, is saying to the paralytic, "Child, °pardon you are your °sins."

6 Now there were °some of the scribes sitting there, and reasoning in their °hearts, "What is this man speaking thus? Blaspheming is he! °Who is °able to pardon sins except One—God?"^{Is4325} And straightway Jesus, recognizing in His spirit that they are reasoning thus among themselves, is saying to them, "Why are you reasoning these things in your °hearts? °What is easier, to be saying to the paralytic, "Pardon are your °sins," or to be saying, "Rouse and pick up your pallet and °walk?"

10 Now that you may be perceiving that the Son of °Mankind °has au-

thority on earth to pardon sins" (He is saying to the paralytic), "To you am I saying, 'Rouse, and pick up your pallet and go into your house.'" And he was roused, and, straightway, picking up the pallet, he came out in front of all, so that all are amazed and are glorifying God, saying that, "Thus we never perceived it!" ¹⁹⁻²⁶ ^{Lu5:17-26}

And out came He again beside the sea. And the entire throng came to Him, and He taught them. And, passing along, He perceived Levi of Alpheus, sitting ^{on} at the tribute office. And He is saying to him, "Follow Me!" And, rising, he follows Him. And, at His coming to lie down in his house, many tribute collectors also, and sinners lay back at table with Jesus and His disciples, for there were many, and they followed Him. And the scribes of the Pharisees, perceiving Him also that He ate with the tribute collectors and the sinners, said to His disciples, "Wherefore is it that your teacher is eating and drinking with the tribute collectors and the sinners?" And, hearing it, Jesus is saying to them that "No need have the strong of a physician, but those having an illness. I did not come to call the just, but sinners." ¹⁹⁻³² ^{Mt19:12 Lu5:27-32}

And the disciples of John and the Pharisees were fasting, and they are coming and saying to Him, "Wherefore are the disciples of John and the disciples of the Pharisees fasting, yet your disciples are not fasting?" And Jesus said to them, "The sons of the bridal chamber cannot be fasting while the bridegroom is with them! Whatever time they have the bridegroom with them, they cannot be fasting. Yet coming will be days, whenever the bridegroom may be taken away from them, and then they will be fasting in that day."

"No one is sewing a patch of unshrunk shred on an old cloak.

Yet, if so, is not that which fills up taking away from it, the new from the old, and a worse rent is occurring? And not one is draining fresh wine into old wine skins. Yet, if so, will not the fresh wine be bursting the wine skins? And the wine is spilling, and the wine skins will perish. But fresh wine is put into new wine skins." ¹⁹⁻³³ ^{Mt19:14-17 Lu5:33-38}

And He came, on the sabbaths, to be going by through the sowings. And His disciples begin making a path, plucking the ears. And the Pharisees said to Him, "Lo! What they are doing on the sabbaths is what is not allowed." ²³⁻²⁴ ^{Mt23:23} And He said to them, "Never did you read what David does, when he had need and hungered, he and those with him? How he entered into the house of God under Abiathar the chief priest, and ate the showbread, which is not allowed to be eaten except by the priests, ²⁴⁻²⁵ ^{Lu24:19} and he gives also to those who are with him?" ²⁵⁻²⁶ ^{Mt21:1-6} And He said to them, "The sabbath came because of mankind, and not mankind because of the sabbath, ²⁶⁻²⁷ ^{Mt23:17} so that Lord is the Son of Mankind also of the sabbath." ²⁷⁻²⁸ ^{Mt12:1-8 Lu6:1-5}

And He entered again into the synagogue. And a man was there, having a withered hand. And they scrutinized Him to see if on the sabbaths He will be curing him, that they should be accusing Him.

And He is saying to the man having the withered hand, "Rise into the midst." And He is saying to them, "Is it allowed on the sabbaths to do good or to do evil, a soul to save or to kill?" Yet they were silent. And looking about on them with indignation, commiserating on the callousness of their hearts, He is saying to the man, "Stretch out your hand." And he stretches it out, and his hand was restored. ²⁸⁻³¹ ^{Lu6:6-11}

And, coming out, the Pharisees straightway hold a consultation with the Herodians

against Him, so that they should be destroying Him.^{Mt12⁹⁻¹⁴ 22¹⁵⁻¹⁶}

7 And Jesus with His disciples retires to^d the sea. And a vast multitude from Galilee follows Him.
8 And from Judea, and from Jerusalem, and from Idumea and the other side of the Jordan, and those about Tyre and Sidon, a vast multitude, hearing how much He did, came to^d Him.^{Mt14²⁵} And He ^{sa}spoke to His disciples that a boat may be waiting on Him because of the throng, lest they may be crowding
10 Him, for many cures He, so that they are falling on Him, that whoever had ^{sc}scourges should be touching Him. And the ^{unclean}spirits, whenever they beheld Him, prostrated to Him and cried, saying that "You are the Son of God!"^{Lk4⁴¹}
12 And much He warned them, lest they should be making Him manifest.^{Lk4⁴¹ Mt12¹⁵⁻²¹ Lk6¹⁷⁻¹⁹}

13 And He is ascending into the mountain and is calling to Him whom He would, and they came away to^d Him. And He makes twelve, whom He also names apostles, that they may be with Him, and that He may be commissioning
15 them to ^{herald}, and to ^{have} authority to ^{cure} diseases, and to ^{cast out} demons. And He makes the twelve, and He ^{places} on
17 Simon^{Jn1¹²} the name "Peter," and on James of Zebedee and John, the brother of James, on them also He ^{places} the ^{name} "Boanerges,"
18 which is, "Sons of Thunder"; and Andrew and Philip and Bartholomew and Matthew and Thomas and James of Alpheus and Thaddeus and Simon the Cananite and Judas Iscariot, who also ^{gives} Him up.^{Mt10¹⁻⁴ Lk6¹²⁻¹⁶ Jn3¹⁻²¹}

20 And they are coming into a house, and the throng is coming together again, so that they are not
21 ^{even} able to ^{eat} ^{bread}. And ^{hearing} it, those ^{with} Him came out to hold it, for they said that it was beside itself. And the scribes who descend from Jerusalem said that "Beelzebul ^{has} he,"

and that "By the chief of the demons is he casting out the demons."

23 And, ^{calling} them to Him, in parables He said to them, "How ^{can} Satan be casting out Satan?
24 ^{And} if ever a kingdom should be ^{parted} ^{on}against itself, that kingdom is not ^{able} to stand. And if ever a house should be ^{parted} ^{on}against itself, that house will not
25 be ^{able} to stand. And if ^{Satan} rose ^{on}against himself and is parted, he is not ^{able} to stand, but is having a consummation. ^{But} not one is ^{able} to enter into the house of the strong one to plunder his gear, if ever he should not first be binding the strong one, and then his house will he be plundering."^{Mt12²⁴⁻³⁰ Lul1¹⁴⁻²³ Is49²⁴⁻²⁶}

28 Verily, I am saying to you that all shall be pardoned the sons of mankind, the penalty of the sins and the blasphemies, whatever they should be blaspheming, yet whoever should be blaspheming
29 ^{on}against the holy spirit is having not pardon ^{for} the eon, but is liable to the eonian penalty for the sin"—
30 ^{for} they said, "An ^{unclean} spirit ^{has} he."^{Mt12³¹⁻³² Lul12¹⁰}

31 And coming are His mother and His brothers, and, ^{standing} outside, they dispatch to^d Him, calling Him. And there sat about Him a throng. And they are saying to Him, "^{Lo!} Thy mother and Thy brothers and Thy sisters are outside seeking Thee." And answering them, He is saying, "^aWho is My mother and My brothers?" And
34 ^{looking} about on those sitting around Him, He is saying, "^{Lo!} My mother" and "My brothers! For whoever should be doing the will of God, this one is My brother and
35 ^{sister} and ^{mother}."^{Mt12¹⁰⁻⁵⁰ Lk8¹⁹⁻²¹}

4 And again He begins to ^{teach} beside the sea. And gathering to^d Him is a throng most numerous, so that, to be sitting, He steps into the ship, in the sea. And the entire throng were toward the sea on the land.

2 And He taught them many things

in parables, and said to them in His¹⁸ teaching, ¹⁹"Hear! 'Lo! Out came the 'sower to sow. And it occurred in the sowing, ²⁰some, indeed, falls beside the road, and the flying creatures came and devoured it. ²¹And other falls on a rocky place ²²where it had not much earth, and straightway it shoots up because of ²³having no depth of earth. And when the sun rises it is scorched, and, because of having no root, it is withered. ²⁴And other falls into thorns, and up came the thorns and stifle it, and it gives no fruit. ²⁵And other falls into ideal earth, and it gave fruit, coming up and growing up, and brought forth, one thirty and one sixty and one a hundredfold." And He said, "Who has ears to hear, let him hear!" ²⁶Mt13:1-9 Lu8:4-8

²⁷And when He came to be in seclusion, those about Him, together with the twelve, asked Him about the parables. And He said to them, "To you the secret of the kingdom of God has been given, yet to those outside, all is occurring in parables, that, ²⁸Mt13:10-17 Lu9:9-10 observing, they may be observing and may not be perceiving, and hearing, they may be hearing and not be understanding, lest at some time they should be turning about and they may be pardoned the penalties of their sins." ²⁹Is6:9-10

³⁰And He is saying to them, "Have you not perceived this parable? And how will you know all parables? ³¹The sower the word is sowing. Now these are those beside the road, ³²where the word is being sown. And whenever they should be hearing, straightway comes Satan and is taking away the word that has been sown in to them.

³³And these, likewise, are those being sown on rocky places, who, whenever they should be hearing the word, straightway with joy are getting it. And they have no root in themselves, but are temporary. Thereafter, at the coming of affliction or persecution because of the word, straightway they are being snared.

³⁴And others are those being sown into the thorns. These are those who hear the word; and the worries of this eon, and the seduction of riches and the desires about the rest, going in, are stifling the word, and it is becoming unfruitful.

³⁵And those are those being sown on ideal earth who are hearing the word, and are assenting to it, and are bearing fruit, one thirty and one sixty and one a hundredfold. ³⁶Mt13:15-23 Lu8:11-15

³⁷And He said to them that ³⁸"The lamp is not coming that it may be placed under a peck measure or under a couch. Is it not that it may be placed on a lampstand? ³⁹Mt5:14-16 For there is not anything hidden, if not that it should be manifested, neither did it become concealed, but that it may be coming into manifestation. ⁴⁰Mt10:26 Lu12:2 If anyone has ears to hear, let him hear!" ⁴¹Mt13:11-16 Lu8:16-17 11:33

⁴²And He said to them, "Beware what you are hearing! ⁴³With what measure you are measuring, it will be measured to you, and it will be added to you. ⁴⁴Mt23:12 For he who has, it shall be given to him; and he who has not, even what he has shall be taken away from him." ⁴⁵Mt13:12 Lu8:18 8:8

⁴⁶And He said, "Thus is the kingdom of God: as if ever a man should be casting seed on the earth, and he may be drowsing and rousing night and day, and the seed may be germinating and lengthening, as he is not aware. Spontaneously the earth is bearing fruit, first the blade, thereafter the ear, thereafter the full grain in the ear. Now whenever the fruit may be giving way, straightway he is dispatching the sickle, for present is the harvest." ⁴⁷Rv14:15

⁴⁸And He said, "How should we be likening the kingdom of God? Or by what parable may we be placing it? ⁴⁹As a kernel of mustard, which, whenever it may be sown on the earth, is smaller than all the seeds of those on the earth, and whenever it may be sown, is coming up and becoming greater than all the greens and is making

great boughs, so that, under its shade, the flying creatures of heaven are able to 'roost.' ^{Dn410-12}

³³ And in many such parables He spoke to them the word, according as they were able to be hearing it. ³⁴ Yet apart from a parable He did not speak to them. Yet privately, to His own disciples, He explained all. ^{Mt131-31 Lu1318-19}

³⁵ And He is saying to them 'on that day, as evening is 'coming on, "We may be passing through ^{into} the other side." And, letting away the throng, they are taking Him along, as He was, in the ship. And other ships were with Him.

³⁷ And there is occurring a great whirlwind, and the billows dashed into the ship, so that the ship was ³⁸ already filling to the brim. And He was in the stern, drowsing on the cushion. And they are rousing Him and saying to Him, "Teacher! 'Carest Thou not that we 'perish?"

³⁹ And, being roused, He rebukes the wind and said to the sea, "Be 'silent! Be 'still!" And the wind flags, and ⁴⁰ there 'came a great calm. And He said to them, "'aWhy are you 'so 'timid? How is it you 'have not ⁴¹ faith?" And they were afraid with a great fear, and said to^d one another, "'aWho, consequently, is This, that 'even the wind and the sea are obeying Him?" ^{Mt1318-21 Lu822-25}

⁵ And they came ^{into} the other side of the sea, into the country of the ² Gergesenes. And at His coming out ^{of} the ship, straightway there meets Him a ^{man} out of the tombs, ⁵ 'with an unclean spirit, who had a 'dwelling in the tombs. And not ^{even} with chains was ^{any}one able ⁴ ^{any} longer to bind him, because of his 'having often been bound with fetters and chains, and the chains were pulled to pieces by him and the fetters 'crushed. And not ^{one} was ⁵ strong enough to tame him. And, continually, night and day, among the tombs and in the mountains, he was crying and gashing himself with stones.

⁶ And perceiving 'Jesus from afar, ⁷ he ran and worships Him, and, 'crying with a loud voice, he is saying, "'aWhat is it to me and to Thee, Jesus, Son of 'God 'Most 'High! I am adjuring Thee by 'God: Not me shouldst Thou be tormenting!" ⁸ For He said to it, "'Come out, 'unclean ⁹ 'spirit, out of the 'man!" And He inquired of it, "'aWhat name is your's?" And it is saying to Him, "'Legion is my name, 'for many are we." ¹⁰ And it entreated Him much that He should not be dispatching it out of the country.

¹¹ Now there, toward the mountain, was a great herd of hogs, grazing. ¹² And all the demons entreat Him, saying, "Send us into the hogs, that we may be entering into ¹³ them." And 'Jesus immediately permits them. And, coming out, the ^{unclean} 'spirits entered into the hogs, and the herd rushes down the precipice into the sea. Now they were ^{about} two thousand, and they were choked in the sea.

¹⁴ And those grazing them fled, and they report it ^{into} the city and ^{into} the fields. And they came to ^{see} ¹⁵ ^{what} it is that 'has occurred. And they are coming to^d 'Jesus and beholding the 'demoniac who 'had the legion, sitting and 'garmented and ¹⁶ 'sane, and they were afraid. And those who 'perceived it relate to them how it came to be with the 'demoniac, and concerning the hogs. ¹⁷ And they begin to be entreating Him to 'come away from their 'boundaries. ^{Mt1328-31 Lu826-27}

¹⁸ And at His stepping into the ship, the 'demoniac^a entreated Him that he may be with Him. And He does not ^{let} him, but He is saying to him, "'Go into your 'home, to^d those who are yours, and report to them whatever the Lord has done for you and is merciful to you." ²⁰ And he came away and begins to 'herald in the Decapolis whatever 'Jesus does for him. And all marveled. ^{Lu833-34}

²¹ And at 'Jesus' 'ferrying again in

the ship ¹ⁿto the other side, a vast throng was gathered ^{on}to Him and He was beside the sea. And ^{1o}coming is one of the chiefs of the synagogue, Jairus by name, and, perceiving Him, he is falling ^{1d}at His feet. And he is entreating Him much, saying that "My little daughter is having her last^{ly} gasp!" that, "Coming, Thou mayest be placing Thy hands on her, that she may be ^{1s}saved and should be living!" ^{1m}Mt 9:18-19 And He came away with him, and a vast throng followed Him, and they crowded Him. ^{1u}Lu 8:41-42

^{1v}And a woman ^{1b}having ¹ⁿin a hemorrhage twelve years, ^{1v}Lv 15:25-27 and suffering much ^{1b}under many physicians, and ^{1s}spending ^{1b}her ^{1s}all and being nothing benefited, but rather coming ¹ⁿto be worse, hearing ^{1a}about Jesus, coming in the throng from behind, touches His cloak, for she said that, "If ever I should be touching Him, ^{1e}even if it should be ^{1s}His garments, I shall be ^{1s}saved." And straightway dried is the spring of her blood, and she knew in her body that she has been healed ^{1o}of the ^{1s}scourge.

^{1a}And straightway Jesus, recognizing in Himself the power coming out ^oof Him, being turned about in the throng, said ^{1a}"Who touches My garments?" And His disciples said to Him, "Thou art observing the throng crowding Thee, and art Thou saying, ^{1a}"Who touches Me?" ^{1a}And He looked about ^{1o}to ^{1s}see who does this.

^{1a}Now the woman, being afraid and trembling, being ^{1a}aware of what has occurred ^{on}to her, came and prostrates to Him, and told Him the entire truth. Now He said to her, ^{1a}"Daughter, your faith has saved you. ^{1o}Go in ^{1o}peace and be sound from your ^{1s}scourge." ^{1m}Mt 9:20-22 ^{1u}Lu 8:43-48

^{1a}While He is still speaking, they are coming from the ^{1a}chief of the synagogue, saying that "Your daughter died. ^{1a}Why are you still ^{1b}bothering the Teacher?" Yet Jesus immediately, disregarding the word

^{1s}spoken, is saying to the chief of the synagogue, "Do not ^{1f}fear! Only ^{1b}believe!" ^{1u}Lu 8:49-50

^{1a}And He does not ^{1l}let ^{1a}anyone follow together with Him except ^{1a}Peter and James and John, the brother of James. And they are coming into the house of the chief of the synagogue, and He is beholding a tumult and there is much lamenting and screaming.

^{1a}And entering, He is saying to them, ^{1a}"Why are you making a tumult and lamenting? The little girl did not die, but is ^{1s}drowning."

^{1a}Jn 11:11 And they ridiculed Him. Yet He, ejecting them all, is taking along the father of the little girl and the mother and those with Him, and He is going in ^{1w}where the little girl was lying. And, ^{1h}holding the hand of the little girl, He is saying to her, "Talitha, coumi!" (which is, being construed, "Maiden, I am saying to you, ^{1r}rouse!" ^{1u}Lu 7:14) and straightway the maiden rose and walked about, for she was about twelve years. And they were beside themselves straightway with ^{1a}great amazement. And He cautions them much that no one may be knowing this. And He told them to give her to ^{1e}eat. ^{1m}Mt 9:23-30 ^{1u}Lu 8:51-58

^{1a}And He came out thence and is coming into His own country, and His disciples are following Him. ^{1a}And at the ^{1b}coming of a sabbath He begins to ^{1t}teach in the synagogue. And the majority, hearing, were astonished, saying, "Whence has this man all these things? And ^{1a}what wisdom is being given this man! And ^{1s}such ^{1a}powerful deeds are occurring ^{1b}by means of his hands!" ^{1a}Jn 7:15 Is not this the artisan, the son of Mary and the brother of James and Joseph and Judas and Simon? ^{1a}Jn 6:42 And are not his sisters here ^{1d}with us? ^{1a}Gal 1:19 And they were ^{1s}snared in Him. ^{1m}Mt 13:55-57 ^{1u}Lu 4:16-30

^{1a}And Jesus said to them that "A prophet is not dishonored, except in his own country and among his relatives and in his home." ^{1a}Jn 4:44 And He could not do ^{1a}any ^{1a}powerful

deed there except, placing hands on a few who are ailing, He cures them. And He marvels because of their unbelief.^{MT13:36}

And Jesus went about the villages around, teaching. And He is calling to Him the twelve and He begins to dispatch them two by two, and gave them authority over the unclean spirits.^{Lu9:1} And He charges them that they should be picking up nothing ^{io}for the road except a staff only; no bread, no beggar's bag, no coppers in ^{io}the girdle; but having soles bound on, and not to put on two tunics.^{Lu22:35}

And He said to them, "Wheresoever you may be entering into a house, there remain till you should be coming out thence. And whatever place should not be receiving you, nor yet they should be hearing you, going out thence, shake off the soil which is underneath your feet ^{io}for a testimony to them. Verily, I am saying to you, More tolerable will it be for Sodom or Gomorrah in the day of judging than for that city."^{Ac13:31 189}

And, coming out, they herald that they should be repenting. And many demons they cast out, and they rubbed many of the ailing with oil, and cured them.^{Mt10:35 Lu9:1-9 Ja5:14-15}

And Herod, the king, hears, for His name became manifest. And he said that "John the baptist has been roused from among the dead, and therefore the powerful deeds are operating in him."^{Lu9:7} Yet others said that "He is Elijah." Yet others said that "A prophet is he, as one of the prophets."^{MT16:14} Yet, hearing of it, Herod said that "John, whom I behead, he was roused from among the dead."

For he, Herod, dispatches and holds John and binds him in jail, because of Herodias, the wife of Philip, his brother, seeing that he marries her.^{Lu3:18} For John said to Herod that "It is not allowed you to have the wife of your brother."

Now Herodias hemmed him in,

and wanted to kill him, and could not, for Herod feared John, being aware that he is a just and holy man, and he preserved him. And hearing him, he was much perplexed, and heard him with relish.

And, an opportune day becoming when Herod at his birthday celebrations makes a dinner for his magnates and captains and for the foremost men of Galilee,^{MT14:6} and at her, Herodias' daughter's entering and dancing, she pleases Herod and those lying back at table with him. Now the king said to the maiden, "Request of me whatsoever you should be wanting, and I will give it to you." And he swears to her that "Whatever you should be requesting me, I will give you, ^{till} to the half of my kingdom."^{Es5:3-6 72}

And, coming out, she said to her mother, "What should I be requesting?" Now she said, "The head of John the baptist." And entering straightway with diligence to the king, she requests, saying, "I want that you forthwith may be giving me on a platter the head of John the baptist." And the king, becoming sorrow-stricken, because of the oaths and those lying back at table with him, does not want to repudiate her.

And straightway the king, dispatching, enjoins a life-guardsmen to bring his head. And, coming away, he beheads him in the jail, and carries his head on a platter, and gives it to the maiden, and the maiden gives it to her mother.^{MT14:10-12}

And hearing of it, his disciples came and take away his corpse, and they place it in a tomb.^{MT14:10-12}

And gathering are the apostles to Jesus, and they report to Him all, whatever they do, and whatever they teach.^{Lu9:10} And He is saying to them, "Hither! You yourselves come privately into a place in the wilderness and rest briefly," for those coming and those going away

were many, and they had not yet an opportunity to 'eat. And they came away in the ship into a place in the wilderness privately.

And many perceived them going away and recognize them. And, afoot from all the cities, they ran together there, and they came before them and ran together to Him. And, coming out, Jesus perceived a vast throng, and He has compassion on them, 'for they were as sheep not having a shepherd, and He begins to 'teach them much.

MT9⁶ 1K22¹² Ez34¹

And already the hour coming to be much advanced, His 'disciples, coming to Him, said that "A wilderness is the place, and already the hour is much advanced.⁸¹⁻¹⁹ Dismiss them that, coming away into the fields and villages around, they should 'buy themselves 'bread. For they 'have nothing 'that they may be eating." Yet He, 'answering, said to them, "You 'give them to 'eat." And they are saying to Him, "Coming away, should we 'buy two hundred denarii worth of 'bread and 'give them to 'eat?"^{MT1413-24 Lu910 Jn6⁵⁻¹³ Nu11¹³ 2K4¹²}

Now He is saying to them, "How many cakes of bread 'have you? 'Go and 'see." And knowing, they are saying to Him, "Five and two fishes." And He enjoins them to make them all recline, company by company, on the green grass. And they lean back, plot by plot, 'acby hundreds and 'acby fifties.

And taking the five cakes of bread and the two fishes, 'looking up into 'heaven, He blesses and breaks up the cakes of bread, and gave to His 'disciples, that they may be placing them before them. And the two fishes He parts to all. And they all ate and are satisfied. And they pick up twelve pannierfuls of fragments, and from the fishes. And those eating the cakes of bread were five thousand men.

And straightway He compels His 'disciples to step into the ship and 'precede Him 'into the other side to^d

Bethsaida, till He is dismissing the throng. And, 'taking leave of them, He came away into the mountain to pray.

And evening 'becoming on, the ship was in the middle of the sea, and He was alone on the land. And perceiving them 'tormented in 'rowing, for the wind was contrary to them, about the fourth watch of the night He is coming toward them, walking on the sea. And He wanted to 'pass them by.

Yet those who are perceiving Him walking on the sea suppose that He is a phantom, and they cry out, for they all perceive Him and were disturbed. Yet straightway He speaks with them and is saying to them, "'Courage! It is I! Do not 'fear." And He stepped up to^d them into the ship, and the wind flags. And 'to very excess are they amazed among themselves and marveled.⁴³ For they do not 'understand 'on as to the 'bread, but their 'heart' was 'f'cailloused.^{MT1422-23 Jn614-21}

And, 'ferrying 'on to 'land, they came 'into Gennesaret and are moored. And, at their coming out 'o of the ship, straightway recognizing Him, the men of that 'place ran about that whole 'country and begin to be carrying about those having an illness on 'pallets to 'where they heard that He is. And 'wherever He went into 'into villages or into cities or into fields, in the markets they place the 'infirm. And they entreated Him that they should be touching Him and if even it be the tassel of His 'cloak. And whoever touch it were saved.^{527-28 Mt1457-36}

And gathering 'to with Him are the Pharisees and 'some of the scribes coming from Jerusalem. And perceiving 'some of His 'disciples, that with 'contaminated (that is, unwashed) hands they 'eat 'bread⁸ Lu11²⁸ (for the Pharisees and all the Jews, if ever they should not be washing the hands with the fist, are not eating, holding the tradition of the elders; and from the market, except they should be 'sprinkled, they

are not eating; and many other things are there which they accepted to 'hold, the baptizing of cups and ewers and copper vessels and of couches), the Pharisees also, and the scribes are inquiring of Him, "Wherefore are not your disciples 'walking according to the tradition of the elders, but with unwashed hands are eating 'bread?"

6 Yet He, answering, said to them that "Ideally prophesies Isaiah^{29:13} concerning you 'hypocrites, as it is 'written, that

This 'people, with the 'lips is honoring Me,
Yet their 'heart^F is away at a 'distance from Me.

7 Yet in vain are they revering Me, Teaching for teachings the directions of 'hmen.

8 For, leaving the precept of 'God, you are holding the tradition of 'hmen of the baptism of ewers and cups. And many such like things you are doing."

9 And He said to them, "Ideally are you repudiating the precept of 'God, that you should be keeping your 'tradition. For Moses said, 'Honor your 'father and your 'mother,'^{Ex20:12} and He who is saying aught that is evil of father or mother, let him 'decease in death.^{Ex21:17}

11 Yet you are saying, 'If a 'hman^N should be saying to 'father or 'mother, "A corban (which is an oblation), is whatsoever you should be 'benefited^O by me," 'no^t longer are you letting him do 'anything for his 'father or his 'mother, invalidating the word of 'God by your 'tradition which you 'give over. And many such like things you are doing."^{Mt15:9}

14 And 'calling the throng to Him again, He said to them, "Hear Me all, and 'understand. 'Nothing is there outside of a 'hman, going into 'him, which 'can contaminate him, but those things going out^O of a 'hman are what is contaminating the

16 'hman.^{Ac10:14-15} If anyone 'has 'ears to 'hear, let him 'hear!"

17 And when He entered into the house from the throng, His 'disciples inquired of Him concerning the parable. And He is saying to them, "Are you, also, thus unintelligent? Not yet are you apprehending that everything from the outside, that is going into 'na 'hman, 'cannot 'contaminate him, 19 'for it is not going into 'his 'heart^F but into the bowels, and is going out into the latrine—cleansing all 'foods?" Yet He said that "That which is going out^O of a 'hman^N, that is contaminating 'the 'hman. 21 For from inside, out of the 'heart of 'hmen, are going out 'evil reasonings, prostitutions, thefts, murders, adulteries, 'greed, 'wickedness, guile, wantonness, a wicked 'eye, calumny, pride, imprudence. All these 'wicked inside things are going out; and those are 'contaminating 'the 'hman."^{Mt15:10-20 Gn6⁵}

24 Now, 'rising thence, He came away into the frontiers of Tyre and Sidon. And entering into a house, He wants no^t one to know, and He cannot 'elude them, but straightway, a woman, 'hearing 'about Him, whose little 'daughter had an 'unclean spirit, entering, prostrates 26 'at His 'feet. Now the woman was a Greek, a 'native of Syro-Phœnicia, and she asked Him that He should be casting^O the demon out of her 'daughter. Yet 'Jesus said to her, "Let first the children be satisfied, for it is not ideal to 'take the children's 'bread^N and 'cast it to the puppies."^{Ro15:21 Ep2¹⁹}

28 Yet 'she answered and is saying to Him, "Yes, Lord. 'For the puppies also, underneath the table, are eating the scraps from the little children." And He said to her, "Because of this 'saying, 'go. The demon has come out of your 'daughter." And coming away into her 'own 'house, she found the little girl 'prostrate on the couch, and the demon 'come out.^{Mt15:21-28}

31 And, again, coming out ° of the boundaries of Tyre, He came through Sidon ^{into} the sea of Galilee, amidst the boundaries of the Decapolis. And they are bringing to Him a deaf-mute and stammerer, and they are entreating Him that He may 'place His hand on him.⁵²³

32 And, getting him away from the throng privately, He thrusts His fingers into his ears, and, "spitting, touches his tongue. And, looking up into heaven, He groans, and is saying to him, "Ephphatha," which is, "Be ^{opened} up."⁸³³ And immediately, ^{opened} up was his ^{hearing}, and straightway was loosed the bond of his tongue, and he spoke correctly. And He cautions them that they may be telling no one, yet, as much as He cautioned them, they rather heralded it more exceedingly.

37 ¹⁴ And they were superexceedingly astonished, saying, "Ideally has He done all! The deaf-mutes He is making to be hearing, as well as the dumb to be speaking."^{MT1520-31}

8 In those days, there being again a vast throng, and not having anything they may be eating, calling His disciples to Him, He is saying to them, "I have 'compassion on the throng, 'for already for three days they are remaining with Me, and they 'have nothing ^{that} they may be eating. And, should I ever be dismissing them fasting ^{into} their homes, they will be fainting ^{on} the road, and "some of them have arrived from afar."^{MT1532-31}

4 And His disciples answered Him that "Whence 'can anyone satisfy these with ^{bread} here ⁱⁿ a wilderness?"

5 And He inquired of them, "How many cakes of bread 'have you?" Now they say "Seven." And He is charging the throng to be leaning back on the earth. And taking the seven cakes of bread, giving thanks, He breaks and gave to His disciples, that they may 'place them before them. And they 'place them before the throng.

7 And they had a few small fishes. And, blessing them, He said to

8 place these also before them. And they all ate and are satisfied.⁶²⁴⁻⁴⁴ And they pick up of the surplus

9 fragments, seven hampers. Now those eating were ^{about} four^{MT11570} thousand. And He dismisses them.^{624-44 Mt 1532-20}

10 And straightway He, 'stepping into the ship with His disciples, came into the parts of Dalmanutha. And out came the Pharisees, and they begin discussing with Him, seeking 'to 'see ^{from} Him a sign from heaven, trying Him. And sighing in His spirit, He is saying, "^aWhy is this generation seeking for a sign? Verily I am saying to you, If there shall be 'given to this generation a sign—" And leaving them, again 'stepping into a ship, He came away ^{into} the other side.

14 And they forgot to 'get bread, and, except one cake of bread, they had none with them^{s/} in the ship. And He cautioned them, saying, "See! 'Beware 'of the 'heaven of the Pharisees and the 'heaven of Herod." And they reasoned ^{with} one another, saying that "^eBread we 'have none!" And, knowing it, Jesus is saying to them, "^aWhy are you reasoning that you 'have not bread? Not as yet are you apprehending, neither understanding?⁶⁻² Still ^{is} your ^{heart} calloused? Having eyes, are you not 'observing? And, having ears, are you not 'hearing? And are you not remembering? When I break the five cakes of bread ^{for} the five thousand, how many panniers full of fragments do you pick up?" They are saying to Him, "Twelve." And when I break the seven cakes of bread ^{for} the four thousand, how many hampers filled with fragments do you pick up?" And they are saying to Him, "Seven." And He said to them, "How is it you are not as yet understanding?"^{MT 161-12 Lu 121-3}

22 And they are coming into Bethsaida, and are bringing to Him a blind man and entreating Him that He should be touching him. And getting hold of the hand of the blind man, He 'brings him forth out of the village, and, 'spitting into his eyes, placing hands on him, He inquired of him, "^{if} Are you observing anything?"^{Jn96} And 'looking

up, he said, "I am observing ^hmen, seeing that, as trees, am I seeing them walking." Thereafter again He ^hplaces ^hhands on his ^heyes, and he is keen-sighted and was restored and he looked at all distinctly. And He dispatches him into his home, saying, "Neither ^{to} the village may you be entering, nor yet may you be speaking to anyone in the village."⁷⁵

And ^hJesus and His ^hdisciples came out into the villages of Cæsarea-Philippi. And ^{on} the way He inquired of His ^hdisciples, saying to them, "^oWho are ^hmen saying that I am?" Now ^{they} say to Him, saying "^hJohn the baptist," and others '^hElijah,' yet others that He is '^{one} of the prophets.'⁷⁶ And He inquired of them, "^{Now} you, ^{who} are you saying that I am?" And answering, ^{Peter} is saying to Him, "Thou art the Christ, the Son of ^hGod." And He warns them, that they may be telling no ^{one} ^{about} Him.⁷⁷ And He begins ^{to} ^{teach} them that the Son of ^hMankind ^{must} be suffering much and be rejected by the elders and the chief priests and the scribes, and be killed and after three days rise. And with boldness spoke He the word. And, taking Him to him, ^{Peter} begins ^{to} ^{rebuke} Him. Now ^hJesus, being turned about and perceiving His ^hdisciples, rebukes ^{Peter} and is saying, "^{Go} behind Me, ^{satan}! ^{for} you are not ^{disposed} to that which is of ^hGod but that which is of ^hmen."⁷⁸ ^{Mt16:13-23 Lu9:18-22}

And, ^{calling} the throng to Him, together with His ^hdisciples, He said to them, "^{If} anyone is wanting to ^{come} after Me, let him renounce himself and ^{pick} up his^s ^{across} and ^{follow} Me. For whosoever should be wanting to save his^s ^{soul}, will be destroying it, yet whoever shall be destroying his ^{soul} on account of Me and of the evangel, will be saving it."⁷⁹ ^{Mt10:20 Jn12:23} For ^{what} is it benefiting a ^hman^N to gain the whole world and forfeit his ^{soul}? For ^{what} may a ^hman^N ^{give} in exchange for his^s ^{soul}?

³⁸ For whosoever should be ^{ashamed} of Me and My words in this ^{generation}, an ^{adulteress} and sinner, the Son of ^hMankind also will be ^{ashamed} of him whenever He may be coming in the glory of His ^hFather, with the holy ^{messengers}.
^{Mt16:19-27 Lu9:18-20}

⁹ And He said to them, "^{Verily}, I am saying to you, that there are ^{some} of those ^{standing} here who^o under no circumstances should be ^{tasting} death"⁸⁰ ^{Mt16:21} till they should be perceiving the kingdom of ^hGod having come in power.⁸¹ ^{Lu9:27} And after six days ^hJesus is taking aside ^{Peter} and ^{James} and ^{John} and is bringing them up into a very high mountain privately alone. ^{And} He was transformed in front of them.⁸²

³ And His ^{garments} became glistening, very white, as snow, such as no^t fuller on ^{earth} is ^{able} thus to whiten.⁸³ ^{Dn7:7} And ^{Elijah}, together with ^{Moses}, was seen by them, and they were conferring with ^hJesus.⁸⁴ ^{2P1:16-18}

⁵ And answering, ^{Peter} is saying to ^hJesus, "^{Rabbi}, ideal it is for us to be here! And we should be making three tabernacles, for ^{Three} one, and for ^{Moses} one, and for ^{Elijah} one." For he was not ^{aware} ^{what} he may ^{answer}, for they became terrified. And there ^{came} a cloud overshadowing them. And a voice ^{came} out of the cloud, saying, "^{This} is My ^{Son}, the Beloved."⁸⁵ ^{Mt3:17}

⁸ ^{Hear} Him!"⁸⁶ And suddenly, ^{looking} about, they no^t longer perceived ^{anyone}, except ^hJesus only, with themselves.⁸⁷ ^{Mt17:1-9}

⁹ And at their descending from the mountain, He cautions them that they should not be relating to any one what they perceived, except whenever the Son of ^hMankind should be rising ^{from} among the ^{dead}.⁸⁸ ⁸⁹ And they hold the word, discussing ^{with} themselves ^{what} is the rising ^{from} among the ^{dead}.⁹⁰ ^{Lu9:90} And they inquired of Him, saying that "^{The} Pharisees and the scribes are saying that ^{Elijah} ^{must} ^{come} first."⁹¹ ^{Lu11:7} Now ^{He} averred to them, "^{Elijah}, indeed, coming first,

is restoring all. And how is it ^{on}of the Son of Mankind that much may He be suffering and may be ^{scorned}? But I am saying to you that ^{even} ^{Elijah} has come, ^{Mt11:14} and they do to him whatever they would, according as it is ^{written} ^{on}of him.”

Mt11:17-18 Is53: Ma4:6

- 14 And coming to ^d the disciples, they perceived a vast throng about them, and scribes discussing ^{td}with them.
- 15 And straightway the entire throng, perceiving Him, were overawed and, racing toward Him, saluted Him. And He inquires of the scribes, ^{“a}What are you discussing ^{td}with yourselves?” And one out of the throng answered Him, “Teacher, I ^{bring} my son to ^d Thee, having a
- 18 ^{dumb} spirit. And ^{wherever} it may be getting him down, it is tearing him, and he is frothing and grating his teeth, and is withering away. And I say to Thy disciples that they should be casting it out and they are not strong enough.”
- 19 Now He, answering, is saying to them, “O unbelieving generation! Till when shall I be ^{td}with you? Till when shall I ^{bear} with you? ^{Mt11:12}
- 20 ^{Bring} him to ^d Me.” And they ^{bring} him to ^d Him. And perceiving Him, the spirit straightway violently convulses him, and, falling on the earth, he wallowed, frothing.
- 21 And He inquires of his father, “How much time is it ^{since} this has ^{come} to him?” Now he said
- 22 ^{“a}From a little boy. And often it casts him into the fire also, and into waters, that it should be destroying him. But if Thou art anyway ^{able}, help us, having compassion on us!” Now Jesus said to him, “Why the if? You are ^{able} to believe. All is possible to him who is believing.”
- 24 ^{11:22} Straightway, ^{“crying}, the father of the little boy said, with tears, “I am believing! ^{Help} my ^{unbelief}!” ^{Mt17:20}
- 25 Now Jesus, perceiving that the throng is racing on together, rebukes the ^{unclean} spirit, saying to

it, “^{Dumb} and ^{deaf-mute} spirit, I am enjoining you to ^{come} out of him, and by no means may you be entering into him any longer.”

- 26 And ^{crying} and ^{convulsing} him much, it came out. And he became as if dead, so that the majority are saying that he died. ^{1:29} Now Jesus, ^{holding} his hand, rouses him, and he rose.

- 28 And at His entering ^{to} the house, His disciples inquired privately of Him, “Wherefore could we not ^{cast} it out?” And He said to them, “This ^{species} can ^{come} out ^{by} nothing except ^{by} prayer.” ^{Mt17:18} ^{Lu9:40}

- 30 And coming out thence, they went along through Galilee, and He did not want that anyone may ^{know}.
- 31 For He taught His disciples and said to them that “The Son of Mankind is being given up into the ^{hands} of ^{men}, and they will be killing Him. And, being killed, after three days He will be rising.”
- 32 Yet they were ignorant of the declaration, and they feared to inquire of Him. ^{10:32} ^{Mt17:22-23} ^{Lu9:44-45} ^{15:31}

- 33 And they came into Capernaum, and, coming to be in the house, He inquired of them, ^{“a}What did you reason ^{td}with yourselves ^{on} the road?” Yet they were silent, for they argued ^{td}with one another ^{on} the road as to ^{who} is greatest. And, ^{being} seated, He summons the twelve and is saying to them, “If anyone is wanting to be ^{first}, he will be ^{last} of all, and ^{servant} of all.” ^{10:34} And, taking a little child, He stands it in their midst, and, ^{clasp}ing it in His arms, ^{10:35} said to them, “Whoever should be receiving one of such little children ⁱⁿ My name, is receiving Me: and whosoever should be receiving Me is not receiving Me, but Him Who commissions Me.” ^{Mt18:5-6} ^{Lu9:48-49} ^{22:14-15}

- 36 John averred to Him, saying, “Teacher, we perceived ^asomeone casting out demons in Thy ^aname, who is not following us, and we for-

- bade him, "for he followed not us."
- 39 ^{Lu11:27} Yet Jesus said, "Be not forbidding him, for there is not one who will be doing a powerful deed ⁱⁿ My name, and will be ^{able} swiftly to ^{as} speak evil of Me." ^{Lu11:23} For who is not against us is for ^{us} us. ^{Lu11:23} For whosoever should be giving you a cup of water to drink in the Name, seeing that you are Christ's, verily I am saying to you that by no means should he be losing his wages. ^{Mt10:42} ^{Lu9:48-50}
- 42 And whosoever should be ^{snaring} one of these little ones who are believing in ^{Me} Me, ideal is it for him rather if a millstone requiring an ass to turn it were lying about his neck and he were ^{cast} into the sea.
- 43 ^{Mt16:6} And if your hand should ever be ^{snaring} you, strike it off. It is ideal for you to be entering into life maimed, rather ^{or} than, having two hands, to ^{come} away into Gehenna, into the unextinguished fire.
- 44 ^{Mt15:30} ^{where} their worm is not deceasing and the fire is not going out. ^{Lu6:21}
- 45 And if your foot should be ^{snaring} you, strike it off. For it is ideal for you to be entering into life maimed or lame, rather ^{or} than, having two feet, to be cast into Gehenna, into the unextinguished fire, ^{where} their worm is not deceasing and the fire is not going out.
- 47 And if your ^{eye} eye should be ^{snaring} you, ^{cast} it out. It is ideal for you to be entering into the kingdom of God one-eyed, rather ^{or} than, having two eyes, to be cast into the Gehenna of fire. ^{Mt15:29} ^{where} their worm is not deceasing and the fire is not going out. ^{For} every one will be ^{salted} with fire, and every sacrifice will be ^{salted} with salt. ^{Lu2:21} Ideal is the ^{salt} salt, yet if the salt should be becoming savorless, ^{with} what will you be seasoning it? Have ^{salt} salt in yourselves and be at ^{peace} with one another." ^{Mt13:13} ^{Lu11:31} ^{Cu19}
- 10 And rising from thence, He is coming into the boundaries of Judea and the other side of the Jordan. And again throngs are going together to ^d Him, and again, as He

- had been accustomed, He taught them. And approaching, the Pharisees inquired of Him if it is allowed a husband to dismiss a wife, trying Him. Yet He, answering, said to them, ^{What} What does ^{Moses} Moses direct you? Yet they say, "Moses permits us to write a scroll of divorce, and to dismiss her." ^{Dt24:1} And answering, Jesus said to them, "In ^{view} view of your hardness of heart I write for you this precept. ^{Mt15:21} Yet from the beginning of creation God makes them male and female. ^{Cu1:27} ⁵²
- 7 On this account a ^{man} man will be leaving his father and mother and will be ^{joined} joined to ^d his wife, and the two will be ^{one} one flesh. So that not longer are they two, but one flesh.
- 9 What God, then, ^{yokes} yokes together, let not ^{man} man be separating." ^{1Co6:16} ^{Ep5:1}
- 10 And, in ^{the} the house, again His disciples inquired of Him concerning this. And He is saying to them, "Whosoever should be dismissing his wife and should be marrying another is committing adultery ^{or} against her. ^{Lu16:18} And if she, dismissing her husband, should ever be marrying another, she is committing adultery." ^{Mt19:1-12} ^{Ro7:1} ^{1Co7:10-11}
- 13 And they brought to Him little children, that He should be touching them, yet the disciples rebuke them. Yet, perceiving it, Jesus re-sents it, and said to them, "Let the little children be coming to ^d Me, and do not ^{forbid} forbid them, for of ^{such} such is the kingdom of God. Verily, I am saying to you, whosoever should not be receiving the kingdom of God as a little child, may under no circumstances be entering into it." ^{Mt18:2} And, ^{clasping} clasping them in His arms, He, in benediction, is placing His hands on them. ^{Mt19:13-15} ^{Lu18:15-17}
- 17 And at His going out into the road, ^{lo!} lo! ^{one} one certain rich man, running toward Him and falling on his knees to Him, inquired of Him, "Good Teacher! What shall I be doing that I should be enjoying the allotment of life eonian?" Now Jesus said to him, ^{Why} Why are you

terming Me good? No! one is good except One, God. With the precepts you are acquainted: You should not be murdering. You should not be committing adultery. You should not be stealing. You should not be testifying falsely. You should not be cheating. Be honoring your father and mother." Ex20:12-17 Dt5:19

Now he averred to Him, "Teacher, all these I maintain from my youth." Now, Jesus, looking at him, loves him, and said to him, "Still one thing you are wanting. Go. Whatever you have, sell, and be giving to the poor, and you will be having treasure in heaven. And hither! Follow Me, picking up the cross." Yet he, being sadder at the word, came away sorrowing, for he was one who has many acquisitions. Mt6:19-21 19:16-22 Lu12:33-34 16:18 18:22

And, looking about, Jesus is saying to His disciples, "How squeamish shall those who have money be entering into the kingdom of God!" Now the disciples were awe-struck at His words. Yet Jesus, again answering, is saying to them, "Children, how squeamish it is for those who have confidence in money to be entering into the kingdom of God! Easier is it for a camel to pass through the eye of a needle than for a rich man to be entering into the kingdom of God." Now they were exceedingly astonished, saying to Him, "And who can be saved?" Now, looking at them, Jesus is saying, "With men it is impossible, but not with God, for all is possible with God." Lu12:18 24:27 Jr32:17

Peter begins to say to Him "Lo! we leave all and follow Thee! What, consequently, will there be for us?" Jesus averred to him, "Verily, I am saying to you that there is not one man who leaves a house, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on My account and on account of the evangel, who should not be getting back a hundredfold now, in this era, houses and brothers and sisters and mothers and fathers and children

and fields, with persecutions, and in the coming aeon, life eonian. Yet many first will be last, and the last first." Mt19:16-30 Lu13:30

Now they were on the road, going up into Jerusalem, and Jesus was preceding them. And they were awe-struck, yet those following feared. And, again taking the twelve aside, He begins to tell them what is about to be befalling Him, that "Lo! we are going up into Jerusalem, and the Son of Mankind will be given up to the chief priests and the scribes, and they will be condemning Him to death, and will be giving Him up to the men of the nations, and will be scoffing at Him, and spitting on Him, and scourging Him, and killing Him, and after three days He will be rising." Mt20:17-19 Lu13:31-33

And James and John, the two sons of Zebedee, going to Him, are saying to Him, "Teacher, we are wanting that, whatsoever we should be requesting of Thee, Thou shouldst be doing it for us." Yet He said to them, "What are you wanting Me to do for you?" Now they said to Him, "Grant to us that we should be seated, one at Thy right and one at Thy left, in Thy glory." Yet Jesus said to them, "Not aware are you what you are requesting. Are you able to drink the cup which I am drinking, or to be baptized with the baptism with which I am being baptized?" Lu12:31

Yet they say to Him, "We are able." Yet Jesus said to them "The cup indeed which I am drinking shall you be drinking, and with the baptism with which I am being baptized shall you be baptized. Yet to be seated at My right or at the left is not Mine to give, but is for whom it has been made ready by My Father." Ac12: Rv19

And, hearing of it, the ten begin to be resentful concerning James and John. And, calling them to Him, Jesus is saying to them, "You are aware that those of the nations who are presuming to be chiefs are lording over them, and

their great men are coercing them.

3 Yet not thus is it among you. But whosoever may be wanting to 'become great among you, will be your
4 "servant.⁹³ And whoever should be wanting to be 'foremost among
5 you, will be the 'slave of all. For
6 "even the Son of 'Mankind came, not to be served, but to serve, and to give His 'soul a ransom ⁴⁸for many."⁹⁴ ⁹⁵Mt120²⁰⁻²⁸ Lu22²⁴⁻²⁷

6 And they are coming into Jericho. And at His going out from Jericho, and His 'disciples and a considerable throng, the son of Timeus, Bar-Timeus, 'blind and a beggar, sat beside the road.

7 And 'hearing that it is Jesus the Nazarene, he begins to 'cry and 'say, "Son of David! Jesus! Be
8 merciful to me!" And many rebuked him, that he should be 'silent. Yet 'he, much rather, cried, "Son of David, be merciful to me!"

9 And 'standing, Jesus said, "Summon him." And they are summoning the blind man, saying to him, "Courage! 'Rouse! He is summoning you." Now, he, 'casting off his
10 'cloak, 'springing up, came to^d

11 Jesus. And, answering him, Jesus said, "'What do you 'want I shall be doing to you?" Now the blind man said to Him, "Rabboni, that I
12 should be receiving sight!" Now Jesus said to him, "'Go. Your
13 'faith has saved you." And straightway he receives sight and followed Him 'on the road.⁹⁶ ⁹⁷Mt9³⁷⁻³¹ 20²⁹⁻³⁴ Lu18³⁵⁻⁴³

11 And when they are drawing near
12 ¹²to Jerusalem and ¹³to Bethphage and ¹⁴to Bethany, toward the mount of 'Olives, He is dispatching two of

2 His 'disciples, and He is saying to them, "'Go into the village 'facing you, and straightway, going into it, you will be finding a colt 'bound, on which, not as yet, ⁹⁸any ⁹⁹h¹⁰⁰-man is seated. Loose it and 'bring it.¹⁴¹

3 And if anyone should be saying to you, "'What is this you are doing?" say that 'The Lord 'has need of it, and straightway He is dispatching it here again."

4 And they came away and found the colt 'bound to^d the door outside on the encircling road, and they
5 are loosing it. And "some of those
6 'standing there said to them, "aWhat are you doing, loosing the colt?" Now they told them according as 'Jesus said, and they 'let
7 them.¹⁰¹ And they are bringing the colt to^d Jesus, and they are casting their ⁹⁸garments on it, and He is seated on it.¹⁰² ¹⁰³Mt21¹⁻⁷ Lu19²⁸⁻³⁰

8 And many strew their ⁹⁸garments in¹⁰ the road, yet others soft foliage, 'chopping it out of the fields, and strewed it ¹⁰⁴on the road.
9 And those preceding and those following cried, saying, "Hosanna! 'Blessed be He Who is coming in the 'name of the Lord! ¹⁰⁵Ps118²⁶ And
10 'blessed be the coming kingdom of our 'father David in the 'name of the Lord! Hosanna among the 'highest!"¹⁰⁶ ¹⁰⁷Mt21⁸⁻⁹ Lu19³⁷⁻⁴⁴ Jn12¹²⁻¹⁶ Ps148¹

11 And 'Jesus entered into Jerusalem and into the sanctuary. And 'looking all about, it being already the evening hour, He came out ¹⁰⁸into Bethany with the twelve.¹⁰⁹ ¹¹⁰Mt21¹⁰⁻¹¹

12 And on the morrow, at their coming out from Bethany, He hungers.
13 And perceiving one fig tree from afar having leaves, He came, if, consequently, He will be finding anything 'on it. And coming ¹¹¹onto it, He found nothing except leaves, for it was not the season of figs.¹¹² ¹¹³Jd49
14 And answering, He said to it, "'By no means may 'anyone still be eating fruit 'of you ¹¹⁴for the con." And His 'disciples heard.¹¹⁵ ¹¹⁶Mt21¹⁸⁻¹⁹

15 And they are coming into Jerusalem. And Jesus, entering into the sanctuary, begins to be casting out those selling and those buying in the sanctuary, and the tables of the brokers, and the seats of those selling
16 'doves He overturns. And He did not give leave that anyone should be 'carrying a vessel
17 through the sanctuary. And He taught and said to them, "Is it not 'written that 'My 'house shall be 'called a house of 'prayer for all

'nations'? Yet you make it 'a 'cave of 'burglars.' ¹Is56⁷ Jr7¹¹

18 And the chief priests and the scribes hear, and they sought how they should be destroying Him, for they feared Him, for the entire throng was astonished ^{on}at His teaching. And whenever it came to be evening, they went out, outside the city. ^{Mt}21¹²⁻¹⁶ ^{Lu}19⁴⁵⁻⁴⁸ ^{Jn}2¹³⁻¹⁷

20 And going by in the morning, they perceived the fig tree 'withered ^{from} the roots. ^{Mt}21²⁰ And, recollecting, 'Peter is saying to Him,

"Rabbi! 'Lo! the fig tree which Thou didst curse has withered!"

22 ^{Jn}1¹⁵ And, answering, 'Jesus is saying to them, "If you 'have faith of God, verily, I am saying to you, that whosoever may be saying to this 'mountain, 'Be 'picked up and 'cast into the sea,' and may not be doubting in his ^Fheart, but should be believing that what he is speaking is occurring, it shall be his, whatsoever he may be saying. ^{Mt}17²¹ ²¹20-22 ^{Lu}17⁶ ¹Cl¹³

24 Therefore I am saying to you, All, whatever you are praying and requesting, be believing that you obtained, and it will be yours. ^{Ja}1⁵⁻⁶ And whenever you may be standing praying, be forgiving, if you 'have anything against anyone, that your 'Father also, 'in the heavens, may be forgiving you your 'offenses. 26 Now if you are not forgiving, neither will your 'Father 'in the heavens be forgiving your 'offenses. ^{Mt}6¹⁴⁻¹⁵ ¹⁵18³³ ^{Co}3¹³ ^{Ja}2¹³ ^{Epl}1⁷

27 And they are coming again into Jerusalem, and 'at His walking in the sanctuary, the chief priests and the scribes and the elders are coming to ^dHim, and they said to Him, "By what authority are you doing these things, or 'who 'gives you this 'authority, that you may be doing these things?" Now Jesus, answering, said to them, "I also will be inquiring of you one word, and 'answer Me, and I will be declaring to you 'by what authority I am doing these things. The baptism of 'John—whence was it? Was it ^oof

'heaven or ^oof 'hmen? 'Answer Me!"

31 And they reasoned ^{to}with themselves, saying, "If we should be saying '^o Of 'heaven,' he will be declaring, 'Wherefore, then, do you not believe him?' But may we be saying, '^o Of 'hmen?'" They feared the people, for all had it that 'John really was a prophet. And, answering 'Jesus, they are saying, "We are not 'aware." And, answering, 'Jesus is saying to them, "Neither am I telling you 'by what authority I am doing these things. ^{Mt}21²³⁻²⁷ ^{Lu}20¹⁻⁸

12 And He begins to 'speak to them in parables: ¹A vineyard a 'hman is planting, and he 'places about it a stone dike, and excavates a vat, and builds a tower, and leased it ²to farmers, and travels. ^{Is}5⁷ And he dispatches to ^dthe farmers at the season a slave, that ^bfrom the farmers he may be getting from the ³fruits of the vineyard. And, taking him, they lash him and dispatch ⁴him empty. And again he dispatches to ^dthem another slave, and that one, 'pelting with stones, they hit his head and dispatch him in ⁵'dishonor. And again another he dispatches, and that one they kill, and many others, lashing these, indeed, yet killing those.

6 Still one had he, a son, his beloved. He dispatches him also last to ^dthem, saying that 'They will be ⁷respecting my 'son.' Yet those 'farmers say to ^dthemselves that 'This is the enjoyer of the allotment. Hither! We should be killing him, and ours will be the enjoyment of the allotment! And, taking him, they kill him and cast him outside ^oof the vineyard. ¹1b¹³⁻¹²

9 "What, then, will the lord of the vineyard be doing? He will be coming and destroying the farmers and will be giving the vineyard to ¹⁰others. Did you not yet read this 'scripture?—^{Ps}118²²⁻²³

¹The stone which is rejected by the 'builders, This came to be ^{ic}for the head of the corner.

- 11 ^bFrom the Lord ^bcame this, and it is marvelous in our ⁿeyes.' "
- 2 And they sought to hold Him, and they were afraid of the throng, for they know that He spoke the parable to ^dthem. And, leaving Him, they came away. ^{M12133-46 Lu209-19 1P21-8}
- 13 And they are dispatching to ^dHim ^asome of the Pharisees and of the Herodians, that they should
- 14 'catch' Him by a word.^{3b} And, coming, they are saying to Him, "Teacher, we are ^aaware that you are true, and you are not caring ^aabout ⁿanyone, for you are not ^llooking ^lat the ^aface of ^hmen, but ^oof a truth, the ^vway of ^aGod are you teaching. Is it allowed to give
- 15 poll-tax to Cæsar or not? May we be giving, or may we not be giving?"
- Now He, having perceived their hypocrisy, said to them, "^aWhy are you trying Me? 'Bring Me a denarius that I may 'make its acquaintance.'" Now they 'bring it. And He is saying to them, "^aWhose is this image and inscription?" Now they say to Him, "Cæsar's."
- 17 Now Jesus said to them, "Cæsar's 'pay to Cæsar, and 'God's to God." And they were astounded ^oat Him. ^{M12215-27 Lu2020-29 Ro131 1P214}
- 18 And those Sadducees are coming to ^dHim who ^asay there is no resurrection.^{Ac238} And they inquired of Him, saying, "Teacher, Moses writes to us that, if anyone's brother should be dying, and leaving a wife, and leaving no child, that his brother may be taking his wife and should be ^raising up ^aseed to his brother.^{D125} Seven brothers were there, and the first got a wife and, dying, 'leaves not ^aseed. And the second got her and died, leaving no ^aseed, and the third similarly.
- 22 And the seven also got her similarly and 'leave not ^aseed. Last of all
- 23 the woman also died. In the resurrection, then, whenever they may be rising, ^aof which of them will she be the wife? For the seven

- have had her as wife."^{M12223-30 Lu2027-34}
- 24 Jesus averred to them, "Are you not therefore 'deceived, not 'being acquainted with the scriptures nor the power of ^aGod? For whenever they should be rising ^afrom among the dead, they are neither marrying nor taking out in marriage, but are as the messengers in the heavens.
- 26 Now concerning the dead, that they are ^roused, did you not read in the scroll of ^aMoses, ^oat the thorn bush, how ^aGod spoke to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?^{Ex31} He is not the God of the ^adead, but of the living. You, then, are much 'deceived."^{M12231-33 Lu2037-38}
- 28 And, approaching, one of the scribes, 'hearing them discussing, having perceived that He answered them ideally, inquires of Him, "What is the foremost precept of all?"
- 29 Jesus answered him that "The foremost precept of all is: 'Hear, Israel! the Lord our ^aGod is one Lord. And, You shall be loving the Lord your ^aGod out of your whole ^rheart, and out of your whole ^ssoul, and out of your whole ^ccomprehension, and out of your whole ^sstrength. This is the foremost precept.^{D161} And the second is like it: 'You shall be loving your ^aassociate as yourself.'^{Lv1918 Ro131-19 Ga511 Ja21} Now greater than these is not other precept."
- 32 And the scribe said to Him, "^oIn truth, Teacher, Thou sayest ideally that He is One, and there is not other ^{D130} more than He, and 'to be loving Him ^owith your whole heart', and ^owith the whole understanding, and ^owith the whole soul, and ^owith the whole strength, and 'to be loving the associate as yourself, is excessively more than all the holocausts and the sacrifices."^{1S1522 Mt64-8 Ho60}
- 34 And Jesus, perceiving him, that he answered apprehendingly, said to him, "Not ^rfar are you from the kingdom of ^aGod." And not one

dared to inquire of Him ^{any} longer. ^{Mt 22:24-48 Lu 20:29-40 Ac 26:27-29}

35 And answering, Jesus said, teaching in the sanctuary, "How are the scribes saying that the Christ is a Son of David? ^{Mt 22:41-45} For he, David, said, in the holy spirit, ^{Psa 110:1}

"Said the Lord to my Lord, "Sit ^{at My right,}

Till I should be placing Thy enemies for a footstool for Thy ^{feet."}

37 He, then, David, is terming Him 'Lord.' And whence is He his Son?" ^{Lu 20:11-14} And the vast throng hears Him with relish.

38 And to them in His teaching He said, "Beware of the scribes, who want to walk in robes, and want salutations in the markets, and front seats in the synagogues, and first reclining places at the dinners, who are devouring the homes of widows, and for a pretense are prolix in praying. These will be getting more excessive judgment." ^{Mt 23:1-34 Lu 20:45-47}

41 And Jesus, being seated facing the treasury, beheld how the throng is casting the coppers into the treasury. ^{2Ki 29} And many rich cast in much. And one woman, a poor widow, coming, cast in two mites, which is a quadrans. And, calling His disciples to Him, He said to them, "Verily, I am saying to you that this poor widow casts in more than all who are casting into the treasury. For all cast out of their superfluity, yet she, out of her want, casts in all, as much as she had—her whole livelihood." ^{Lu 21:1-4 2Co 12}

13 And at His going out of the sanctuary, one of His disciples is saying to Him, "Teacher! Lo! what manner of stones and what manner of buildings!" And answering, Jesus said to him, "Are you observing these great buildings? Under no circumstances may a stone be left here on a stone, which may not by all means be demolished."

3 And at His sitting on the mount

of Olives, facing the sanctuary, Peter and James and John and Andrew inquired of Him privately, "Tell us, when will these things be? And what is the sign whenever all these things may be about to be concluding?"

5 Now Jesus, answering, begins to say to them, "Beware that no one should be deceiving you. ^{1Jn 3:7} For many shall be coming in My name, saying that 'I am' and many shall they be deceiving. ^{Rv 6:2} Now whenever you should be hearing battles and tidings of battles, see that you are not alarmed, for it must be occurring, but not as yet is the consummation. ^{Rv 6:1} For roused shall be nation against nation, and kingdom against kingdom. And there shall be quakes in places. And there shall be famines and disturbances. ^{Rv 6:1} The beginning of pangs are these. ^{Rv 6:1} Yet you be looking to yourselves, for they shall be giving you up to the sanhedrins, and into synagogues shall you be lashed, and before governors and kings shall you stand on My account, for a testimony to them. And into all the nations first must be heralded the evangel." ^{Mt 24:1-9 Lu 21:5-11}

11 And whenever they may be leading you off, to give you over, do not worry beforehand what you should be speaking, neither be meditating, but whatsoever may be given to you in that hour, this be speaking, for it is not you who are speaking, but the holy spirit. And brother will be giving up brother to death, and father, child. And children shall be rising against parents, and shall be putting them to death. ^{Mt 24:10} And you shall be hated by all because of My name. Yet he who endures into the consummation, he shall be saved. ^{Mt 10:22 24 Lu 21:19 Lu 21:19}

14 Now whenever you may be perceiving the abomination of desolation, declared by Daniel⁹; the prophet, standing where it must not (let the reader apprehend), then let those in Judea flee into the

mountains.^{Dn12¹¹} Now let him who is on the housetop not be descending into the house, neither let him enter, to pick up anything out of his house. And let him who is in^{to} the field not turn back in^{to} that behind, to pick up his cloak.^{Mt24¹⁵⁻²² Lu17³¹⁻³³}

Now woe to those who are 'pregnant and those suckling in those days! Yet be praying that your flight may not be occurring in winter, for those days shall be 'affliction,^{Rv6⁹⁻¹¹} such as has not occurred from the beginning of the creation which 'God creates till now, and under no circumstances may be occurring.^{Dn12⁴} And, except the Lord discounts the days, no^t flesh^N at 'all would be saved. But because of the chosen whom He chooses, He 'discounts the days.

And then, if anyone should be saying to you "Lo! Here is the Christ!" and "Lo! There!", be not believing. For 'roused shall be false christs and false prophets, and they shall be giving signs and miracles to^d lead astray, if possible, 'even the chosen. Now you 'beware!^{2P3¹⁷} "Lo! I have 'declared it all to you beforehand.^{Mt24²³⁻²⁷ Lu17²²⁻²⁴} But in those

days, after that 'affliction, the 'sun shall be 'darkened, and the moon shall not be giving her beams,^{J12²⁹⁻³⁰ 31³¹} and the stars shall be falling out of heaven, and the 'powers in the heavens shall be 'shaken.

^{Is13¹⁰⁻¹⁴} And then shall they be seeing the Son of 'Mankind coming in clouds with much power and glory.

^{Dn7¹³⁻¹¹} And then shall He be dispatching His messengers and assembling His 'chosen 'from the four 'winds, from the 'extremity of the earth¹¹¹ to the 'extremity of heaven.^{Mt24³⁰ Lu21²⁵ Ac1¹¹ 2Th1¹ Rv1⁷ 6¹²⁻¹⁷}

'Now from the fig tree be learning a parable. Whenever its 'bough may already be becoming tender and the leaves sprouting out, you 'know that 'summer is near. Thus you also, whenever you may be perceiving these things occur-

ring, 'know that He is near—^{or}at the doors. Verily, I am saying to you that by no means may this 'generation be passing by until the time 'when all these 'things should be occurring. 'Heaven and 'earth shall be passing by, yet My words shall by no means be passing by.

Now concerning that 'day or 'hour not one is 'aware—neither the messengers in heaven, nor the Son—except the Father. 'Beware! Be 'vigilant and 'pray, for you are not 'aware when the era is.^{Mt24³²⁻³⁶ Lu21²⁹⁻³¹}

³⁴ 'It is as a 'man, a traveler, leaving 'his 'home and giving 'his 'slaves 'authority, and to each his 'work, and he directs the doorkeeper that he may be watching. 'Watch, then, for you are not 'aware when the lord of the house is coming,^{or} at evening, or midnight, or 'cockcrow-³⁵ ing, or morning, that, coming suddenly, he may not be finding you drowsing. Now what I am saying to you I am saying to all: "Watch!" "³⁷

¹⁴ Now it was the Passover and the 'unleavened bread after two days. And the chief priests and the scribes sought how, laying 'hold of Him 'by guile, they should be 'killing Him. For they said, "Not in the festival, lest at some time there will be a tumult of the people."^{Mt26¹⁻⁵ Lu22¹⁻²}

³ And at His being in Bethany, in the house of Simon the 'leper, at His lying down, came a woman, having an alabaster vase of veritable nard attar, costly. And 'crushing the alabaster vase, she pours it down on His 'head.

⁴ Now 'some were resenting this to^d themselves and saying, "¹⁰For 'what has this 'destruction of the attar occurred? For this 'attar could have been disposed of for over three hundred denarii and given to the poor." And they muttered against her. Yet Jesus said, "Leave her! 'Why are you affording her 'weariness? For it is an ideal work

7 she works in Me.^{Lu8:15} For always
'have you the poor with you^s, and
'whenever you may be wanting, you
'can always do well to them, yet
8 Me you 'have not always.^{Du13:11} What
she 'had she makes. She gets be-
forehand to anoint My 'body with
9 attar ¹⁰for 'burial. Now verily I
am saying to you, ¹¹wherever this
'evangel should be 'heralded in¹⁰
the whole world, that also which
she does shall be 'spoken of ¹⁰for
a memorial of her."^{Mt26:13 Lu7:36 Jn12:1}

10 And Judas 'Iscariot, 'one of the
twelve, came away to^d the chief
priests that he may be giving Him
up to them. Now those who hear
11 him rejoice, and promise to give
him ¹²silver. And he sought how he
may be opportunely giving Him up.
^{Mt26:14-16 Lu22:3-6}

12 And on the first day of 'un-
leavened bread, when they sacrified
the 'passover, His 'disciples
are saying to Him, "Where dost
Thou 'want us to 'come away that
we should be making ready, that
Thou mayest 'eat the 'passover?"
13 And He is dispatching two of His
'disciples and is saying to them,
"Go into the city, and a ¹⁴hman will
be meeting you, bearing a jar of
water. Follow him. And ¹⁵where-so-
ever he should be entering, say to
the householder that 'The Teacher
is saying, "Where is My 'caravan-
sary, ¹⁶where I may be eating the
'passover with My 'disciples?"'
15 And he will be showing you a large
upper room, ready with places
'spread, and there make ready for
16 us." And His 'disciples came out
and came into the city and they
found it according as He said to
them. And they make ready the
'passover.^{Mt26:17-19 Lu22:7-13}

17 And, evening ¹⁸becoming on, He is
coming with the twelve. And, at
their lying back at table and eating,
'Jesus said, "Verily, I am saying to
you that one ¹⁹of you who is eating
with Me shall 'give Me up." Now
they begin to be 'sorrowful and to
be saying to Him, one ²⁰acby one,
"It is not^a I, Rabbi?" and another,
"Not^a I?" Now He, 'answering,

said to them, "It is one ²¹of the
twelve who is dipping his 'hand
into the dish with Me; seeing that
the Son of 'Mankind is indeed go-
ing away according as it is 'written
concerning Him, yet woe to that
²²hman through whom the Son of
'Mankind is being given up! Ideal
were it for Him if that ²³hman were
not born!"^{Mt26:20-22 Lu22:14-23 Jn13:18-30}

And at their eating, 'Jesus, tak-
ing bread, 'blessing, breaks it, and
'gives to them and said, "Take:
23 this is My ²⁴M-body." ²⁵IC11:23-25 And, tak-
ing the cup, giving 'thanks, He
'gives it to them, and they all
drank ²⁶of it. And He said to them,
"This is My ²⁷M-blood of the new
'covenant that is 'shed for^s many."
25 ²⁸Jr31:31-32 Verily, I am saying to you, that
no^t longer under any circumstances
may I be drinking ²⁹of the product
of the grapevine till that 'day when-
ever I may be drinking it new in
the kingdom of 'God." And, sing-
ing a hymn, they came out ³⁰into
the mount of 'Olives.^{Mt26:26-29 Lu22:15-21}

And Jesus is saying to them that
"All of you shall be 'snared^t in Me
in this 'night, 'for it is 'written,^{2c13:1}

I shall be smiting the shepherd
And the sheep shall be 'scattered.

But after My 'rousing I shall be
preceding you into 'Galilee."^{Lu22:31-34}

Yet 'Peter averred to Him, "And
if all shall 'be 'snared, ³¹but neverthe-
less not I!" And Jesus is saying to
him, "Verily, I am saying to you
that you, today, in this 'night, ere
or a cock crows twice, thrice will be
renouncing Me."

Yet 'Peter spoke extravagantly,
"Rather, if ever I 'must 'die to-
gether with Thee, I shall under no
circumstances be renouncing Thee!"
Now similarly also said all.^{Mt26:34-35}
^{Lu22:31-34 Jn13:36-39}

And they are coming into a free-
hold, the name of which is Geth-
semane.^{Jn18:1} And He is saying to His
'disciples, "Be seated here till I
should be praying." And He is tak-
ing 'Peter and James and John
aside with Himself, and He begins
to be 'overawed and 'depressed. And
He is saying to them, "Sorrow-

stricken is My soul^N till to death. Remain here and 'watch." Jn12²⁷ And, coming forward a little, He fell on the earth and prayed that, if it is possible, the 'hour may 'pass by from Him. And He said, "Abba, 'Father, all is possible to Thee. Have this 'cup 'carried^r aside from Me. But not "what I 'will, but "what Thou!"

And He is coming and finding them drowsing. And He is saying to 'Peter, "Simon, are you drowsing? Are you not strong enough to watch one hour? 'Watch and 'pray lest^r you may be entering into trial. The spirit, indeed, is eager; yet the 'flesh is infirm."

And again, coming away, He prays, saying the same words. And again, coming, He found them drowsing, for their eyes were 'torpid. And they were not 'aware "what they may 'answer Him. And He is coming the third time and is saying to them, "'Drowse on 'furthermore and 'rest. It is 'away. The 'hour came. 'Lo! The Son of 'Mankind is being given up into the 'hands of 'sinners. 'Rouse! We may be going. 'Lo! he who is giving Me up is 'near!" Mt26³⁰ Lu22⁴⁰ Jn18¹

And straightway, while He is still speaking, coming along is 'Judas Iscariot, one of the twelve, and with him a vast throng, with swords and cudgels, 'from the chief priests and the scribes and the elders. Now he who is giving Him up had given them a signal, saying, "Whomever I should be kissing, He it is. Hold Him, and 'lead Him away securely." And coming, straightway coming to Him, he is saying, "Rabbi, Rabbi," and he kisses Him fondly. Now 'they 'lay their hands on Him and hold Him. Now a "certain one of those 'standing by, 'pulling a sword, hits the slave of the chief priest and amputates his 'ear. Mt26⁵¹⁻⁵² Lu22⁴¹⁻⁴⁵ Jn18⁹⁻¹⁰

And, answering, 'Jesus said to them, "As 'on after a robber do you come out with swords and cudgels

to 'apprehend Me? Lu24⁴¹ ac Daily was I 'd with you in the sanctuary, teaching, and you do not hold Me, but, that the scriptures may be 'fulfilled—" Mt26⁵¹⁻⁵⁶ Lu22⁴⁸⁻⁵⁰ Jn18¹⁰⁻¹¹

And, leaving Him, they all fled. And one, a 'certain youth, was following with Him, 'clothed in a linen wrapper on his naked body, and the youths are holding him. Yet he, 'leaving the linen wrapper, fled naked from them.

And they led 'Jesus away to^d the chief priest Caiaphas. And all the chief priests and the elders and the scribes are coming together to Him. And 'Peter, from afar, follows Him till within ^{io} the courtyard of the chief priest, and was sitting together with the deputies, and warming himself 'at the 'light.

Now the chief priests and the whole Sanhedrin sought false testimony against 'Jesus, ^{io} to 'put Him to death, and they did not find it, for many testified against Him falsely, and the testimonies were not consistent. And 'some, 'rising, testified against Him falsely, saying that "We hear Him saying that 'I shall be demolishing this temple 'made by hands, and 'during three days I shall be building another not made by hands.'" Jn2¹⁸⁻²² And neither thus was their testimony consistent. Mt26⁵⁷⁻⁶¹ Lu22⁵⁴⁻⁵⁶ Jn18¹²⁻¹⁹

And the chief priest, 'rising in^{io} the midst, inquires of 'Jesus, saying, "You are not answering 'anything? "What are these testifying against you?" Yet 'Jesus was silent and does not answer 'anything. Again the chief priest inquired of Him and is saying to Him, "Are you the Christ, the Son of 'God, the Blessed?" Mt26⁶³

Now 'Jesus said, "I am: and 'you shall be seeing the Son of 'Mankind sitting 'at the 'right hand of 'power^A and coming with the clouds of 'heaven.'" Mt24³⁰ Lu22⁶⁹ Dn7¹³ Ps110¹

Now the chief priest, 'tearing his 'tunics, is saying, "'What need 'have we still of witnesses? 'Lo! Now you

hear the blasphemy! ^aWhat is it appearing to you?" ^{Lu22:66-71 Lv21:10}

Now they all condemn Him to be liable to death. And ^asome begin to be spitting on Him and putting a covering about His face and buffeting Him and saying to Him, "Prophecy!" And the deputies with slaps took Him. ^{Mt15:1}

And at Peter's being below in the courtyard, one of the maids of the chief priest is coming, and, perceiving Peter warming himself, looking at him, she is saying, "You also were with Jesus the Nazarean!" Yet he denies, saying, "Neither am I aware, nor am I an adept in ^awhat you are saying." And he came outside ^ointo the forecourt. And a cock crows.

And the maid, perceiving him, begins again to say to those standing by that "This one is ^o of them." Yet again he denied. And after a little, those standing by said again to Peter, "Truly you are ^o of them, for you are a Galilean also, and your speech is alike." Now he begins to be anathematizing and swearing that "I am not acquainted with this ^aman of whom you are telling!" ^{Jn18:25} And, straightway, a second time, a cock crows. And Peter recollects the declaration, as Jesus said to him that "Ere a cock crow twice, thrice will you be renouncing Me." And, reflecting, he lamented. ^{Mt26:69-75 Lu22:55-62 Jn18:15-19 22-27}

And straightway ^{on}in the morning the chief priests with the elders and the scribes and the whole Sanhedrin ^ahold a consultation. ^{Ps22} Binding Jesus, they carry Him away and give Him over to Pilate. ^{Mt27} And Pilate inquires of Him, "You are the king of the Jews?" Now, He, answering him, is saying, "You are saying it." And the chief priests accused Him of many things. Now Pilate again inquires of Him, saying, "You are not answering ⁿanything? Lo! of how much they are accusing you!" ^{Mt27:11-12} Yet Jesus no longer answered ⁿanything, so that Pilate is marveling. ^{Lk23:9}

Now ^aat the festival he released to them one prisoner, even whom they requested. Now there was one termed Bar-Abbas bound with the insurrectionists who had done some murder in the insurrection. And the throng, exclaiming, begins to be requesting according as he ever did for them. ^{Jn18:40-42}

Now Pilate answered them, saying, "Are you wanting that I should be releasing to you the king of the Jews?" For he recognized that because of envy the chief priests had given Him up. Now the chief priests excite the throng, that he should rather be releasing Bar-Abbas to them. ^{Jn18:40 Ac3:14}

Now Pilate, again answering, said to them, "What, then, are you wanting that I shall be doing to him whom you are terming the king of the Jews?" Yet they again cry, saying, "Crucify him!" Yet Pilate said to them, "For ^aWhat evil does he?" ^{Lu23:17} Yet they cry exceedingly, saying, "Crucify him!" ^{Jn19:1} Now Pilate, intending to do enough for the throng, releases to them Bar-Abbas, and gives up Jesus, whipping Him, that He may be crucified. ^{Mt27:17-26 Lu23:16-25 Jn18:39}

Yet the soldiers led Him away within the courtyard, which is the pretorium. And they are calling together the whole squadron. And they are dressing Him in purple, and, braiding a thorny wreath, they are placing it about Him. And they begin to salute Him and say, "Rejoice! king of the Jews!" And they beat His head with a reed, and spat on Him, and kneeling, they worshiped Him. ^{Mt27:29} And when they scoff at Him, they strip Him of the purple and put on Him His own garments, and they are leading Him out that they should be crucifying Him. ^{Jn19:1-3}

And they are conscripting a certain Simon, a Cyrenian, passing along, coming from a field, the father of Alexander and Rufus, ^{Ro16:14} that he should be picking up His

cross.^{Lu23:36} 31 And they are 'bringing Him ^{on}to 'Golgotha Place, which is, being construed, "Skull's Place." 40 And they gave Him wine with 'myrrh to 'drink,^{Ps69:1} yet ^{to} He did not take it. And, 'crucifying Him, they are dividing His 'garments, casting a lot ^{on}for them, ^awho should be taking anything away.^{Ps22:19} Now it was the third hour, and they crucify Him. And there was an 'inscription with His 'charge "inscribed, "The King of the Jews."

And together with Him they are crucifying two robbers, one ^{at} the right and one ^{at} the left of Him.^{Is53:12} (Verse 28 not genuine)

And those going by blasphemed Him, wagging their heads and saying, "Aha! You who are demolishing the temple and building it in three days, save yourself by 'descending from the cross!"^{Jn2:19} Likewise the chief priests also, with the scribes, scoffing ^{to}with one another, said, "Others he saves! Himself he 'cannot save!"^{Mt27:23} Let the Christ, the king of 'Israel, 'descend now from the cross, that we may be perceiving and should be believing!" And those 'crucified together with Him reproached Him.^{Lu23:35-37}

And at the 'coming of the sixth hour darkness ^{became} ^{on}over the whole land till the ninth hour. And at the ninth 'hour Jesus implores with a loud voice, saying, "Eloi! Eloi! Lema sabachthani?", which is being construed, "My 'God! My 'God!"^{io} ^aWhy didst Thou forsake Me?"^{Ps22:1} And ^asome of those 'standing by, 'hearing it, said, "'Lo! He is summoning Elijah!"

Now someone, running and 'soaking a sponge with vinegar,^{Jn19:29-29} sticking it on a reed, gave Him a drink, saying, "Let be! We may 'see if Elijah is coming to 'take Him down."^{Ps69:1}

Now Jesus, letting out a loud sound, expires. And the curtain of the temple is rent in^{to} two from above ⁽¹¹¹⁾to the bottom.^{Hb10:10} Now the centurion, who 'stands by opposite

Him, perceiving that, 'crying thus, He expires, said, "Truly, this ^aman was a Son of God!"^{Jn19:30-31} Now there were women also, beholding from afar, among whom was Mary 'Magdalene also, and Mary, the mother of 'James the Little and 'Joses, and 41 Salome, who, when He was in 'Galilee, followed Him and dispensed to Him, and many others who 'ascend with Him into Jerusalem.^{Mt27:55-56} ^{Lu8:23-49}

42 And, already coming to be evening, since it was the preparation which is ^{to}for the sabbath, ^acame Joseph 'from Arimathea, a respectable counselor, who himself also was anticipating the kingdom of 'God, coming with 'daring, he entered in ^{to}4 Pilate and requests the body of Jesus.^{Lu23:52} Now Pilate marvels if He is 'dead already, and, 'calling the centurion to him, he inquires of him if He died long ago. And knowing it from the centurion, he presents the corpse to 'Joseph.

46 And, 'buying a linen wrapper, and taking Him down, he wraps Him in the linen wrapper, and 'places Him in a tomb which was 'quarried out of rock. And he rolls a large stone on to the door of the tomb. Now Mary 'Magdalene and Mary of 'Joses beheld where He has been placed.^{Mt27:60-61} ^{Lu23:54-55} ^{Jn19:41}

16 And at the elapsing of the sabbath, Mary 'Magdalene and Mary 'of 'James and Salome buy spices that, coming, they should be rubbing Him.^{Lu23:56} And, very early in the morning on 'one of the sabbath days,^{Lv23:15} they are coming ^{on}to the 3 tomb at the 'rising of the sun. And they said ^{to}4 themselves, "Who will be rolling away the stone for us out of the door of the tomb?" And, 'looking up, they 'behold that the stone has been rolled back, for it was tremendously great.^{Jn20:1}

5 And, entering into the tomb, they perceived a youth sitting 'at the 'right, 'clothed with a white robe, and they were overawed. Now he is saying to them, "Be not 'over-

- awed! Jesus are you seeking, the Nazarean, the ^cCrucified. He was ^roused! He is not here! ^rPerceive the place ^where they ^rplace Him!
- 7 But ^rgo, say to His ^rdisciples and to ^rPeter, that He is preceding you into ^rGalilee. There you shall ^rsee Him, according as He said to you."
- 8 ¹⁴²⁵And, coming out, they fled from the tomb, for trembling and amazement had them. And they said nothing to ^ranyone, for they feared. ^{Mt28¹⁻¹⁵ Lu24¹⁻¹²}
- 9 Now, ^rrising in the morning in the first day of the sabbath, He appeared first to Mary ^rMagdalene, from whom He had cast out seven
- 10 demons. ^{Lu8²} ^rShe, being gone, reports to those coming to be with Him, who are mourning and lamenting.
- 11 And ^rthey, ^rhearing that He is living, and was gazed upon by her, disbelieve. ^{Jn20¹}
- 12 Yet after these things He was manifested in a different form to two ^o of them walking, going into a
- 13 field. And ^rthey, coming away, report to the rest. Neither those do they believe. ^{Lu24¹³⁻²⁵}
- 14 Now subsequently, at their lying back at table, He was manifested to the eleven and He reproaches their ^runbelief^r and ^rhardheartedness, seeing that they believe not those who ^rgaze on Him having been ^rroused ^ofrom among the dead. ^{1C15⁵}
- 15 And He said to them, ^r"Go into all the world, herald the evangel to the entire creation. ^{Co1²³} He who ^rbelieves and is ^rbaptized shall be ^rsaved, yet he who ^rdisbelieves shall be ^rcondemned. ^{Ac16²⁵} Now these signs shall fully ^rfollow^r in those who ^rbelieve: In My ^rname^a they shall be casting out demons; they will be speaking in new ^rlanguages; they will be picking up serpents; ^{Ac28³} and if they should be drinking anything deadly, it should under no circumstances be harming them; they will be placing hands on those who are ailing, and ideally will they be having it." ^{Mt28¹⁶⁻²⁰ Lu10¹³ Ac5¹⁵ 9⁴²⁻⁴⁵ Ja5¹⁴⁻¹⁵}
- 19 The Lord, indeed, then, after ^rspeaking with them, was taken up into ^rheaven and is ^rseated ^oat the
- 20 ^rright hand of ^rGod. ^{Lu24⁴⁶⁻⁴⁹} Now they, coming away, herald everywhere, the Lord working together with them and confirming the word ^rby the signs ^rfollowing them up. ^{Ac5¹² Hb2⁴}

LUKE'S ACCOUNT

Since, in fact, even many take in hand to compose a narrative concerning the matters of which we are fully ¹assured among ourselves, ²according as those who, from the beginning coming to be eyewitnesses and ³deputies of the word, give them over to us, it seems good to me also, having fully ⁴followed all accurately from the very first, to write to you consecutively, most mighty Theophilus, ⁵that you may be recognizing the certainty of the words concerning which you were instructed. ⁶Jn20³¹ Pr22²¹

⁷ There came to be, in the days of Herod, the king of Judea, a ⁸certain priest named Zechariah, ⁹of the routine of Abiah, ¹⁰1Ch24¹⁰⁻¹⁹ and his wife, ¹¹of the ¹²daughters of Aaron, and her name is Elizabeth. ¹³Ncl24-¹⁴
¹⁵ Now they were both just in front of God, going in all the precepts and just statutes of the Lord blameless. And no ¹⁶child was theirs, forasmuch as Elizabeth was barren, and both were ¹⁷advanced in their days.

¹⁸ Now it occurred, in his doing the ¹⁹priestly duties in the order of his routine in front of God, according to the custom of the priestly office, he chanced to burn incense, entering into the temple of the Lord. And the entire multitude of the people was praying outside at the hour of ²⁰incense. Now there was seen by him a messenger of the Lord, ²¹standing ²²at the right of the altar of incense. And disturbed was Zechariah at perceiving it, and fear ²³fell on him. ²⁴Lk30¹⁻¹⁰

²⁵ Now the messenger said to ²⁶him, "Fear not, Zechariah, because hearkened to is your petition, and your wife Elizabeth shall be bearing you a son, and you shall be

²⁷ calling his name John. And there will be joy for you, and exultation, and many shall be rejoicing ²⁸at his birth, for he shall be great in the sight of the Lord. And wine and intoxicant ²⁹Mt11⁹⁻¹¹ may he under no circumstances be drinking, and with holy spirit shall he ³⁰be filled while still ³¹of his mother's womb. ³²Nu6² And many of the sons of Israel shall he be ³³turning back ³⁴on to the Lord their God. And he shall be coming before in His sight in the spirit and power of Elijah, ³⁵Mt17¹⁰ to ³⁶turn back the ³⁷hearts of the fathers ³⁸on to the children, and the ³⁹stubborn ⁴⁰to the prudence of the ⁴¹just, to make ready a people ⁴²formed for the Lord."

⁴³ And Zechariah said to ⁴⁴the messenger, ⁴⁵"acBy ⁴⁶what shall I know this? For I am aged, and my wife is ⁴⁷advanced in her days." ⁴⁸Gn15⁸

⁴⁹ And, answering, the messenger said to him, ⁵⁰"I am Gabriel, ⁵¹Dn9²¹ who stands before God, and I was dispatched to speak to ⁵²you and to bring you ⁵³this evangel. And ⁵⁴lo! ⁵⁵silent shall you be and not ⁵⁶able to speak until the day on which these things may be occurring, ⁵⁷isbecause ⁵⁸you do not believe my words, which ⁵⁹shall be ⁶⁰fulfilled in ⁶¹their season."

⁶² And the people were hoping for Zechariah, and they marveled ⁶³at his ⁶⁴delaying in the temple. Yet, on coming out, he was not able to speak to them, and they recognize that he has seen an apparition in the temple. And he was motioning to them and continued a deaf-mute. ⁶⁵ And it occurred, as the days of his ministry are ⁶⁶fulfilled, that he came away into his home.

⁶⁷ Now after these days Elizabeth, his wife, conceived. And she kept herself close five months, saying

25 that "Thus has the Lord done to me, in the days in which he took notice to 'eliminate' my 'reproach' among
h'men." ^{Gr3013}

26 Now in the sixth month the messenger Gabriel ^{Dn921} was dispatched from God ¹ⁿ¹⁰ to a city of Galilee, which is named Nazareth, to^d a virgin, 'espoused to a man whose name is Joseph, ^o of the house and kindred of David. And the name of the virgin is Miriam. And, entering to^d her, the messenger said, "Rejoice, 'favored one! The Lord is with you, you 'blessed among women!" Now 'she, perceiving it, was agitated ^{on} at his word, and she reasoned what manner of salutation this may be.

30 And the messenger said to her, "Fear not, Miriam, for you found favor ^b with God. And 'lo! you shall be conceiving and be 'pregnant and be bringing forth a Son, and you shall be calling His name Jesus.
32 ^{M1121 Is71} He shall be great, and Son of the Most 'High shall He be 'called. And the Lord God shall be giving Him the 'throne of David, His 'father, ^{2S712-13} and He shall 'reign ^{on} over the house of Jacob ^{io} for the eons, ^{Ps1321} And of His 'kingdom there shall be no^t consummation."

34 Yet Miriam said to^d the messenger, "How shall this be, since I
35 ^{A1} know not a man?" And, answering, the messenger said to her, "Holy spirit shall be coming on ^{on} you, and the power of the Most 'High shall be 'overshadowing you; wherefore also the holy One Who is being generated shall be 'called the Son of God. ^{M1120} And 'lo! Elizabeth, your 'relative, she also has conceived a son in her decrepitude, and this is the sixth month with her who is 'called barren, seeing that it will not be 'impossible ^b with God to fulfill His every ^A declaration."
^{Gn1811 Jr3211}

38 Now Miriam said, "'Lo! the 'slave of the Lord! May it 'come to be with me according to your 'declaration!" And away came the messenger from her.

39 Now in these days Miriam, 'rising, went with diligence into the mountainous region, into a city of
40 Judah. And she entered into the house of Zechariah, and salutes
41 Elizabeth. And it occurred, as Elizabeth hears the salutation of Mary, the babe jumps in her womb, and Elizabeth is 'filled with holy spirit, and she shouts out with a loud voice and said, ^{1S21-12} "Blessed are you among women, and 'blessed is the 'fruit of your womb! And whence is this to me, that the mother of my Lord may be coming to^d me? For 'lo! as the sound of your salutation ^b came into my ears, the babe jumps 'with exultation in my womb. And happy is she who believes, seeing that there shall be a 'maturing of that which has been 'spoken to her ^b by the Lord!"

46 And Miriam said,
"My 'soul' is 'magnifying the Lord,
47 And my 'spirit' exults ^{on} in God my Saviour,
48 'For He looks on ^{on} the 'humiliation of His 'slave.
For 'lo! from now on all generations^A will count me 'happy.
49 'For the Powerful One does great things for me,
And holy is His name.
50 And His 'mercy is ^{io} for generations and generations
To those fearing Him. ^{Ex206 Ps10311}
He does mightily 'with His 'arm.
He scatters the proud in the comprehension of their 'hearts, ^{2S22-23}
52 He 'pulls down potentates from 'thrones,
And 'exalts the 'humble. ^{Jb511 Ps10714-1476}

53 The 'hungry He fills with good things,
And the 'rich^F He sends away 'empty.

54 He supported Israel, His 'boy,
55 To be reminded of mercy. ^{Ps984}
(According as He speaks to^d our 'fathers)
To Abraham and to his ^A seed.
^{io} for the eon. ^{Gr316}

- 56 Now Miriam remains ^{to}with her about three months, and returns ⁱⁿto her home.
- 57 Now Elizabeth's time is ^{fulfilled} for her ^{to}be bringing forth, and
- 58 she bears a son. And the homes about and her relatives hear that the Lord ^{magnifies} His mercy with her, and they rejoiced together with her.
- 59 And it occurred ^{on}the eighth day they came to ^{circumcise}the little boy, and they called him ^{on}by the name of his father, Zechariah.
- 60 ^{Ly123}And answering, his mother said, "No! But he shall be ^{called} John."
- 61 And they said ^{to}her that "Not one is there ^oof your relationship who is ^{called}by this name." Now they nodded to his father, "^{what}should he be wanting him to be ^{called}."13
- 62 And ^{requesting}a tablet, he writes, saying, "John is his name." And they all marvel. Now, ^{opened}was his ^{mouth} instantly, and his ^{tongue}, and he spoke, blessing God.
- 63 And fear ^{came}on all who ^{home}about them, and in the whole ^{mountainous}region of Judea all these ^{declarations}were spoken about.
- 64 And all who hear pondered in their ^{hearts}, saying, "^{What}, consequently, will this ^{little}boy be?" For the ^{hand}also of the Lord was with him.
- 65 And Zechariah, his father, is ^{filled}with holy spirit and prophecies, saying,
- 66 "Blessed is the Lord, the God of Israel,
^{For}He ^{visits}, and makes a redemption for His people
 67 And rouses a ^{horn}of salvation for us
 In the house of David, His ^{boy},
^{Ps13211}
- 68 According as He speaks through the ^{mouth}of His ^{holy} prophets who are from the ^{eon},^{Jr23o-6}
- 69 Salvation ^{from}our enemies, And out of the ^{hand}of all those who are hating us,
- 70 To do mercy with our fathers, And to be reminded of His holy covenant,^{Ps98 1053-10}
- 71 The oath which He swears ^{to} Abraham our father,
 72 ^{To}grant to us, being rescued out of the ^{hand}of our enemies, To be fearlessly offering divine service to Him
- 73 In benignity and righteousness in His sight all our days.
- 74 Now you, also, little boy, a prophet of the Most ^{High} shall be ^{called},
 75 For you shall be going before in sight of the Lord
 To make ready His ^{roads},^{Mt13 Is403 Ma31}
- 76 ^{To}give the knowledge of salvation to His people
 In the pardon of their sins,
 77 Because of the merciful ^{compassions}of our God,
 78 ^{In}which the ^{Dayspring} ^{from}on high visits us,
 79 To make ^{its}advent to those sitting in darkness and the shadow of death,^{Is92}
^{To}direct our ^{feet}into the ^{path}of peace."
- 80 Now the little boy grows up and was staunch in spirit and was in the wildernesses till the day of his indication ^{to}Israel.
- 2 Now it occurred, in those days, that a decree came ^{out} ^{from}Cæsar Augustus that the ^{entire}inhabited earth ^{register}. This first ^{registration}occurred when Quirinius is governing Syria. And all went to register, each into his ^{own}city.^{Ac537}
- 4 Now Joseph also went up from Galilee, out of the city of Nazareth, into Judea, into the city of David ^{which}is ^{called}Bethlehem,^{Mt52 Is161-4}
 because of his ^{being} ^{of}the house and kindred of David,^{Jn712} to register together with Miriam, his ^{espoused}wife, who ^{is}parturient.^{Mt118} Now it ^{came}in their ^{being}there, the days are fulfilled for her ^{to}be bringing

7 forth.^{Ca41} And she brought forth her Son, the firstborn, and swaddles Him, and cradles Him in a manger, because there was no^t place for them in the caravansary.

8 And shepherds were in the same district in the field fold, and maintaining watches at night ^{on}over their flock. And 'lo! a messenger of the Lord stood by them, and the glory of God shines about them, and they were afraid with a great fear. And the messenger said to them, "Fear not, for 'lo! I am bringing you an evangel of great joy which^a will be for the entire people, 'for today was brought forth to you a Saviour, Who is Christ, the Lord, in the city of David. And this is the sign to you: you will be finding a Babe, 'swaddled and lying in a manger."

13 And suddenly ^{to}with the messenger there came to be a multitude of the heavenly host, praising God and saying,^{Gn321-2 Ps10320}

14 "Glory to God among the ^highest!
And on earth peace,
Among ^hmen, delight!"

15 And it occurred, as the messengers came away from them into heaven, that the shepherds spoke to^d one another, saying, "By all means we may be passing through ^{till}to Bethlehem, and we may be perceiving this ^adeclaration which has ^bcome to pass, which the Lord makes known to us." And they came ^hurrying, and they found both Miriam and Joseph, and the Babe lying in the manger. Now, perceiving it, they make known concerning the declaration that is ^bspoken to them concerning this

18 little Boy. And all who hear marvel concerning that which is being spoken to^d them by the shepherds. 19 Now Miriam preserved all these declarations, parleying in her heart. And the shepherds return, glorifying and praising God ^{on}for all that which they hear and perceived, according as it was spoken to^d them.

20 And His ^afather and mother were marveling ^{on}at that which is ^bspoken concerning Him. And Simeon blesses them and said to^d Miriam, His mother,

21 And when the eight days to His circumcising^{Lv121} are ^rfulfilled, His name also was called Jesus, which He was ^called by the messenger before His ^conception in the womb.

22 And when the days of their ^rcleansing are ^rfulfilled according to the law of ^aMoses, they brought Him up into Jerusalem to present Him to the Lord (according as it is ^written in the law of the Lord, that every male opening up the matrix shall be ^called holy to the Lord),^{Ex132} and to give a sacrifice according to that which is ^ddeclared in the law of the Lord, a pair of turtle doves or two squabs of the doves.^{Lv123 Nu811}

25 And 'lo! there was a ^hman in Jerusalem, whose name is Simeon. And this ^hman is just and pious, anticipating the consolation of Israel,^{Is497-13} and holy spirit was on him. And he was ^apprised by the holy ^spirit that he would not ^be ^acquainted with death ere ^{or} he should be ^acquainted with the Lord's Christ. And he came, in the spirit, into the sanctuary, and ^as the parents are ^bringing in the little Boy Jesus, for them to do according to the ^custom of the law concerning Him, he also receives Him, clasping Him in^{to} his arms. And he blesses God, and said,

20 "Now art Thou dismissing Thy ^slave, O Owner,
According to Thy ^dclaration, in peace,

30 'For my ^eyes perceived Thy ^salvation,

31 Which Thou dost make ready suiting the ^aface of all the peoples,

32 A ^rLight ^{to}for the revelation of nations,
And the ^aGlory of Thy people Israel."^{Is429 496}

33 And His ^afather and mother were marveling ^{on}at that which is ^bspoken concerning Him. And Simeon blesses them and said to^d Miriam, His mother,

"'Lo! He is ^rlying ^{to}for the ^rfall and rising of many in Israel,

And ^{to}for a sign [']contradicted.
1P27-8 Is814-15

35 Yet through your ^sown ^asoul also
shall be passing a [']blade,
So that the reasonings ^o of many
[']hearts should be [']revealed."

36 And there was Hannah, a prophet-
ess, a daughter of Penuel, out of the
tribe of Asher (she is [']advanced^r in
her many days, [']living with a hus-
band seven years from her [']vir-
ginity, and she is a widow till she
37 is eighty-four years) who does not
withdraw from the sanctuary, with
fasts and petitions offering divine
38 service night and day.^{Ac267} And in
the same hour, [']standing by, she
made a response to [']God, and spoke

3 concerning Him to all who are an-
ticipating redemption in Jerusalem.

39 And, as they accomplish all [']ac-
cording to the law of the Lord, they
return into [']Galilee, into their ^sown
40 city, Nazareth. Now the little Boy
grows up and was staunch in spirit,
being filled with wisdom, and the
grace of God was on Him.

41 And His [']parents went year ^aby
year into Jerusalem,^{Ex2314-17} to the
42 festival of the Passover.^{D1161} 16 And
when He came to be twelve years,
at their going up into Jerusalem
according to the custom of the
43 festival, and finishing the days, [']at
their [']return the Boy Jesus re-
mains behind in Jerusalem, and His
44 parents know it not. Now, [']infer-
ring that He is in the caravan,
they came a day's way, and they
hunted Him among the relatives
45 and those known to them. And, not
finding Him, they return into Jeru-
salem, hunting Him.

46 And it occurred, after three days
they found Him in the sanctuary,
[']seated in the midst of the teachers,
both hearing them ^{vs}and inquiring
47 of them. Now amazed are all those
hearing Him ^{on}at His [']understand-
48 ing and answers. And perceiving
Him, they were astonished.

And His [']mother said to^d Him,

"Child, ^awhy do you thus to us?
[']Lo! your [']father^a and I [']painfully
49 sought you." And He said to^d
them, "^aWhy is it that you sought
Me? Had you not perceived that
I [']must be among the things which
are My [']Father's?"^{Jn216} And they do
not [']understand the declaration
which He speaks to them.

51 And He descended with them
and came into Nazareth, and was
[']subject to them. And His [']mother
carefully kept all these [']declara-
tions, parleying them in her ^sown
52 [']heart. And Jesus progressed in
[']wisdom and stature, and in favor
^bwith God and [']men.^{1S250 P131}

3 Now in the fifteenth year of
the government of Tiberius Cæsar,
Pontius Pilate being governor of
[']Judea, and Herod being tetrarch of
[']Galilee, yet Philip, his [']brother, be-
ing tetrarch of the province of Itu-
rea and Trachonitis, and Lysanias
2 being tetrarch of [']Abilene,^{on} under
Hannas and Caiaphas,^{Ac16} the chief
priests, ^bcame a declaration of God
^{on}to John, the son of Zechariah, in
3 the wilderness. And he came into
the entire country about the Jordan,
heralding a baptism of repentance
4 ^{to}for the pardon of sins, as it is
[']written in the scroll of the sayings
of Isaiah⁴⁰³ the prophet, saying,

"The voice of one imploring: [']In
the wilderness make ready the
road of the Lord!

Straight . . . be making the high-
ways!" of Him!

5 "Every ravine shall be [']filled
And every mountain and hill shall
be made [']low,

And the crooked shall be ^{to}
straight,

And the rough ^{to} roads smooth,...

6 And [']see shall [']all [']flesh the
[']salvation of [']God."

7 He said, then, to the throngs
going out to be baptized by him,
"Progeny of [']vipers! ^aWho inti-
mates to you to be [']fleeing from the

- 8 impending 'indignation? ^{MT23:33} dProduce, then, ^ffruits worthy of repentance. And you should not 'begin to be saying among yourselves, 'For ^ffather we 'have 'Abraham,' for I am saying to you that 'Able is ^fGod out of these 'stones to 'rouse children to 'Abraham. ^eNow already the ax also is lying ^{id}at the root of the trees. Every tree, then, which is not ^dproducing ideal fruit is 'hewn down and 'cast into the fire." ^{MT17:19}
- 9 And the throngs inquired of him, saying, "What, then, should we be doing?" Now answering, he said to them, "He who 'has two tunics, let him be sharing with him who 'has none, and let him who 'has ^efood be doing likewise." ^{Jn16:8-10-23} 1J3:17
- 12 Now tribute collectors also came to be baptized, and they said to him, "Teacher, ^awhat should we be doing?" Now he said to them, "Impose nothing more ^bthan 'has been prescribed to you."
- 14 Now 'soldiers also inquired of him, saying, "What should we also be doing?" And he said to them, "You should be intimidating no one, neither be blackmailing, and be 'sufficed with your 'rations."
- 15 Now at the people hoping, and all reasoning in their ^fhearts concerning 'John, lest at some time he may be the Christ, 'John answers, saying to all, "I, indeed, in water am baptizing you. Yet coming is 'One stronger than I, the throng of Whose sandals I am not competent to loose. ^{Jn11:9-23} He will be 'baptizing you in holy spirit and fire, Whose 'winnowing shovel is in His 'hand, and He will be scouring His 'threshing floor and be gathering the grain into His 'barn, yet the chaff shall He 'burn up with unextinguished fire." ^{Jn11:26-30}
- 18 Indeed, then, entreating many different things also, he brought the evangel to the people.
- 19 Now 'Herod the tetrarch, being exposed by him concerning Herodias, the wife of his 'brother Philip,

- and ^aconcerning all the wicked things which 'Herod does, 'adds this also ^{on}to all: he locks up 'John in 'jail also. ^{MT13:1-5} Mk6:17-18
- 21 Now it occurred, 'as all the people are 'baptized, at Jesus also being baptized and praying, 'heaven is ^fopened, and the holy 'spirit descends on Him to bodily perception as if a dove, and a voice ^bcame out of heaven, saying, "'Thou art My Son, the Beloved. In Thee I delight." ^{MT13:13-17} Mk13:11 Jn17:1-11
- 23 And He, Jesus, when beginning, was about thirty years, being a son (as to the law) of Joseph. ^{Nu27:1}
- 24 of 'Eli, ^{MT12:1-17} of 'Matthai, of 'Levi, of 'Melchi, of 'Jannai, of 'Joseph, of 'Mattathias, of 'Amos, of 'Nahum, of 'Esli, of 'Naggai, of 'Maath, of 'Mattithiah, of 'Shemei, of 'Jesech, of 'Joda, of 'Joanna, of 'Rhesa, of 'Zerubbabel, of 'Shalthiel, ^{MT11:12} of 'Neri, of 'Melchi, of 'Addi, of 'Cosam, of 'Elmadam, of 'Er, of 'Jesus, of 'Eliezer, of 'Jorim, of 'Matthai, of 'Levi, of 'Simeon, of 'Judah, of 'Joseph, of 'Jonam, of 'Eliakim, of 'Melea, of 'Menna, of 'Mattathah, of 'Nathan, of 'David, ^{2Sa7:14}
- 32 of 'Jesse, ^{Ru4:22} of 'Obed, of 'Boaz, of 'Salmon, of 'Nahshon, ^{1Ch2:19} of 'Aminadab, of 'Admein, of 'Arni, of 'Hezron, of 'Pharez, of 'Judah, of 'Jacob, of 'Isaac, of 'Abraham, of 'Tera, of 'Nahor, ^{Gn11:24} of 'Serug, of 'Reu, of 'Peleg, of 'Eber, of 'Shelah, of 'Cainan, of 'Arphaxad, of 'Shem, ^{Gn11:11-12} of 'Noah, of 'Lamech, of 'Methuselah, of 'Enoch, of 'Jared, of 'Malelel, of 'Cainan, of 'Enosh, of 'Seth, of 'Adam, of 'God, ^{Gn5:3-22} ^{MT12:1-17}
- 4 Now Jesus, 'full of holy spirit, returns from the Jordan, and ^fwas led in the spirit in the wilderness 2 forty days undergoing trial by the Adversary. ^{Mk12:12-13} And He did not eat ^{nt}anything in those days, ^{Dt9:9-18} and subsequently, at their being concluded, He hungers. ^{1K19:8} Now the Adversary said to Him, "If a son you are of 'God, 'speak to this 'stone that it may be becoming bread."

- 4 And Jesus answered ^{td} him, saying, "It is ^written that, 'Not on ⁿbread alone shall ^hmanⁿ be living, but on every declaration' 'of God.'" ^{Dt18}
- 5 And, leading Him up into a high mountain, the Adversary shows Him all the kingdoms of the ⁱnhabited earth in a second of time.
- 6 And the Adversary said to Him, "To you shall I be giving ^eall this ^authority and the ^glory of them, ^for it has been given up to me, and to whomsoever I may ⁱwill, I am giving it. If you, then, should ever be worshiping ^sbefore me, it will ^eall be yours." And, answering, Jesus said to him, "Go away behind Me, Satan! It is ^written, The Lord your ^God shall you be worshiping, and to Him only shall you be offering divine service." ^{Dt102}
- 9 Now he led Him into Jerusalem and stands Him on the wing of the sanctuary, and he said to Him, "If a son you are of ^God, ^cast yourself down hence, for it is ^written that
- His ^messengers shall be ^directed concerning Thee,
To protect Thee.'
- 11 and that
- On their hands shall they be lifting Thee,
Lest at some time Thou shouldst be dashing Thy ^foot ^{td}against a stone.' ^{Ps91}
- 12 And answering, Jesus said to him that "It has been declared, 'You shall not be putting on trial the Lord your ^God.'" ^{Mt412 Mk1415 Dt10}
- 13 And, ^concluding every trial, the Adversary withdrew from Him until an appointed time. ^{Hb415} And Jesus returns, in the power of the spirit, into Galilee. And the fame concerning Him came out ^adown the whole of the country about. And He taught in their ^synagogues, being glorified by all. ^{Mt412 Mk1415}
- 16 And He came ^{lnto} Nazareth, where he was ^reared, and, according to His ^custom on the day of

the sabbaths, He entered into the synagogue and rose to read. And handed to Him was a scroll of the prophet Isaiah, and, ^opening the scroll, He found the place where it is ^written, ^{Is611-2}

"The spirit of the Lord is on Me, On account of which He ^ranoints Me to bring the evangel to the poor.

He has commissioned Me to heal the ^rcrushed ^rheart,

To herald to ^rcaptives a pardon, ^rAnd to the blind the receiving of sight,

To dispatch ^rthe ^oppressed ^with a pardon,

To herald an acceptable ^ryear for the Lord . . . ^{Is426-7}

And ^furling the scroll, giving it back to the deputy, He is seated. And the ⁿeyes of all in the synagogue were looking intently at Him.

21 Now He begins to be saying ^{td} them that "Today this ^scripture is ^fulfilled in your ^aears." And all testified of Him and marveled ^{on} at the gracious ^words which are issuing out of His ⁿmouth. And they said, "Is not this Joseph's son?"

23 And He said ^{td} them, "Undoubtedly you will be declaring to Me this ^parable: ^r"Physician, cure yourself!" ^rWhatever we hear occurring in ^{to} Capernaum do here also in your own ^country." ^{Mt412 Mk1415}

24 Now He said, "Verily, I am saying to you that not ^one who is a prophet is acceptable in his ^sown country, ^{Jn4} Now ^{on} of a truth I am saying to you, that many widows were in Israel in the days of Elijah, when ^heven is ^locked ^{on} for three years and six months, as a great famine came to be ^{on} over the entire land, and to ^d none of them was Elijah sent, except into Sarepta of Sidonia, to ^d a widow woman. And many lepers were in Israel ^{on} under Elisha the prophet, and none of them is ^rcleansed except Naaman the Syrian." ^{Lk171-10 181 2K514}

And ^rfilled are all with fury who

are in the synagogue, at hearing
 29 these things, and rising, they cast
 Him out of the city. And they led
 Him¹¹¹ to the brow of the mountain
 on which their city had been built,
 so as to push Him over the precipice.
 30 Yet He, passing through their
 midst, went.^{Jn8:29 10:39}

31 And He came down into Capernaum,
 a city of Galilee, and He was
 teaching them on the sabbaths.
 32 And they were astonished^{on} at His
 teaching, for His word was with
 authority.^{Mt7:28 Mk1:21-22 Jn7:46}

33 And in the synagogue was a man
 having the spirit of an unclean
 demon, and it cries out with a loud
 34 voice, saying, "Ha! what is it to
 us and to you, Jesus the Nazarean?
 Did you come to destroy us? I am
 aware^a who you are—the holy
 35 One of God!" And Jesus rebukes
 it, saying, "Be still, and come out
 from him!" And, pitching him
 into their midst, the demon came
 out from him, in nothing harming
 him.^{Mk1:23-26}

36 And awe^b came on all, and they
 conferred^{td} with one another, say-
 ing, "What word is this? for with
 authority and power is He enjoin-
 ing the unclean spirits, and they
 37 are coming out!" And out went a
 hubbub concerning Him into every
 place in the country about.^{Mk1:27-28}

38 Now, rising from the synagogue,
 Jesus entered into the house of
 Simon. Now the mother-in-law of
 Simon was^p pressed by a high
 fever, and they ask Him about her.
 39 And standing by over her, He
 rebukes the fever, and the fever
 leaves her. Now instantly rising,
 she waited on them.^{Mt8:14 Mk1:27-31}

40 Now at the setting of the sun,
 whoever had those who are in-
 firm with various diseases, led them
 also to Him. Now He, placing His
 hands on each one of them, cures
 41 them. Now demons also came out
 from many, clamoring and saying

that "You are the Christ, the Son
 of God!" And, rebuking them, He
 did not leave them speak, for they
 had perceived that He is the Christ.
^{Mt8:16-17 Mk1:32-34 Jn1:12}

42 Now at the coming of day, com-
 ing out, He went into a desolate
 place. And the throngs sought for
 Him, and they came¹¹¹ to Him and
 detained Him so as not to be go-
 43 ing from them. Now He said to
 them that "To other cities also I
 must bring the evangel of the
 kingdom of God, for^{on} for this was I
 44 commissioned." And He was herald-
 ing into the synagogues of Judea.
 5 Now it occurred, as the throng is
 importuning^r Him and hearing the
 word of God, He also was standing
 2 beside lake Gennesaret, and He
 perceived two ships standing be-
 side the lake. Now the fishers,
 stepping off from them, rinse off
 3 the nets. Now, stepping into one
 of the ships, which was Simon's,
 He asks him to be backing up
 slightly from the land. Now, being
 seated, He taught the throngs out
 of the ship.^{Mt4:18 Mk1:16}

4 Now as He ceases speaking, He
 said to^d Simon, "Back up into the
 depth, and lower your nets^{to} for a
 5 catch."^{Jn21:1-5} And answering, Simon
 said to Him, "Doctor, the whole
 night through, toiling, not one got
 we, yet, on^{at} Thy declaration, I
 shall be lowering the nets."^{Ps127:4}
 6 And, this doing, they impound a
 vast multitude of fishes. Yet their
 7 nets tore through, and they beekon
 to their partners in the other ship
 to come to their aid. And they
 came, and they fill both the ships
 so that they are swamped.

8 Now perceiving it, Simon Peter
 prostrates before Jesus knees, say-
 ing, "Come away from me, for a
 9 man, a sinner am I, Lord!" For awe
 engulfs him and all those with
 him on^{at} the catch of fishes which
 10 they took. Now likewise are James
 also and John, sons of Zebedee, who
 were Simon's mates. And Jesus

said to^d Simon, "Fear not!^{11:27} 22 From now on ^hmen shall you be 'catching alive!" And bringing the ships on the land, leaving all, they follow Him.^{11:27} 22 19:27 Mk1:30

12 And it occurred, 'as He 'is in one of the cities, and 'lo! a man full of leprosy. Now, perceiving Jesus, falling on his face, he besought Him, saying, "Lord, if Thou shouldst ever be willing, Thou 'canst 'cleans^e me!" And, 'stretching out his 'hand, He touches him, saying, "I 'will! Be 'cleans^e!" And immediately the leprosy came away 13 from him. And He charges him to be speaking to no one. "But 'come away, show yourself to the priest, and 'offer concerning your 'cleansing, according as Moses bids, ^{to}for a testimony to them."^{13:14} 14

15 Yet rather the account concerning Him passed through, and vast throngs came together to 'hear and to be 'cured 'by Him 'of their 'infirmities. Now He was retreating in the 'wilderness and praying.^{14:23} 16

17 And it occurred 'on one of the days, and He was teaching, and the Pharisees and the teachers of the law were sitting, who were 'come out of every village of 'Galilee and of Judea and Jerusalem. And there was power of the Lord ^{to}for their healing. And 'lo! men carrying on a couch a ^hman who was 'paralyzed, and they sought to be 'carrying him in and to place him ^abefore Him. 18

19 And not finding by which means they may be carrying him in because of the throng, 'going up on the housetop, they 'let him down, ^{to}with the cot, through the tiles into the midst in front of Jesus. 20

20 And, perceiving their 'faith, He said to him, "^hMan, 'pardon^e you are your 'sins."^{19:1-8 Mk2:1-12} 21

21 And the scribes and the Pharisees begin to 'reason, saying, "^aWho is this who is speaking blasphemies? ^aWho is 'able to pardon sins except God only?"^{15:43} 22

Now Jesus, recognizing their reasonings, answering, said to^d them, "^aWhat are you reasoning in your 'hearts? ^aWhat is easier, to be saying, "Pardoned you are your 'sins," or to be saying, "Rouse and 'walk?" 23

24 Now, that you may be perceiving that the Son of Mankind 'has authority on 'earth to pardon sins (He said to the 'paralyzed), to you am I saying, 'Rouse and 'pick up your 'cot and 'go into your 'house." 25 And instantly, 'rising 'before them, 'picking up that on which he was laid, he came away into his 'house, glorifying God. And amazement took hold of all, and they glorified God, and are filled with fear, saying that "We perceived baffling things today!" 26

27 And after these things He came out and gazes at a tribute collector, named Levi, sitting ^{on}at the tribute office, and said to him, "Follow Me." And, leaving all, 'rising, he follows Him. And Levi makes a great reception for Him in his 'house, and there was a vast throng of tribute collectors and others who were lying down with them.^{15:1} 28

29 And the Pharisees and their scribes murmured to^d his 'disciples, saying, "Wherefore are you eating and drinking with the tribute collectors and sinners?" 30 And answering, Jesus said to^d them, "^aNot need 'have those who are 'sound of a physician, but those who 'have an illness. I have not come to call the just, but sinners, ^{into}repentance."^{19:10-13 Mk2:15-17} 31

32 Yet they said to^d Him, "The disciples of John are fasting frequently and are making petitions; likewise also those of the Pharisees; yet 'yours are eating and drinking." 33

34 Now Jesus said to^d them, "^aYou 'can not make the sons of the 'bridal chamber fast while the bridegroom is with them. Yet com-

ing will be days whenever the bridegroom may be 'taken away from them also. Then they will be fasting, in those 'days.^{Mt19:14-15 Mk2:18-20}

36 Now He told ^{1d} them a parable also, that ^{1c} "No¹ one, 'rending a patch from a new cloak, is patching it on an old cloak. Otherwise, surely the new also will he be 'rending, and the patch from the new will not be agreeing with the old.^{Mt19:16 Mk2:21}

37 ^{1c} "And no¹ one is draining fresh wine into old wine skins. Otherwise, surely the fresh wine will be bursting the wine skins, and it will be 'spilled and the wine skins will ^{1c} 'perish. But fresh wine is drained into new wine skins, and both are ^{1c} 'preserved. ^{1c} "And no¹ one, drinking the old, immediately is 'wanting fresh, for he is saying, 'The old is mellow'.^{Mt19:17 Mk2:22}

6 Now it occurred ^{1c} 'on the second first sabbath,^{Lv23:7-8} He is going through the sowings, and His disciples plucked the ears and ate, ^{1c} 'rubbing them together in their hands.^{Lv23:25} Now ^{1c} "certain of the Pharisees said to them, ^{1c} "What you are doing is what is not allowed to be 'done ^{1c} 'on the sabbaths.' And answering, Jesus said to^d them, ^{1c} "Not this did you read, which David does once when he hungers, he and those who 'are with him,^{1S21:1} how he entered into the house of God, and taking the ^{1c} 'show-bread,^{Lv24:5} he ate also, and ^{1c} 'gives to those with him also, that which is not allowed to be 'eaten except only by the priests?" And He said to them that ^{1c} "Lord is the Son of Mankind, of the sabbath also."^{Mt12:1-9 Mk2:23-28}

6 Now it occurred ^{1c} 'on a different sabbath also, He is entering into the synagogue and teaching. And there was a ^{1c} 'man there, and his ^{1c} 'right hand was withered. Now the scribes and the Pharisees scrutinized Him, to see if He is curing ^{1c} 'on the sabbath, that they may be finding an accusation against Him. Yet He had perceived their reasonings.

Now He said to the ^{1c} 'man 'having the withered hand, ^{1c} "Rouse and 'stand in^{1c} the midst." And ^{1c} 'rising, he stood. Now Jesus said to^d them, ^{1c} "I will be inquiring of you if it is allowed on the sabbath to do good or to do evil, to save a ^{1c} 'soul or to destroy?" And ^{1c} 'looking about on them all, He said to the ^{1c} 'man, ^{1c} "Stretch out your hand." Now he does it, and his hand was restored as the other. Now they are ^{1c} 'filled with folly, and they spoke about it to^d one another, saying, ^{1c} "What should they be doing to Jesus?"^{Mt12:9-14 Mk3:1-6}

12 Now it occurred in these days that He ^{1c} 'came out into the mountain to pray, and ^{1c} 'throughout the night He was in the prayer of ^{1c} 'God.^{Mk3:13} And when it became day He shouts to His 'disciples, and chooses from them twelve, whom He names ^{1c} apostles also: Simon, whom He names also Peter, and Andrew, his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James of Alpheus and Simon, ^{1c} 'called a Zealot, and Judas^{Ju1} of James and Judas Iscariot, who also became a traitor.^{Mt10:1-4 Mk3:13-19 Ac1:13}

17 And, ^{1c} 'descending with them, He stood on an even place. And a vast throng of His disciples and a vast multitude of people from entire Judea and Jerusalem and maritime Tyre and Sidon, who came to hear Him and to be healed ^{1c} 'of their diseases and who are ^{1c} 'annoyed by ^{1c} 'unclean spirits, were cured. And the entire throng sought to ^{1c} 'touch Him, ^{1c} 'for power came out ^{1c} 'of Him, and He healed all.^{Mt12:15-21 Mk3:7-12}

20 And He, ^{1c} 'lifting up His ^{1c} 'eyes into His 'disciples, said, ^{1c} "Happy are the poor, ^{1c} 'for yours is the kingdom of God. Happy are those hungering now, ^{1c} 'for you shall be ^{1c} 'satisfied. Happy are those lamenting now, ^{1c} 'for you shall be laughing.^{1S61:3} 22 Happy are you whenever ^{1c} 'men should be hating you, and whenever

they should be severing from you, and reproaching you and ³⁶ casting out your name^a as wicked, on account of the Son of Mankind. You may be rejoicing in that day, and frisk, for ³⁷ 'lo! your wages are vast in heaven, for according to the same manner did their fathers to the prophets.^{Mt15¹⁻¹² Ac5⁴¹}

Moreover, Woe to you rich, ³⁸ for you are collecting your consolation!

^{Ja5¹⁻⁶} Woe to you who are filled now, for you shall be hungering! Woe to you who are laughing now, for you shall be mourning and lamenting!

^{Pr14¹³} Woe to you whenever all ³⁹ men should be saying fine things of you, for according to the same manner did their fathers to the false prophets.^{Jn15¹⁹ Ja4¹ Mt1¹¹}

But to you who are hearing am I saying: ^{Ex23¹} Love your enemies.

^{Ro12¹⁰} Ideally be doing to those who are hating you. ^{Pr25²¹} Bless those who are cursing you. ^{Ac7⁹} Pray concerning those who are traducing you. To him who is beating you on the cheek, be tendering the other also. And you should not be preventing him who is taking away your cloak from taking your tunic also.^{1Co⁶}

Now you, be giving to everyone who is requesting, and from him who is taking away what is yours be not demanding it.^{Dt15⁷} And, according as you are wanting that ⁴⁰ men may be doing to you, you also be doing to them likewise.^{Mt15²⁸⁻⁴⁴ 7¹² Ga5¹⁴}

And if you are loving those loving you, what thanks is it to you? For sinners also are loving those loving them. And if you should be doing good to those doing good to you, what thanks is it to you? For sinners also are doing the same. And if you should ever be lending to those ⁴¹ from whom you are expecting to get back, what thanks is it to you? For sinners also are lending to sinners, that they may get back the equivalent. Moreover, be loving your enemies, and be doing good, and be lending, expecting nothing from them, and your wages will be vast in the heavens, and you will be ⁴² sons of the Most High, for He is kind ⁴³ onto the ungrateful and wicked.^{Mt5⁴⁴⁻⁴⁸ Lv25³³}

³⁶ 'Become, then, pitiful, according as your Father also is pitiful. And be not judging, and under no circumstances may you be judged, and do not be convicting, and under no circumstances may you be convicted: be releasing and you shall be released. Be giving and it shall be ³⁷ given to you, ³⁸ a measure ideal, squeezed down and shaken together and running over, shall they be giving into your bosom. For the same measure with which you are measuring will be measured to you again.^{Mt7¹⁻² Mk4²⁴ Ja2¹³ Pr19¹⁷}

³⁹ Now He told them a parable also, ⁴⁰ "The blind can not guide the blind. Will not both be falling into a pit?" ⁴¹ A disciple is not above his teacher, yet everyone who is readjusted will be as his teacher.^{Mt10²⁴⁻²⁵ Jn12²⁶ 15²⁰}

⁴¹ Now why are you observing the mote in your brother's eye, yet the beam in your own eye are not considering? ⁴² Mt7³ Or how can you be saying to your brother, 'Brother, let me extract the mote in your eye,' ⁴³ yourself not observing the beam in your eye? Hypocrite! Extract first the beam out of your eye, and then you will be keen-sighted to be extracting the mote in your brother's eye. For an ideal tree is not ⁴⁴ producing rotten fruit, neither, again, is a rotten tree producing ideal fruit. For each tree is known by its own fruit. For not from thorns are they culling figs,^{Mt4¹} neither from thorn bushes may they be picking grapes.^{Mt17¹⁶⁻²⁰ 12²⁹⁻³⁷}

⁴⁵ The good man out of the good treasure of his heart is bringing forth that which is good, and the wicked man out of the wicked treasure of his heart is bringing forth that which is wicked, for out of the superabundance of the heart his mouth is speaking.

⁴⁶ Now why are you calling Me 'Lord,' 'Lord,' and are not doing what I am saying? ⁴⁷ Ma1¹⁹ Everyone coming to Me and hearing My words and doing them—I shall be intimating to you whom he is like. ⁴⁸ Like is he to a man building a house, who digs and deepens, and

places the foundation on a rock.
1C3¹⁰⁻¹¹ Now, at an inundation occurring, the river bursts through to that house, and it is not strong enough to shake it, because it is ideally built.^{1M1721-25 1S263-4}

49 Now he who hears and does not is like a man building a house on the earth without a foundation, to which the river bursts through, and straightway it collapses, and the crash of that house came to be great.^{1M1726-27 1S2811-29}

7 Since, in fact, He completes all His declarations in^{to} the hearing of the people, He entered into Capernaum. Now a certain centurion's slave, who was held in honor by him, having an illness, was about to
2 de cease. Now, hearing concerning Jesus, he dispatches to^d Him elders of the Jews, asking Him so that He, coming, should be bringing
4 his slave safely through it. Now they, coming along to^d Jesus, entreat Him diligently, saying to Him that "Worthy is he to whom Thou
5 shouldst be tendering this, for he loves our nation, and he builds us the synagogue."

6 Now Jesus went ^{to}with them. Now, as He is already not far away from the house, the centurion sends friends to^d Him, saying to Him, "Lord, do not bother, for not enough am I that Thou mayest be entering under my roof. Wherefore neither count I myself worthy to be coming to^d Thee. But say the word, and my boy will be healed.
7 For I also am a man set under authority, having soldiers under myself, and I am saying to this one, "Go," and he is going, and to another, "Come," and he is coming, and to my slave 'Do this,' and he is doing it."

9 Now, hearing these things, Jesus marvels at him, and, being turned to the throng following Him, said, "I am saying to you that not even in Israel found I so much faith."

10 And, returning into the house, those

'sent found the 'infirm slave 'sound.
Mt8¹⁻¹⁹

11 And it occurred in the next journey, that He went into a city called Nain. And together with Him went a considerable number of His disciples and a vast throng.

12 Now as He nears the gate of the city, and lo! there was fetched out, being dead, an only begotten son of his mother, and she was a widow.

13 And a considerable throng of the city was ^{to}with her.^{1K1717} And perceiving her, the Lord has compassion on her, and said to her, "Do not lament!" And approaching, He touches the bier. Now those bearing it stand. And He said, "Youth, to you am I saying, be 'roused!"
15 And the dead sits up and begins to be speaking. And He gives him back to his mother.^{2K436}

16 Now fear got all, and they glorified God, saying that "A great prophet was 'roused among us!" and that "God visits His people!"¹¹²⁵ And this saying concerning Him came out in the whole of Judea and in the entire country about.

18 And his disciples report to John concerning all these things. And, calling a certain two of his disciples to him, John sends to^d Jesus, saying, "Art Thou the coming One, or may we be hoping for a different One?"
20 Now coming along to^d Him, the men say, "John the baptist dispatches us to^d Thee, saying, 'Art Thou the coming One, or may we be hoping for another One?"^{1M113}

21 In that hour He cures many of diseases and scourges and wicked spirits, and to many blind He graciously grants sight. And answering, Jesus said to them, "Being gone, report to John what you perceived and hear, that the blind are receiving sight, the lame are walking, lepers are being cleansed, and deaf-mutes are hearing, the dead are being 'roused, and to the poor the evangel is being

brought. And happy is he whosoever may not be "snared in Me."
Mt11:4-6 Is61:1

Now, at John's messengers coming away, He begins to be saying to^d the throngs concerning John, "What do you come out into the wilderness to gaze at? A reed, shaken by the wind? But what do you come out to 'perceive? A man in soft garments garbed? Lo! those in glorious vesture and inhering in luxury are among the royal. But what have you come out to 'perceive? A prophet? Yes, I am saying to you, and exceedingly more than a prophet. This is he concerning whom it is written, Ma3:1 "Lo! I am dispatching My messenger before Thy face, who shall be constructing Thy road in front of Thee."

For verily I am saying to you, A greater prophet, among those born of women, than John the baptist, there is not one. Yet the smallest in the kingdom of God is greater than he. Mt11:17-15

And the entire people, hearing, even the tribute collectors, they justify God, being baptized with the baptism of John. Yet the Pharisees and those learned in the law repudiate the counsel of God for themselves, not being baptized by him. To whom, then, shall I be likening the men of this generation, and whom are they like? Mt11:16-19

Like are they to little boys and girls sitting in the market and shouting to one another, and saying, 'We flute to you and you do not dance! We wail to you and you do not lament!' For come has John the baptist, neither eating bread nor drinking wine, and you are saying 'A demon has he! Come has the Son of Mankind, eating and drinking, and you are saying, 'Lo! a man gluttonous and a tippler, a friend of tribute collectors and sinners! And justified was Wisdom by all her offspring."

Now a certain one of the Phar-

isees asked Him that to eat with him. And entering into the Pharisee's house, He reclined.

And lo! a woman who^a was in the city was a sinner. And recognizing that He is lying down at table in the Pharisee's house, fetching an alabaster vase of attar, and standing behind, beside the feet of Jesus, lamenting, with tears she begins to rain on His feet and with the hair of her head she wiped them off and fondly kissed His feet, and rubbed them with the attar. Now, perceiving it, the Pharisee who invites Him said in himself, saying, "This one, if he were a prophet, would have known who and what manner of woman it is who is touching Him, seeing that she is a sinner."

And answering, Jesus said to him, "Simon, I have something to say to you." Now he is averring, "Teacher, say it!"

"Two debtors paying usury were owing a certain creditor. The one owed five hundred denarii, yet the other fifty. Now they, having nothing to pay, he deals graciously with both. Which of them, then, will be loving him on more?" Now, answering, Simon said, "I take it that it is he with whom he deals the more graciously." Now He said to him, "Correctly do you decide."

And, being turned to the woman, He averred to Simon, "Are you observing this woman? I entered into your house; water for My feet you do not give, yet she rains tears on My feet and with her hair she wipes them off; a kiss to Me you do not give, yet she, from which time I entered did not intermit fondly kissing My feet. With oil My head you do not rub, yet she with attar rubs My feet. On behalf of which, I am saying to you, pardoned are her many sins, for she loves much. Now to whom there is scant pardoning, there is scant loving." Now He said to her,

49 "Pardoned are your sins." ⁵²⁰ And those lying back at table ¹⁰with Him begin to be saying among themselves, "Who is this who is pardoning sins also?" Now He said ^dthe woman, "Your faith has saved you. Go into peace."

^{819 1719 1812}

8 And it occurred ⁱconsecutively, He also traverses city ^aby city and village by village, heralding and bringing the evangel of the kingdom of God, ⁴¹⁹and together with ²Him the twelve, and ^asome women who were ^{cured} of wicked spirits and infirmities: Mary, ^{called} Magdalene, from whom seven demons ³had come out, and Joanna, wife of Chuza, Herod's manager, and Susanna and the many ^aothers who ^adispensed to Him out of their possessions. ^{Mt127-36 Mk150-41 167}

4 Now a vast throng being together, and city ^aby city going on to ^dHim, He said through a parable, ⁵"Out came the sower to sow his seed, and in his sowing, some indeed falls beside the road and was trampled, and the flying creatures of heaven devoured it. ⁶And ^aother falls down on the rock, and, sprouting, is withered because of having no moisture. ⁷And ^aother falls in the midst of thorns, and, sprouting together, the thorns smother it. ⁸And ^aother falls into the earth that is good, and, being sprouted, produces fruit a hundredfold." These things saying, He shouted, "Who has ears to hear, let him hear!" ^{Mt131-9 Mk41-9}

9 Now His disciples inquired of Him, saying, "What may this parable be?"

10 Now He said, "To you has it been given to know the secrets of the kingdom of God, yet to the rest in parables, that, observing, they may not be observing, and hearing, they may not be understanding. ^{Mt1310-17 Mk410-19 Ls69-70}

11 Now this is the parable: The seed is the word of God. ¹²Now those beside the road are those who hear; thereafter the Adversary is

coming and is picking up the word from their heart, lest, believing, they may be saved. ^{Mt1315-20} Now those on the rock are those who, whenever they should be hearing, with joy are receiving the word. And these have not root, who are believing ^dfor a season, and in a season of trial are withdrawing. ¹⁴Mk411-16 ¹⁵Now that falling among the thorns, these are those who hear and, by worries and riches, and by the gratifications of life, going on, stifle, and are bringing nothing to maturity. ¹⁵Now that in the ideal earth, these are they who, in a heart ideal and good, hearing the word, are retaining it and are bearing fruit with endurance. ^{Mt1322-23 Mk418-21}

16 ¹⁶Now not one, lighting a lamp, is covering it with a vessel, or is placing it underneath a couch, but is placing it on a lampstand that those going in may be observing the light. ^{Mt1515} For nothing is hidden which shall not become apparent, ¹²²neither concealed which should not by all means be known and come to be ¹⁰apparent. ^{Mt1026} Beware, then, how you are hearing! For whoever may have, to him shall be given, and whoever may not have, from him shall be taken away also what he is supposed to have." ^{1132-34 1934}

^{Mt1312 2529}

19 Now there came along to Him His mother and His brothers, and they were not able to fall in with Him because of the throng. Now it was reported to Him, saying that "Thy mother and Thy brothers stand outside wanting to see Thee." Now, He, answering, said to them, "My mother and My brethren are these who are hearing the word of God and doing it." ^{Mt1210-34 Mk331-35}

22 Now it occurred on one of the days that He, as well as His disciples, stepped into a ship, and He said to them, "We may be passing through to the other side of the lake." And they set out. Now, at their sailing, He falls asleep. And

a whirl of wind descended ^{ln}to the lake, and they were foundered and in danger.^{Ps107²⁹⁻³⁰}

Now, approaching, they rouse Him, saying, "Doctor! Doctor! We are perishing!" Now He, being roused, rebukes the wind and the surging of the water, and they cease, and it became calm. Now He said to them, "Where is your faith?" Yet, being afraid, they marvel, saying to^d one another, "Who, consequently, is this, that is enjoining the winds as well as the water, and they are obeying Him!"

^{Mt18¹⁸⁻²¹ Mk4³⁷⁻⁴¹ Ps89⁹}

And they sail down into the country of the Gergenes which^a is across from Galilee.

Now at His coming out on the land, there meets Him a ^ccertain man out of the city who had demons, and for a considerable time puts on no^t cloak, and remained in no^t house, but in the tombs.

Now, perceiving Jesus and crying out, he prostrates to Him and said in a loud voice, "What is it to me and to Thee, Jesus, Son of God Most High! I beseech Thee, Thou shouldst not be tormenting me." For He charged the unclean spirit to be coming out from the ^hman, for many times it had gripped him, and he was bound, with chains and fetters being guarded, and, bursting through the bonds, he was driven by the demon into the wilderness.

Now Jesus inquires of him, saying, "What is your name?" Now he said, "Legion," for many demons entered into him. And they entreated Him that He should not enjoin them to be coming away into the abyss.^{Mt18²⁸⁻²⁹ Mk5¹⁻¹⁰}

Now a considerable herd of hogs was there, ^{Ln}grazing on the mountain, and they entreat Him that He should permit them to be entering into those. And He permits them. Now the demons, coming out from the ^hman, entered into the hogs, and the herd rushes down

the precipice into the lake and was smothered.^{Mt18³⁰⁻³² Mk5¹¹⁻¹³}

³⁴ Now the 'graziers, perceiving what has occurred, fled and report it into the city and into the fields. ³⁵ Now they came out to 'perceive what has occurred, and they came to^d Jesus and found the ^hman from whom the demons came out, 'garmented and 'sane, sitting ^{bat}at the feet of Jesus, and they were afraid. ³⁶ Yet those also who are perceiving how the 'demoniac was saved report to them. And the entire multitude of the country about the Gergenes asks Him to be coming away from them, for they were pressed^r by a great fear.^{Mt18³³⁻³⁴ Mk5¹⁴⁻¹⁷}

Now He, stepping into the ship, ³⁸ returns. Now the man from whom the demons had come out besought Him to be ^{to}with Him, yet Jesus dismisses him, saying, "Be returning ^{ln}to your home and relate how much God does for you." And he came away ^{acto}to the whole city heralding how much Jesus does for him.^{Mk5¹⁸⁻²⁰}

⁴⁰ Now it occurred, 'at Jesus' return, that the throng welcomes Him, ^{Mt19¹}for they were all hoping for Him.^{Mk5²¹} And 'lo! a man came whose name was Jairus, and he possessed the chieftainship of the synagogue. And, falling ^{bat}at the feet of Jesus, he entreated Him to be entering into his house, for he had an only begotten daughter of about twelve years, and she died.^{Mt19¹⁹ Mk5²²⁻²⁴}

Now, 'at His going away, the throngs stifled Him. And a woman, behaving ^{lna}in a hemorrhage for twelve years, whose^a whole livelihood being consumed by physicians, is not strong enough to be cured ^{by}by ^{nt}any one. Approaching from behind, she touches the tassel of His cloak. ^{Nu15³⁷⁻⁴¹} And instantly, stanchd was her hemorrhage.

⁴⁵ And Jesus said, "Who touches Me?" Now, at all denying it, Peter and those ^{to}with Him, said, "Doctor,

the throngs are pressing Thee and jostling, and art Thou saying "Who touches me?" Yet Jesus said, "Someone touches Me, for I knew the power that has come out from Me." Now the woman, perceiving that she did not elude Him, came trembling, and prostrating to Him, reports in the sight of the entire people for what cause she touches Him, and so was healed instantly. Now He said to her, "Courage, daughter! Your faith has saved you! Go in peace!" While He is still speaking, someone from the chief of the synagogue is coming, saying to him that "Your daughter is dead. By no means bother the teacher any longer." Yet Jesus, hearing it, answered him, saying, "Fear not, only believe, and she shall be saved." Now, coming into the house, He lets no one enter together with Him except Peter and James and John and the father of the girl and the mother. Now they all lamented and they grieved for her. Now He said, "Be not lamenting, for she did not die, but is drowsing." And they ridiculed Him, being aware that she died. Yet He, casting all outside and holding her hand, shouts, saying, "Girl, be roused!" And back turns her spirit, and she rose instantly. And He prescribes that she be given something to eat. And her parents were amazed. Yet He charges them to tell no one what has occurred. Now, calling together the twelve apostles, He gives them power and authority over all the demons and to be curing diseases. And He commissions them to be heralding the kingdom of God and to be healing the infirm. And He said to them, "Nothing pick up for the road, neither staff, nor beggar's bag, nor bread, nor silver, nor have two tunics apiece. And into whatever house you may be entering, there be remaining, and thence

be coming away. And whoever should not be receiving you, coming out from that city, twitch off the dust also from your feet for a testimony against them."

Now, coming out, they passed through by the villages, bringing the evangel and curing everywhere.

Now Herod, the tetrarch, hears all that is occurring by Him, and was bewildered because of what is being said by some that "John was roused from among the dead," yet by some that "Elijah appeared," yet by others that "Some prophet of the ancients rose." Yet Herod said, "John I behead. Now who is this about whom I am hearing such things?" And he sought to become acquainted with Him.

And, returning, the apostles relate to Him whatever they do and whatever they teach. And, taking them along, He retreats privately into a city called Bethsaida. Now the throngs, knowing it, follow Him. And, welcoming them, He spoke to them concerning the kingdom of God, and those having need of a cure, He healed.

Now the day begins to be declining. Now, approaching, the twelve said to Him, "Dismiss the throng, that they, going into the villages and the fields around, should be putting up for the night and finding forage, for here in a desolate place are we." Yet He said to them, "You be giving them to eat." Yet they say, "Not more have we than five cakes of bread and two fishes, if we should not go and buy food for all these people." For there were about five thousand men.

Now He said to His disciples, "Cause them to recline in groups of about fifty apiece." And they do thus, and cause all to recline. Now, getting the five cakes of bread and the two fishes, looking up into heaven, He blesses them, and breaks them up, and gave to the

disciples to place before the throng. And they ate, and all are satisfied. And picked up were twelve panniers of their "superfluous fragments."

Jn6:1-12 2K4:4 Is55:2

And it occurred 'as He 'is praying in seclusion, the disciples were together with Him, and 'Jesus inquires of them, saying, "Who are the throngs saying that I am?" Now they, answering, say, "'John the baptist,' yet others 'Elijah,' yet others that "Some prophet of the ancients rose." Now He said to them, "Now you, 'who are you saying that I am?" Now 'Peter, answering, said, "The Christ of 'God." Now He, 'warning them, charges them to 'tell no one this, saying that "The Son of 'Mankind 'must be suffering much and be rejected 'by the elders and chief priests and scribes, and be killed, and the third day be 'roused." 18:32-33 Mt16:13-23 Mk8:27-33

Now He said to^d all, "If anyone is wanting to 'come after Me, let him disown himself and pick up his 'cross ^{ac} daily and 'follow Me. For whosoever should be wanting to save his 'soul^a, shall be destroying it, yet whoever should be destroying his 'soul^a on My account, he shall be saving it. 17:33 For 'what does a 'man^N 'benefit, 'gaining the whole world, yet destroying or forfeiting himself? Mt16:20-26 Mk8:30-31

For whoever should be ashamed of Me and of My 'words, of this one the Son of 'Mankind shall be 'ashamed, whenever He may be coming in the glory of Him and of the Father and of the holy messengers. Now I am saying to you, truly there are 'some of those 'standing here who^a under no circumstances should be 'tasting death till they should be perceiving the kingdom of 'God." Mt16:27-28 Mk8:38 9:1

Now it occurred about eight days after these 'sayings, taking along Peter and John and James also, that He ascended into the mountain to pray. 'And it occurred, in His 'praying, to the perception His 'face became different, and His 'ves-

ture glittering white. And 'lo! two men conferred with Him who^a were Moses and Elijah, who, being seen in the glory, spoke of His 'Exodus, which He was about to be completing in Jerusalem.

Now 'Peter and those ^{to} with him were 'heavy^F with sleep. Yet, becoming 'alert, they perceived His glory and the two men who 'stand together with Him. And it occurred, 'as they are 'detached from Him, that 'Peter said to^d Jesus, "Doctor, ideal is it for us to be here. And we should be making three tabernacles, one for Thee, and one for Moses, and one for Elijah"—Mk9:2-6 not being 'aware what he is saying.

Mt17:1-7 Now, at his saying these things, a cloud 'came and overshadowed them. Now they were afraid 'at their 'entering into the cloud. And a voice 'came out of the cloud saying, "This is My 'Son, the 'Chosen. Him be hearing." And 'at the 'coming of the voice, Jesus was found alone. And they hush, and to notⁱ one in those 'days do they report 'anything of what they have seen. Mt17:5-9 Mk9:7-8 2Pt1:6-18

Now it occurred 'on the next day, at their coming down from the mountain, that a vast throng meets with Him. And 'lo! a man from the throng implores, saying, "Teacher, I 'beseech Thee, look on^{on} my 'son, 'for my only begotten is he! And 'lo! a spirit is getting him, and suddenly he is crying out, and it is tearing and convulsing him, with froth, and is departing with difficulty from him, bruising him. And I besought Thy 'disciples that they should 'cast it out and they could not."

Now, answering, 'Jesus said, "'O generation unbelieving and 'perverse! Till when shall I be 'td with you and 'bear with you? Lead your 'son here to Me." Yet, while He is still approaching, the demon tears and violently convulses him. Yet 'Jesus rebukes the 'unclean 'spirit and He heals the boy and 'gives him back to his 'father. Now as-

tonished were all ^{on}at the magnificence of God.^{Mt1714-18 Mk914-27}

Now at all marveling ^{on}at all which Jesus did, He said to^d His disciples, "You be laying^r up these sayings in^{to} your ^aears, for the Son of Mankind is 'about to be 'given up into the ^ahands of ^hmen."⁴⁵ Yet they were ignorant of this declaration, and it was ^screened^r from them,¹⁸¹ that they should not be sensing it, and they feared to ask Him concerning this declaration.^{Mt1722-23 Mk930-32}

⁴⁶ Now a reasoning entered among them, ^owhich of them should be greatest. Now Jesus, perceiving the reasoning of their ^rhearts, getting hold of a little child, stands it ⁴⁷beside Himself, and said to them, "Whosoever should be receiving this little child ^{on}in My ^aname, is receiving ^rMe, and whosoever should be receiving Me is receiving^r Him Who commissions Me. For the one ⁴⁸inherently smaller among you all, he is great."^{Mt181-6 Mk930-31}

⁴⁹ Now, answering, John said, "Doctor, we perceived ^osomeone casting out demons in Thy ^aname, and we forbade him, 'for he is not following with us." Yet Jesus said to^d him, "Be not forbidding, for who is not against you is for^s you."^{Mk935-41 Mt1126-29}

⁵¹ Now it occurred in the 'fulfillment' of the days of His 'taking up, and He ^rfixes His ⁿface steadfastly to 'go ^{into} Jerusalem.^{Mt1032} And He dispatches messengers before His ^aface. And, being gone, they entered into a village of the Samaritans, so as to make ready for Him. ⁵³ And they do not receive Him, 'for His ⁿface was going ^{into} Jerusalem. ⁵⁴ Now, perceiving it, His ^rdisciples, James and John, say, "Lord, art Thou willing? May we be telling fire to descend from heaven and consume them as Elijah also does?"⁵⁵

⁵⁶ ^{2K110} Now, being turned, He rebukes them. And they went into a different village.

And at their going in the road, ^osomeone said to^d Him, "I shall be following Thee ^wherever Thou shouldst be coming away, Lord!"

⁵⁸ And Jesus said to him, "The jackals 'have burrows, and the flying creatures of heaven roosts, yet the Son of Mankind 'has not where He may be reclining His 'head."^{Mt1819-22}

⁵⁹ Now He said to^d a different one, "Follow Me!" Yet he said, "Lord, permit me first to 'come away to entomb my 'father." Yet He said to him, ⁶⁰"Let the dead entomb their ^sown dead. Yet you, coming away, 'publish the kingdom of God."

⁶¹ Now a different one also said, "I shall be following Thee, Lord! Yet first permit me to take leave of those in^{to} my 'home."^{Lk1927} Yet Jesus said to^d him, ⁶²"Not one, ^aputting forth his 'hand on a plow and looking ^{io} behind, is fit in the kingdom of God."^{Mt1033}

¹⁰ Now after these things the Lord indicates seventy-two ^aothers also, and He dispatches them ^{up}two by two before His ^aface into every city and place where He was about to be entering.^{Mt67} Now He said to^d them, ²"The harvest, indeed, is vast, yet the workers are few. 'Beseech then the Lord of the harvest, so that He should be ejecting workers into His 'harvest."^{Mt1037-38 Jn435-38}

³ 'Go! 'Lo! ^rI am dispatching you as lambs in the midst of wolves.

⁴ 'Bear no purse, nor beggar's bag, nor yet sandals, and you should be greeting no one ^oby the way.^{2K429}

⁵ Now into whatever house you may be entering, first 'say, 'Peace to this 'household!' And if a son of ^apeace should be there, your 'peace will be ^resting on him, otherwise surely it will 'go back on you. ⁷ Now in the same house, 'remain, eating and drinking ^rwhat they ^hhave, for worthy is the worker of his 'wages.^{Lt1515} 'Do not 'proceed ^ofrom house ^{into} house.

⁸ And into whatever city you may be entering, and they should be re-

ceiving you, 'eat what is 'placed
 9 before you, and 'cure the infirm in
 it, and 'say to them, "Near ^{on}to you
 is the kingdom of 'God."

10 Now into whatever city you may
 be entering, and they should not
 be receiving you, coming out into
 11 its 'squares, say, "Even the dust
^{is}on our 'feet, which is clinging to
 us out of your 'city, are we wiping
 off before you." ^{Mk6:11} Moreover, 'know
 12 this, that 'near ^{on}to you is the king-
 dom of 'God!" Now I am saying to
 you that for 'Sodom in that 'day it
 will be more tolerable than for that
 'city. ^{Mt10:15} ^{Ac13:18}

13 Woe to you, 'Chorazin! Woe to
 you, 'Bethsaida! 'for if the 'powerful
 deeds which are occurring in you
 occurred in Tyre and Sidon, long
 ago they would repent, sitting in
 14 sackcloth and ashes. ^{Mt11:21-23} Moreover
 for 'Tyre and 'Sidon will it be
 more tolerable in the judging than
 15 for you. And you, 'Capernaum!
 Not to heaven shall you be 'exalted!
 16 ^{tl} To the unseen shall you 'subside!

16 He who is hearing you is hearing
 'Me. And he who is repudiating
 you is repudiating 'Me. Yet he who
 is repudiating Me is repudiating
 'Him Who commissions Me." ^{Mt10:40}

17 Now the seventy-two return with
 joy, saying, "Lord, the demons also
 are 'subject to us in Thy 'name!"
 18 Yet He said to them, "I beheld 'Satan,
 as lightning, falling out of
 19 'heaven. 'Lo! I have given you 'author-
 ity to be treading upon serpents
 and scorpions, and ^{on}over the entire
 power of the enemy, and nothing
 shall be injuring you under any cir-
 20 cumstances. ^{Mk16:18} However, in this be
 not rejoicing, that the spirits are
 'subject to you, yet be rejoicing that
 your 'names are 'engraven^r in the
 heavens." ^{Ac28:25} ^{Rv13:20} ²¹⁻²³ ^{Ex32:2}

21 In this 'hourⁿ He exults in the
 holy 'spirit and said, "I am acclaim-
 ing Thee, Father, Lord of 'heaven
 and 'earth, 'for Thou dost conceal
 these things from the wise and in-
 telligent and dost reveal them to
 'minors. Yea, 'Father, seeing that

thus it became a delight in front of
 Thee."

22 And being turned to^d the disciples
 He said, "All was given up to Me by
 My 'Father, ^{Jn3:35} and not^t one 'knows
 23 'who the Son is except the Father,
 and 'who the Father is except the
 Son, and whosoever the Son may be
 intending to 'unveil Him." ^{Mt11:25-27}

23 And, being turned to^d the disciples,
 He said privately, "Happy are the
 24 'eyes that are observing what you
 are observing! For I am saying to
 you that many prophets and kings
 want to 'perceive what you are ob-
 serving, and they perceive not, and
 to hear of Me what you are hearing,
 and they do not hear." ^{Mt13:16-17} ^{1P19:12}

25 And 'lo! a 'certain lawyer rose,
 putting Him on trial and saying,
 26 "Teacher, by 'doing 'what should
 I 'enjoy the 'fallotment of life con-
 27 'tinian?" ^{18:19-20} Now 'He said to^d him,
 "What is 'written in the law? How
 are you reading?" Now he, answer-
 ing, said, "You shall be loving the
 Lord your 'God out of your whole
 'heart, and 'with your whole 'soul,
 and 'with your whole 'strength, and
 'with your whole 'comprehension,
 28 ^{Di6} and 'your 'associate as your-
 self." ^{Lv19:18} Now He said to him, "Cor-
 rectly have you answered. This be
 doing and you shall be living." ^{Ro10:5}
^{Ez20:14} ¹² ²¹ ^{Lv18:2}

29 Yet he, 'wanting to justify him-
 self, said to^d Jesus, "And 'who is
 my associate?"

30 Now taking him up, Jesus said,
 31 "A 'certain 'man descended from
 Jerusalem ⁱⁿto Jericho. And he falls
 among robbers, who, 'stripping him
 as well as 'pounding him, came
 away, leaving him half dead. Now,
 it 'happens 'ac by a coincidence, that a
 32 'certain priest descended 'by that
 'road, and, perceiving him, passed
 by on the other side. Now likewise,
 a Levite also, coming 'ac to the place
 and perceiving him, passed by on
 the other side. ^{Pr24:11-12}

33 Now a 'certain Samaritan, being
 on his way, came 'ac by him, and,
 perceiving him, he has compassion,
 34 ^{Jn4:9} and coming to him, he bandages

his wounds, pouring on oil and wine. Now, mounting him on his own beast, he led him ^{into} to a khan and had him cared for. And, on the morrow, coming away, extracting two denarii, he ^{gives} gives them to the khan keeper and said to him, "Care for him, and anything whatever you should be expending, ^{at} at my coming back, I will be paying you."

³⁶ "Which, then, of these three are you supposing is an associate of the one falling ^{into} with the robbers?"

³⁷ Now he said, "The one doing the merciful thing with him." Now Jesus said to him, "Go and you ^{do} do likewise."

³⁸ Now ^{at} at their going, He entered into a certain village. Now a certain woman, named Martha, entertains Him ^{into} her house. Now there was also the sister ^{called} called Mary, who, ^{seated} seated also ^{at} at the Lord's feet, heard His word.

⁴⁰ Now Martha was distracted about much serving. Now, standing by, she said, "Lord, art Thou not caring that my sister left me to ^{serve} serve alone? Then ^{speak} speak to her that she may be aiding me."

⁴¹ Now, answering, the Lord said to her, "Martha, Martha, you are worrying and in a tumult about many things. Yet of few is there need, or of one. For Mary chooses the good part which shall not ^{be} be wrested from her."

11 And it ^{became} became ^{at} at His being in a certain place, praying, as He ceases, a certain one of his disciples said to ^d Him, "Lord, teach us to ^{pray} pray, according as John also teaches his ^{disciples} disciples."

² Now he said to them, "Whenever you may be praying, be saying, 'Our Father, Who art in the heavens; ^{hallowed} hallowed be Thy ^{name} name! Thy kingdom ^{come} come. Thy ^{will} will ^{be} be done, as in heaven, on earth also. ^{Give} Give us our ^{daily} daily ^{dole} dole of ^{bread} bread.' ^{And} And pardon us our sins, for we ^{ourselves} ourselves also are pardoning every one who is owing us. And mayest Thou not bring us

into trial, but rescue us from the wicked person.' " Mt6:15

⁵ And He said to ^d them, ^{Who} Who ^{of} of you will be having a friend and will be going to ^d him at midnight and may be saying to him, 'Friend, let me use three cakes of bread, ^{since} since, in fact, a friend of mine came along out of the road to ^d me, and I ^{have} have nought ^{to} to ^{place} place before him,' ^{and} and ^{he} he, inside, answering, may be saying, 'Do not ^{afford} afford me ^{weariness} weariness: already the door is locked, and my little children with me are ^{into} into bed; I ^{cannot} cannot rise to give ^{you} you?' I am saying to you, and if he will not ^{rise} rise to ^{give} give to him because of his being his friend, surely because of his pestering, being roused, he will be giving him whatever he ^{needs} needs." Mt11:8

⁹ And I to you am saying, 'Request, and it shall be ^{given} given to you. ^{Seek} Seek, and you shall ^{find} find. ^{Knock} Knock, and it shall be ^{opened} opened to you. For everyone who is requesting is obtaining, and who is ^{seeking} seeking is ^{finding} finding, and to the one ^{knocking} knocking it shall ^{be} be ^{opened} opened.

¹¹ ^{Now} Now of ^{some} some father ^{of} of you a son will be requesting bread. No stone will he be handing him! ^{Or} Or a fish, also. Not, instead of a fish, a serpent will he be handing him! ^{Or} Or he will also be requesting an egg. He will not be handing him a scorpion! If you, then, being inherently wicked, are ^{aware} aware how to ^{give} give good gifts to your children, how much rather will the Father out of heaven be giving holy spirit to those requesting Him!" Mt7:11 Mk11:17 1J3:22

¹⁴ And He was casting out a demon, and it was a ^{deaf-mute} deaf-mute. Now it occurred, at the coming out of the demon, that the ^{deaf-mute} deaf-mute speaks. ^{And} And the throngs marvel. Yet ^{some} some ^{of} of them said, "By Beelzeboul, the chief of the demons, is he casting out the demons." Yet He, answering, said, "How ^{can} can Satan be casting out Satan?" Mk3:22-26

- 16 Yet ^aothers, trying Him, sought a sign out of heaven ^bfrom Him.
- 17 ^{Mk8¹¹} Yet He, ^aaware of their cogitations, said to them, ^a"Every kingdom ^adivided ^aagainst itself is being desolated, and ^ahouse ^aagainst ^ahouse is falling. Now if ^aSatan, also, is divided ^aagainst himself, how shall his kingdom ^astand—seeing that you are saying, I am casting out the demons ^bby Beelzeboul?
- 18 Now if I, ^bby Beelzeboul, am casting out the demons, ^bby ^awhom are your sons casting them out? Therefore they shall be your judges. Now if I, ^bby the ^afinger^c of God, am casting out the demons, consequently the kingdom of ^aGod outstrips its time ^ato you.^{Mt19²²⁻²³}
- 21 ^aWhenever the strong one ^aarmed may be guarding his ^aown courtyard, his possessions are in peace.
- 22 Yet if ever a stronger than he, coming on, should be conquering him, he is taking away his ^apanoply ^ain which he had confidence, and is distributing his ^aspoils.^{Mk3²¹} He who ^ais not with Me is against Me, and he who is not gathering with Me is scattering.^{Mt12²⁹⁻³⁰}
- 24 ^aWhenever the unclean spirit may be coming out from a ^aman, it is passing through waterless places, seeking rest, and not finding it. Then it is saying, ^a"I will be returning into my house whence I came out." And, coming, it is finding it ^aunoccupied, ^aswept and ^adecorated.
- 26 Then it is going and taking along with itself seven ^aother spirits more wicked than itself, and entering, it is dwelling there. And the last state of that ^aman is coming to be worse than the first."^{Mt12⁴³⁻⁴⁵ Jn5¹⁴ 2P2²⁰⁻²²}
- 27 Now it occurred ^aas He is saying these things, a ^acertain woman out of the throng, ^alifting^f up her voice, said to Him, ^a"Happy the ^awomb which ^abears Thee, and the ^abreasts which Thou didst suckle!" Yet He said, ^a"Indeed, then, happy are those who are hearing the word of ^aGod and ^amaintaining it!"^{Mt13¹²}
- 29 Now, the throngs being convened, He begins to be saying, ^a"This gen-

eration is a wicked generation. A sign^{1C12} it is seeking, and a sign shall not be ^agiven to it except the sign of Jonah the prophet.^{Mt16¹} For, according as ^aJonah became a sign to the Ninevites, thus the Son of ^aMankind, also, will be to this generation. The queen of the south will ^abe ^aroused in the judging with the men of this generation, and will be condemning them, ^afor she came out from the ends of the earth to hear the wisdom of Solomon, and ^alo! more than Solomon is here!^{1K10¹⁻¹³} Men, Ninevites, will be rising in the judging with this generation and they will be condemning it, ^afor they repent ^aat the heralding of Jonah, and ^alo! more than Jonah is here!^{Mt12³⁸⁻⁴²}

33 ^aNow not one, ^alighting a lamp, is placing it in¹⁰ hiding,⁸¹⁰ nor yet under a peck measure, but on a lampstand,^{Mt15¹⁵} that those going in may be observing the light.^{Mk4²¹}

34 ^aThe lamp of the body is your eye. Whenever, then, your eye may be single, your whole body, also, is illumined, yet if ever it may be wicked, your body, also, is dark. Be noting, then, that the light in you is not darkness. If, then, your whole body is illumined, not having any part dark, illumined will be the whole, as whenever a lamp, in its flashing, may be illuminating you."^{Mt6²²⁻²³}

37 Now, in His speaking, a ^acertain Pharisee is asking Him⁸⁰ ^athat ^alunch ^bwith him.^{Mt23²} Now, entering, He leans back at table.¹⁴¹ Now the Pharisee, perceiving it,^{Mt15²} marvels that He is not first baptized before ^alunch.^{Mk7¹⁻⁸} Yet the Lord said to^d him, ^a"Now you Pharisees are cleansing the outside of the cup and the platter, yet your inside is brimming with rapacity and wickedness."^{Mt23²⁻³}

40 Imprudent ones! Does not He Who makes the outside also make the inside? However, what ^ais within be giving as alms, and ^alo! all is clean to you.^{Tit1⁵}

42 But woe to you, Pharisees! ^afor you are taking tithes from mint and rue and call greens, and you are passing by judging and the

love of God. Now these it was binding for you to do and not to be devoid of those.^{Mt23²³} Woe to you, Pharisees! seeing that you are loving the front seat in the synagogues, and the salutations in the markets. Woe to you, scribes and Pharisees, hypocrites! for you are as the obscure tombs, and the men who are walking upon them are not aware of it.^{Mt23²⁹⁻³¹ Mk12³⁸⁻⁴²}

Now, answering, a certain one of those learned in the law is saying to Him, "Teacher, these things saying, us also are you outraging." Yet He said, "To you who are learned in the law also, woe! for you are loading men with loads hard to bear, and you yourselves are not grazing the loads with one of your fingers.^{Mt23⁴} Woe to you! for you are building the tombs of the prophets, yet your fathers kill them.^{Mt23²⁹⁻³⁰} Consequently you are witnesses and are endorsing the acts of your fathers, for they, indeed, kill them, yet you are building their tombs. Therefore, God's Wisdom, also, said, 'I shall be dispatching to them prophets and apostles, and some of them they will be killing and banishing,' that the blood of all the prophets which is shed from the disruption of the world may be exacted from this generation, from the blood of Abel¹¹¹ to the blood of Zechariah,^{2Ch24²⁴} who perished between the altar and the house. Yea, I am saying to you, exacted will it be from this generation! Woe to you who are learned in the law! for you take the key of knowledge. You yourselves do not enter, and those who are entering you prevent."^{Mt23¹³}

And at His coming out thence, the scribes and the Pharisees begin to hem Him in dreadfully and to be quizzing Him concerning more things, ambushing Him, seeking to pounce upon something out of His mouth,^{20¹} that they shall be accusing Him, ^{Mk12¹³} at which, a throng of ten thousand being assembled so as to be trampling one another, He begins to be saying to

His disciples first, "Take heed to yourselves of the Pharisees, which^a is hypocrisy."^{Mt8¹⁵⁻²¹}

Now nothing is covered up, which shall not be revealed, and hidden, which shall not be known, because whatever you say in the darkness, shall be heard in the light, and what you speak in the ear in the storerooms, shall be heralded on the housetops.^{Mt10²⁶⁻²⁷}

Now I am saying to you, My friends, be not afraid of those who are killing the body and after this do not have anything more excessive that they can do. Now I shall be intimating to you of whom you may be afraid. Be afraid of Him Who, after killing, has authority to be casting into Gehenna.^{Is66¹} Yea, I am saying to you, of this One be afraid!^{Mt10²⁸}

Are not five sparrows selling for two pence?—and not one of them is forgotten in God's sight. But the hairs of your head also have all been numbered. Then do not fear! You are of more consequence than many sparrows.^{21¹⁵}
^{Mt10²⁹⁻³¹}

Now I am saying to you, that everyone whoever shall be avowing Me in front of men,¹¹¹ him shall the Son of Mankind also be avowing in front of the messengers of God. Now he who is disowning Me before men, will be renounced before the messengers of God.^{Mt10³²⁻³³} And everyone who shall be declaring a word against the Son of Mankind, it shall be pardoned him, yet the one who blasphemes against the holy spirit shall not be pardoned.^{Mt12³¹⁻³² Mk3²⁸⁻³⁰}

Now whenever they may be bringing you before the synagogues and the chiefs and the authorities, you should not be worrying about how or what your defense should be or what you should say, for the holy spirit will be teaching you in the same hour what you must be saying."^{Mt10¹⁹⁻²⁰ Mk13¹¹}
^{Ac4⁷⁻¹⁰}

Now someone out of the throng said to Him, "Teacher, tell my

brother to part the enjoyment of the allotment with me." Now He said to him, "Man! who constitutes Me a judge or a part^{on} over you?" ^{Ex21} Now He said to^d them, "See and guard against all greed, for one's life is not in the superfluity^o of his possessions." ¹¹ ¹⁶

Now He told^d them a parable, saying, "The country place of a certain rich man bears well. And he reasoned in himself, saying, 'What shall I be doing, seeing that I have nowhere to gather my fruits?' And he said, 'This will I be doing: Down will I pull my barns, and greater will I build, and I will gather there all my grain and my good things. And I will be declaring to my soul, 'Soul, many good things have you laid up for many years. Rest, eat, drink, make merry.'"^{Pr18}

Yet God said to him, 'Imprudent one! In this night your soul are they demanding from you. Now, what you make ready, whose will it be?' ^{Jb27} Thus is he who is hoarding for himself and is not rich for God." ²⁹⁻³⁴ ^{Ja25}

Now He said to^d His disciples, "Therefore I am saying to you, Do not worry about the soul, what you may be eating, nor yet about your body, what you should be putting on, for the soul is more than nourishment and the body than apparel. Consider the ravens, that they are not sowing, neither are they reaping, for whom there is no storeroom nor yet barn, and God is nurturing them." ^{Ps147} Of how much more consequence are you than the flying creatures! ^{Jb38} Now who^o of you by worrying is able to add one cubit on to his stature? If, then, you are not even able for the least, why are you worrying about the rest? ^{M625-27}

Consider the anemones, how they are growing. They are not toiling, neither are they spinning, yet I am saying to you that not even Solomon in all his glory was clothed as one of these. Now if God is thus garbing the grass in the field, which is today and tomorrow is cast into the stove, how much

rather you, scant of faith? ^{Mt628-29}

And do not you be seeking what you may be eating and what you may be drinking, and be not in suspense. ^{Mt631-34} For all these things the nations of the world are seeking for. Now your Father is aware that you need these. However, be seeking the kingdom of God and all these things will be added to you.

Do not fear, little flocklet, for it delights your Father to give you the kingdom. ²²⁻²⁹ Sell your possessions and give alms. Make yourselves purses which do not age, a treasure which does not default, in the heavens where a thief is not nearing, neither moth is causing decay. ¹¹ For where your treasure is, there will your heart be also.

Let your loins be girded about, and lamps burning, and you be like men anticipating their sown lord, when he should break loose from the wedding festivities, that at his coming and knocking, they should immediately be opening to him. ^{Mt2231-34} Happy are those slaves, whom the Lord, coming, will be finding watching. Verily, I am saying to you that He will be girding Himself about, and, causing them to recline, and, coming by, will be serving them.

And if He should be coming in the second watch, and if in the third watch, and should be finding them thus, happy are those slaves. Now this you know, that, if the householder were aware at what hour the thief is coming, he would watch and would not let his house be tunneled into. You also become ready, then, for, in an hour which you are not supposing, the Son of Mankind is coming." ^{Mt2443-44} ^{1Th51-11}

Now Peter said to Him, "Lord, to^d us art Thou saying this parable, or also to all?" And the Lord said, "Who, consequently, is the faithful and prudent administrator, whom the lord will be placing over his attendance, to be giving them the measure of grain in season? Happy is that slave, whom his lord, coming, will be finding doing thus. Truly, I am saying to you

that ^{on}over all his 'possessions will he be placing him.^{Mt21:45-47 1C41:3}

45 ^PNow if that 'slave should be saying in his 'heart, 'My 'lord is delaying his coming,' and should be beginning both to 'beat the boys and the maids, and to be eating and drinking, and to be 'drunk,^{Mt24:45-51}

46 the lord of that 'slave will be arriving 'on a day for which he is not hoping and 'at an hour which he does not 'know, and shall be cutting him asunder, and shall be appointing his 'part with the 'unfaithful.

47 ^PNow that 'slave who 'knows the will of ^shis 'lord, and does not make ready, nor yet does aught with a view to^d his 'will, shall have

48 many 'lashes.^{Ja4:17} Now he who does not 'know, yet does what deserves blows, shall have few 'lashes. Now to everyone to whom much was given, ^bfrom him much will be 'sought, and to whom they committed much, more excessively will they be requesting of him.

49 ^PFire came I to be casting on the earth, and ^qwhat 'will I if it was already kindled? ^PYet a baptism 'have I to be baptized with, and how am I being pressed till ^wit should be

51 'accomplished! Are you supposing that I came along to give peace 'to the earth?²³ 'Not, I am saying to you, but ^{or} rather division.^{Mt10:35-36} For from 'now on there will be five in one home 'divided, three ^{on}against two, and two ^{on}against three will be 'divided,^{Mt17} father ^{on}against son and son ^{on}against father, and mother ^{on}against daughter and daughter ^{on}against mother, mother-in-law ^{on}against her 'daughter-in-law and daughter-in-law ^{on}against her 'mother-in-law."

54 Now He said to the throngs, also, ^P"Whenever you should be perceiving a cloud rising ^{on}in the west, immediately you are saying that 'a rainstorm is coming,' and it is occurring thus. ^PAnd whenever it is blowing from the south, you are saying that 'there will be a scorching wind,' and it is occurring.^{Mt16:2}

56 Hypocrites! The aspect of the sky and the earth you are 'aware how to be testing, yet this 'era you are

57 not 'aware how to be testing! Now ^qwhy, ^eeven 'of yourselves, are you not deciding what is just? For as you are going away with your 'plaintiff ^{on}to a magistrate, 'take action 'on the way to be cleared from him, lest at some time he may be dragging you to^d the judge, and the judge will be giving you over to the sheriff, and the sheriff will be casting you into jail. I am saying to you, under no circumstances may you be coming out thence till 'you may be paying ^eeven the last mite."^{Mt23:23-26 Pr25:3}

13 Now there were ^esome 'present 'on the same occasion, reporting to Him concerning the Galileans whose 'blood Pilate mixes with their 'sacrifices.^{Ac5:37} And, answering, 'Jesus said to them, "Are you supposing that these 'Galileans came to be sinners ^bbeyond all the Galileans, seeing that they have suffered such

3 things?"^{Jn9:2-3} 'Not, I am saying to you. But if you should not be repenting, you all shall likewise be perishing. Or those eighteen on whom the tower in 'Siloam falls and kills them, are you supposing that they came to be debtors ^bbeyond all 'men dwelling in Jerusalem?

5 'Not, I am saying to you. But if ever you should not be repenting, all of you similarly shall be perishing."

6 Now He told this 'parable: ^P"A ^ecertain man had a fig tree, 'planted in his 'vineyard, and he came, seeking fruit 'on it and did not find it.

7 Now he said to^d the vineyardist, "Lo! 'For three years ^wI am coming seeking fruit 'on this fig tree, and I am not finding it. Hew it down, then. ^qWhy is it making the land unproductive also?" Yet 'he, answering, is saying to him, 'Lord, leave it this 'year also, till ^wI shall be digging and casting manure

9 about it. And if, indeed, it ever should be ^eproducing fruit in^{to} the impending year — otherwise you shall surely 'hew it down."^{Mt21:33-34 Pr3:12 Is51:1-4}

10 Now teaching was He in one of the synagogues 'on the sabbaths.

11 And 'lo! there was a woman having a spirit of 'infirmity eighteen years.

and she was bending together and ¹⁰utterly ^{no}unable to unbend. Now, perceiving her, Jesus shouts and said to her, "Woman, you have been 'released from your infirmity!'" ¹³And He ^{places} His hands on her, and instantly she was made erect again, and glorified God.

¹⁴Now, answering, the chief of the synagogue, resenting that Jesus cures on the sabbath, said to the throng that "Six days are there 'on which one 'must be working. 'On them, then, 'come to be 'cured, and not on the sabbath 'day.'" ¹⁵^{Mt129}Yet the Lord answered him and said, "Hypocrites! 'Each of you, 'on the sabbath, is he not loosing his ox or ass from the manger, and, leading it away, is giving it to 'drink?"

¹⁶¹⁴³⁻⁶Now this woman,¹⁹⁰ being a daughter of Abraham, whom Satan binds, 'lo! eighteen years—'must she not be 'loosed from this bond' on the sabbath 'day?' ¹⁷^{Mt1211-12}And at His saying these things, all those opposing Him were mortified, and the entire throng rejoiced ^{on}at all the glorious things coming to be done by Him.

¹⁸He said, then, "What is the kingdom of God like? And to ¹⁹what shall I be likening it? 'Like is it to a mustard kernel, which a man, getting, cast into ^shis garden. And it grows and became ^{to} a great tree, and the flying creatures of heaven roost among its boughs."

^{Mt1321-32} ^{Mk430-32} ^{Dn410-12}

²⁰And again He said, "To what shall I be likening the kingdom of God? 'Like is it to leaven,¹²¹ which a woman, getting, hides in ^{to} three seahs of meal, till ^wthe whole was leavened.'" ²¹^{Mt1333} ^{Zc55-11}

²²And He went through ^aby cities and villages, teaching and going, making ^{to}for Jerusalem. Now ^asome-one said to^d Him, "Lord, ^{are} few 'being saved?" Now He said ^{to} them, "'Be struggling to be entering through the cramped door, 'for many, I am saying to you, will be seeking to 'enter and will not be ^{strong} enough." ²³^{Mt1713} ^PFrom which

time the householder should be 'roused and 'latch the door, and you should be beginning to 'stand outside, and to be knocking at the door, saying, 'Lord, Lord, open to us!' answering also, he will be declaring to you, 'I am not 'acquainted with you! Whence are you?' ²⁴^{Mt2510} Then, should you be beginning to 'say, 'We ate and drank in your sight, and in our 'squares you teach!' He also will be declaring, 'I am saying to you, I am not acquainted with you! Whence are you?' 'Withdraw from me, all 'workers of 'injustice!' ²⁵^{Mt713-1421-23} ²⁶^{Mt2129}

²⁷There there will be lamentation and gnashing of teeth, whenever you should be seeing Abraham and Isaac and Jacob and all the prophets in the kingdom of God, yet you 'cast outside. And they will be arriving from ^eeast and west and from north and south and will be made to 'recline' in the kingdom of God.¹⁴¹⁵ And 'lo! they are 'last who will be 'first, and they are 'first who will be 'last.'" ²⁸^{Mt1930} ^{Hb1139-40}

²⁹In the same hour ^asome Pharisees approached, saying to Him, "Come out and 'go hence, 'for Herod 'wants to kill you."²³ And He said to them, "'Go and say to this ^fjackal, 'Lo! I am casting out demons, and performing healings today and tomorrow, and the third day I am being perfected.' Moreover I 'must 'go to-day and tomorrow and the coming one, 'for it is not credible that a prophet 'perish outside of Jerusalem."

³⁰Jerusalem! Jerusalem! 'killing the prophets and pelting with stones those who have been dispatched to^d her! How many times do I want to assemble your ^fchildren in ^wthe manner a hen does her ^sf-brood under her wings, and ^eyou will not! 'Lo! 'left to you is your house. Yet I am saying to you that under no circumstances may you be 'acquainted with Me till it will be arriving when you should be saying, "Blessed is He Who is coming in the ^aname of the Lord!"' ³¹^{Mt2337-39}

14 And it occurred ^{at} His coming into the house of a ^{certain} one of the chiefs of the Pharisees on a sabbath to ^{eat} ^{bread}, and they ^{were} scrutinizing Him. And ^{lo!} a ^{certain} ^{man} in front of Him was drowsical. And answering, Jesus spoke to ^d those learned in the law and to the Pharisees, saying, ^{"Is it allowed to cure on the sabbath or not?"} Now they are quiet. And, getting hold, He heals and dismisses him. And answering, He said to ^d them, ^{"a} Whose son or ox of yours will be falling into a well and he will not immediately ^{'pull} him up ^{on the sabbath day?}" And they are not strong enough to answer Him again to ^d these things. ^{13¹⁰⁻¹⁷ Mt12⁹⁻¹³ Dt22¹}

7 Now He told a ^{'parable} to ^d those ^{'invited}, attending ^{to} how they chose the first reclining places, saying to ^d them, ^{Mt23⁶ P¹} "Whenever you may be ^{'invited} by anyone ⁱⁿ to wedding festivities, you may not ^{'recline} in ^{to} the first reclining place, lest at some time one held in honor more than you may be ^{'invited} by him, and when he who invites you and him ^{'comes}, he will be declaring to you, ^{'Give this one place.'} And then, with shame, you should be beginning to ^{'retain} the last place. ¹⁰ But whenever you may be ^{'invited}, going, lean back ⁱⁿ to the last place, that whenever he who has invited you may be coming, he will be declaring to you, ^{'Friend, 'step further up.'} Then glory will be yours in the sight of all those lying back at table with you, ^{Pr25⁶⁻⁷} ^{'for every one ^{'exalting} himself shall be ^{'humbled} and ^{'humbling} himself shall ^{'be} ^{'exalted.'}" ^{18¹⁴ Mt23¹²}}

12 Now He said to him also who has invited Him, ^{"Whenever you may be making a luncheon, or a dinner, do not be summoning your 'friends, nor yet your 'brothers, nor yet your 'relatives, nor yet rich neighbors, lest at some time they also should be inviting you in return, and re-}
13 payment should ^{'come} to you. But

whenever you may be making a reception, ^{'invite} the poor, the cripples, the lame, the blind, and happy will you be, ^{'for} they ^{'have} nothing to repay you, for it will be ^{'repaid} you in the resurrection of the just."

15 Now, ^{'hearing} these things, ^{Rv19⁹} ^{'someone} of those lying back at table said to Him, ^{"Happy is he who^a will be ^{'eating} ^{'bread} in the kingdom of ^{'God!}" ^{13²⁹} Now He said to him, ^{"A ^{'certain} ^{'man} made a great dinner, and invites many. And he dispatches his 'slave at the dinner-hour to ^{'say} to those ^{'invited}, ^{'Come, 'for it is already ready.'} And they all begin, from one motive, to make ^{'excuse}. The first said to him, ^{'I buy a field, and I 'have felt the necessity of 'coming out 'to ^{'see} it. I am asking you to 'have me ^{'excused.'} And a different one said, ^{'I buy five yoke of oxen, and I am going to test them. I am asking you to 'have me 'excused.'} And a different one said, ^{'I marry a wife, and therefore I 'cannot 'come.'}" ^{Mt22¹⁻⁷}}}}

21 And, coming along, the slave reports these things to his 'lord. Then, being indignant, the householder said to his 'slave, ^{"Come out quickly into the squares and streets of the city, and 'lead in here the poor, and cripples, and blind, and lame."} ^{Mt22⁸⁻¹⁰ Pr9¹⁻⁵}

22 And the slave said to him, ^{'Lord, what you enjoin ^{'is} ^{'done} and still there is place.'} And the lord said to ^d the slave, ^{"Come out into the roads and stone dikes and compel them to ^{'enter}, that my 'house ^{'may be 'crammed.'}" ^{Mk16¹⁵} For I am saying to you that not one of those 'men who are ^{'invited} shall be tasting of my 'dinner."}

25 Now vast throngs went together with Him. And, being turned, He said to ^d them, ^{"If anyone is coming to ^d Me and is not hating his 'father and 'mother and 'wife and 'children and 'brothers and 'sisters, and still more ^{s/}his soul^a besides, he 'cannot be My disciple. ^PAnd anyone who is not bearing ^{s/}his 'cross^a and com-}

ing after Me, 'cannot be My disciple.

Mt10:37-38 Rv12:11 D1136-11

For ^oof you, wanting to build a tower, is not first ²seated to 'calculate the expense, to see if he 'has the ¹⁰wherewithal?—lest at some time, ^{Pr21:17}laying its foundation and not being strong enough to finish up, all who 'behold should be beginning to 'scoff at him, saying that 'This ^hman begins building and is not strong enough to finish up!

Or ^owhat king, going to 'engage ^danother king in¹⁰ battle, will not, 'being seated, first 'plan to see if he is 'able to meet ⁱwith ten thousand and him who is coming ^oagainst him with twenty thousand? Otherwise, surely, at his being still at a distance, he, 'dispatching an embassy, is asking the terms ¹⁰of peace. Thus, then, everyone ^oof you who is not taking leave of all of ^shis 'possessions, 'cannot be My disciple.

'Ideal, then, is 'salt. Yet if ^oeven the salt should be made 'insipid, ⁱwith ^owhat shall it be 'seasoned? Neither is it fit ¹⁰for the land nor ¹⁰for manure. Outside are they casting it. Who 'has 'ears to 'hear, let him 'hear!' M15:10 Mk9:50

Now all the tribute collectors and the sinners were nearing Him to be hearing Him. And both the Pharisees and the scribes grumbled, saying that "This man sinners is receiving, and is eating with them!"

731-35 M19:10-13

Now He told ¹⁰them this 'parable, saying, ¹⁰⁰⁰What ^hman ^oof you, having a hundred sheep, and, 'losing one ^oof them, ^{M15:3}is not leaving the ninety-nine in the wilderness and is going ^oafter that which is 'lost, ^{Jn10:1}till ^ohe may be finding it? ¹⁹¹⁰And, finding it, he is placing it on his 'shoulders, rejoicing. And, coming into the house, he is calling together the friends and the neighbors, saying to them, "Rejoice together with me that I found my 'sheep that was 'lost!" ^{1P12:10}I am

saying to you that thus there will be joy in 'heaven ^oover one sinner repenting, more than ^oover the ninety-nine just persons who^a 'have not need of repentance. ^{M11:12-11} ^{1P2:23} ^{Is53:6} ^{Ex3:11}

Or ^owhat woman, having ten drachmas, if she should ever be losing one drachma, is not lighting a lamp and sweeping the house and seeking carefully till ^oshe should be finding it? And, finding it, she is calling together the friends and the neighbors, saying, "Rejoice together with me that I found the drachma which I lose!" ¹⁰Thus, I am saying to you, there is coming to be joy in sight of the messengers of 'God ^oover one sinner repenting."

Now He said, ¹⁰⁰⁰"A ^acertain ^hman had two sons. And the younger of them said to the father, 'Father, 'give me the part of the estate accruing to me.' Now, 'he apportioned to them the 'livelihood. And, after not many days, gathering all together, the younger son travels into a far country and there dissipates his 'estate, living profligately. ^{Jb21:14-15} ^{Pr29:3}

Now, 'spending his all, ^{Pr23:21} a severe famine occurred ^oin that 'country, and he begins 'to be in 'want. And, going, he was joined to one of the citizens of that 'country, and he sends him into his 'fields to 'graze hogs. And he yearned to be satisfied ^owith the little carob pods which the hogs ate, and not one gave to him.

Now, coming ¹⁰to himself, he averred, 'How many of my 'father's hired men 'cloy with ²bread^o, yet I am perishing here of famine! ^{Jr31:19} ¹⁸Rising, I will 'go to^d my 'father and 'declare to him, ^{Ps51:1}"Father, I sinned ¹⁰against 'heaven^a and in your sight, ^{Is55:6}Not longer am I worthy to be called your son. Make me as one of your 'hired men." And rising, he came to^d ^shis 'father. ^{Ho14:3}

Now, at his being still far 'away,

his father perceived him and has compassion,^{Ps86} and running, falls on his neck and fondly kisses him.

11 Jb33³² Now the son said to him, 'Father, I sinned¹⁰ against heaven^A and in your sight. Not longer am I worthy to be called your son. Make me as one of your hired men.' Yet the father said to^d his slaves, 'Quick! Bring forth the first robe, and put it on him, and give him a ring¹⁰ for his hand, and sandals¹⁰ for his feet, and bring the grain-fed calf, sacrifice it, and, eating, we may make merry,¹⁰ for this my son was dead and revives, he was lost and was found.' And they begin to make merry.^{Gn41¹² Is61¹⁹}

25 Now his elder son was in the field, and, as he is coming near the house, he hears music and choral dancing. And, calling one of the boys to him, he sought to ascertain

27 'whatever² this may be. Now he said to him that 'Your brother is arriving, and your father sacrifices the grain-fed calf, seeing that he got him back 'sound.' Now he is indignant and would not enter. Yet his father, coming out, entreated him. Now he, answering, said to his father, 'Lo! so many years am I slaving for you, and I never passed by your precept, and me you never give a kid that I may make

30 'merry with my friends. Yet when this son of yours came, who is devouring your livelihood with prostitutes, you sacrifice for him the grain-fed calf!'^{Mt19²⁹ Ro3²⁰⁻²⁷ 10¹⁹ Ma3³¹}

31 Now he said to him, 'Child, you are always with me, and all mine is yours.^{Ro9¹⁻⁵} Yet we must be merry and rejoice, seeing that this your brother was dead and revives, and was lost and was found.'"

16 Now He said to^d His disciples also, "A certain man, who was rich, had an administrator, and this man was accused to him by an adversary as dissipating his possessions.

2 And summoning him, he said to him, "What is this I am hearing concerning you? 'Render an ac-

count of your administration, for you can not longer be administrator.' Now the administrator said in himself, "What shall I be doing, seeing that my lord will be wresting the administration from me? To dig I am not strong enough. To be a mendicant I am ashamed. I know what I shall be doing, that, whenever I should be deposed from the administration, they should be receiving me into their homes."

5 And, calling each one of the debtors paying usury to his lord to him, he said to the first, 'How much are you owing my lord?'

6 Now he said to him, 'A hundred baths of oil.' Now he said to him. 'Receive your bills, and, being

7 seated, quickly write fifty.' Thereupon to another he said, 'Now you, how much are you owing?' Now he said, 'A hundred cors of grain.' And he is saying to him, 'Receive your bills, and write eighty.'

8 And the lord applauds the unjust administrator, for he does prudently, for the sons of this eon are more prudent, above the sons of a light into their sown generation.^{Jn12³⁰ Ep5¹ 1Th5⁵}

9 And am I saying to you, Make for yourselves friends with the mammon of injustice, that whenever it may be defaulting, they should be receiving you into the eonian tabernacles? He who is faithful in the least, is faithful in much also, and he who is unjust in the least, is unjust in much also. If, then, you did not come to be faithful in the unjust mammon, who will be entrusting to you the true?

12 And if you did not come to be faithful in that which is an outsider's, who will be giving you that which is yours? Not domestic can slave for two lords, for either he will be hating one and loving the other, or he will be upholding one and despising the other. You cannot slave for God and mammon."^{Mt6²⁴ Ga1¹⁰ Jn1⁹}

Now the Pharisees also, 'inherently fond of money, heard all these things, and they scouted Him. And He said to them, "You are those who are justifying yourselves in the sight of ^hmen, yet God ^cknows your ^hhearts, ^ffor what is ^hhigh among ^hmen is an ^aabomination in the sight of ^hGod.^{18:11-12} ¹ISG¹"

The ^alaw and the ^aprophets are unto John: thenceforth the ^evangeli of the kingdom of ^hGod is being brought, and everyone is violently forcing into it, and the violent are snatching it. Yet it is easier for ^hheaven and ^earth to ^pass by than for one ^serif of the ^alaw to ^ffall.^{Mt 4:17 5:11-18 11:12-13}

Everyone dismissing his ^wife and marrying ^another is committing adultery. And everyone marrying her who has been dismissed from a husband, is committing adultery.^{Mt 5:32 19:9 Mk 10:11}

²Now a ^ccertain ^man was rich and dressed in ^apurple and cambric, ^{ac} daily making merry splendidly. Now there was a ^ccertain poor man named Lazarus, who had been cast ^{at} his ^portal, having ulcers, and yearning to be satisfied from the scraps which are falling from the rich man's ^table. But the curs also, coming, licked his ^ulcers. Now the poor man ^bcame to ^die and he is carried away by the messengers into Abraham's ^bosom.^{11b11} Now the rich man also died, and was ^entombed. And in the unseen, ^lifting^a up his ^eyes, existing in torments, he is seeing Abraham from afar, and Lazarus in his ^bosom.^{Mt 15:11} And he, ^shouting, said, 'Father Abraham, be merciful to me, and send Lazarus that he should be dipping the tip of his ^finger in water and cooling my ^tongue, ^ffor I am ^pained in this ^flame.'

Now Abraham said, 'Child, be ^reminded that you got your ^good things in your ^life, and Lazarus likewise evil things. Yet now here he is being consoled, yet you are in ^pain.^{6:1} And in all ^this, between

us and you a great chasm has been established, so that those wanting to cross hence to^d you may not be ^able, nor yet those thence may be ferrying to^d us.'

²⁷ Yet he said, 'I am asking you then, father, that you should be sending him into my ^father's ^house, for I ^have five brothers, so that he may be certifying to them, lest they also may be coming into this ^place of ^torment.' Yet Abraham is saying to him, 'They ^have ^aMoses and the ^aprophets.^{Jn 5:39-47} Let them hear them!^{Ac 15:21} Yet ^he said, 'No', father Abraham, but if ^asomeone should be going to^d them from the dead they will be repenting.' Yet he said to him, 'If ^aMoses and the ^aprophets they are not hearing, neither will they be ^persuaded if someone should be rising ^ofrom among the dead.'^{Mt 20:11-13 Jn 12:9-11}

¹⁷ Now He said to^d His ^disciples, "Incredible is it for ^snares not ^to be coming.^{1C 11:19} Moreover, woe to him through whom they are coming! ² An ^a'advantage were it to him if a millstone were lying about his neck and he were ^pitched into the sea, rather than that he should be ^snar^ging one of these ^little ones.^{Mt 18:6} Take ^heed to yourselves.^{Mk 9:12} Yet if your ^brother should be sinning, rebuke him, and if he should ever indeed ^repent, forgive him.^{Lv 19:17} And if he should ever be sinning ^{ag}ainst you seven times a ^day, and if he should ever be turning about seven times a ^day to^d you, saying, 'I am repenting,' you shall be forgiving him.'^{Mt 18:15 21:22 Ep 4:31-32}

⁵ And the apostles say to the Lord, "Add to us faith."

⁶ Yet the Lord said, "If ^you ^have faith as a mustard kernel, you would say to this ^black mulberry, "^Be ^uprooted and be ^planted in the sea," and it would obey you.^{Mt 17:20 21:21 Mk 9:23}

⁷ Now ^{who} ^of you, having a slave plowing or tending sheep, who, on entering ^ofrom the field, will be declaring to him, "Come by immedi-

ately, lean back at table? But will he not be declaring to him, 'Make something ready for me. I should be dining. And, being girded, serve me till I should be eating and drinking, and after this you shall be eating and drinking.'

'Has that slave no thanks, seeing that he does what is prescribed?

I 'presume not! Thus, you also, whenever you should be doing all these things that are 'prescribed you, be saying that 'Useless slaves are we. What we ought to do we have done.' " C9¹⁰⁻¹¹ Jb22³ 35⁷⁻⁸

And it occurred at His going into Jerusalem, He also passed through the middle of Samaria and Galilee.

And, at His entering into a certain village, ten men, lepers, meet

Him, who stand ahead. Nu5²⁻³ and they lift their voices, saying, "Jesus, Doctor, be merciful to us!"

And, perceiving it, He said to them, "Go, exhibit yourselves to the priests." Lv14² And at their going away, it came to be that they are cleansed. Mt8¹ Lv13²⁻⁵

Now one of them, perceiving that he was healed, returns, glorifying God with a loud voice. Ps30¹¹⁻¹²

And he falls on his face at His feet, thanking Him. And he was a Samaritan. Now, answering, Jesus said, "Are not the ten cleansed?

Yet where are the nine? Were none found returning to give glory to God except this foreigner?"

And He said to him, "Rise, Go. Your faith has saved you." Mt9²⁰

Now, being inquired of by the Pharisees, as to when the kingdom of God is coming, He answered them and said, "The kingdom of God is not coming with scrutiny.

Neither shall they be declaring "Lo! here!" or "Lo there!" for lo! the kingdom of God is inside of you." Ro14¹⁷

Yet He said to His disciples, "Coming will be days when you will be yearning to perceive one of the days of the Son of Mankind and

you shall not see it. Jn13³⁶ And they shall be declaring to you, "Lo! there!" or "Lo! here!" You may not come away, nor yet should you be pursuing."

For even as the lightning, flashing out from here under heaven to there under heaven, is shining, thus will be the Son of Mankind in His day. Yet first He must be suffering many things and be rejected by this generation. Mt24²⁹⁻²⁷ Mk13²¹⁻²³ 5²⁷ 9²²

And according as it occurred in the days of Noah, thus will it be in the days of the Son of Mankind also. They ate, they drank, they married, they took out in marriage, until the day on which Noah entered into the ark, and the deluge came and destroys them all. Gn7 Mt24³⁶⁻³⁷

Likewise, according as it occurred in the days of Lot, they ate, they drank, they bought, they sold, they planted, they built. Yet on the day in which Lot came out from Sodom, fire and sulphur rains from heaven and destroys them all. Gn19 In accord with these will it be on the day in which the Son of Mankind is unveiled. 2Th1⁵⁻¹⁰

In that day, he who shall be on the housetop and his gear in his house, let him not be descending to pick it up. And let the one in the field likewise not turn back into that behind him. Remember Lot's wife. Gn19²⁶ Whosoever should be seeking to procure his soul will be destroying it, yet whoever should be destroying it, will cause it to live. Mt24¹⁵⁻¹⁶ Mk13¹⁴⁻¹⁵

I am saying to you, in this night there will be two on one couch; the one shall be taken along and the other shall be left. There will be two grinding at the same place; the one shall be taken along, yet the other shall be left. Mt24⁴⁰⁻⁴¹ And,

answering, they are saying to Him, "Where, Lord?" Yet He said to them, "Wherever the body is, there the vultures also will be assembled." Mt24²⁸ Jb39³⁰ (Verse 36 not in Greek)

8 Now He told them a parable also, ^{1d}so that they 'must always be praying and not be 'despondent, saying, ^{1e}"A 'certain judge was in a 'certain city, who did not 'fear 'God and did not 'respect 'man. Now there was a widow in that 'city, and she came to^d him, saying, 'Avenge me from my 'plaintiff.' And ^{on}for a time he would not. Yet, after this, he said in himself, ^a"Even if I am not fearing 'God nor respecting 'man^N, surely, thbecause of the weariness this 'widow is 'affording me, I shall be avenging her, lest she, coming, 'shall 'belabor me into a 'consummation.' ¹¹"

Now the Lord said, "Hear ^awhat the unjust 'judge is saying. Yet should not 'God by all means be doing the avenging of His 'chosen ones who are imploring Him day and night? And He is 'patient ^{on}with them, ^{Rv6⁹⁻¹¹}I am saying to you that He will be doing the avenging of them 'swiftly. Moreover, consequently, at the coming of the Son of 'Mankind, will He be finding the faith on the earth?"

Now He said to^d ^asome, also, who 'have confidence ^{on}in themselves that they are just, and are scorning the rest, this 'parable: ^{1e}"Two 'men went up into the sanctuary to pray, the one a Pharisee, and the ^other a 'tribute collector. The Pharisee, standing, prayed ^{is}this to^d himself: 'God, I am thanking you that I am not even as the rest of 'men, rapacious, unjust, adulterers, or ^{or}even as this 'tribute collector. I am fasting twice of a 'sabbath. I am taking tithes from all whatever I am acquiring.' ^{Mt23²³}Now the tribute collector, 'standing afar off, would not ^{even}lift up his 'eyes ^{to}to heaven, but beat his 'chest, saying, 'God, make a 'propitiatory shelter for me, the sinner! ^{Jr31¹⁸⁻¹⁹}"I am saying to you, this man descended 'justified ^{to}to his 'home, ^{br}rather than that one, 'for everyone who is 'exalting himself shall 'be 'humbled, yet he who is 'humbling himself shall 'be 'exalted.' ^{Ro3¹⁰⁻²⁰ Ps40¹² 51¹⁻³}

15 Now they brought the babes also to Him, that He may be touching them. Now, perceiving it, the disciples rebuked them. Yet 'Jesus calls them to Him, saying, "Let the little children be coming to^d Me, and do not 'forbid them, for of 'such is the kingdom of 'God. Verily, I am saying to you, whosoever should not be receiving the kingdom of 'God as a little child, may under no circumstances be entering into it." ^{Mt18¹⁷ 19¹³⁻¹⁵ Mk10¹³⁻¹⁶}

18 And a 'certain chief inquires of Him, saying, "Good Teacher, by 'doing ^awhat should I 'enjoy the 'falloutment of life eonian?" ^{Ga3²¹}Now 'Jesus said to him, ^a"Why are you terming Me good? No^t one is good except One, 'God. With the precepts you are 'acquainted: You should not be committing adultery. You should not be murdering. You should not be stealing. You should not be testifying falsely. 'Be honoring your 'father and your 'mother.' ^{Ex20¹²}

21 Yet 'he said, "These all I 'maintain ^ofrom my youth."

22 Now, 'hearing ^{is}this, 'Jesus said to him, "Still one thing you are lacking. All, whatever you 'have, sell, and 'distribute to the poor, and you will be having 'treasure in the heavens. And hither! 'Follow Me." ^{Mt19¹⁶⁻²² Mk10¹⁷⁻²² 1Ti6¹⁷⁻¹⁹}

23 Yet he, 'hearing all these things, became sorrow-stricken, for he was tremendously rich. Now 'Jesus, perceiving him becoming sorrow-stricken, said, "How squeamishly shall those having 'money be entering into the kingdom of 'God! For it is easier for a camel to be entering through the eye of a bodkin, than for a rich man to be entering into the kingdom of 'God."

25 Now those 'hearing it said, "And ^awho 'can be saved?" Yet 'He said, ^a"What is impossible ^bwith 'men is possible ^bwith 'God.' ^{Mt19²³ Mk10²³ 1Ti6⁹}

28 Now 'Peter said, "Lo! we, leaving our 'own, follow Thee." Now 'He said to them, "Verily, I am saying to you that there is no^t one who 'leaves house or wife, or brothers,

or parents, or children, on account
30 of the kingdom of God, who may
not by all means be getting back
many-fold in this era, and in the
coming eon, life eonian." Mt19:27 Mk10:23

31 Now, taking aside the twelve, He
said to^d them, "Lo! we are going up
into Jerusalem, and all will be 'ac-
complished as to the Son of Man-
kind that is 'written through the
32 prophets.³²² "For He will be ^{be}given
up to the nations and will be 'scoffed
at and 'outraged and 'spat upon,
33 and, 'scourging Him, they will be
killing Him. And the third day
34 He will be rising." And they un-
derstand none of these things, and
this declaration was 'hid from
them, and they knew not what was
35 'said. Mt20:17-19 Mk9:32 10:32-34 Ps22 15:53

35 Now it occurred 'at His 'nearing
to Jericho that a 'certain blind man
sat beside the road, a 'mendicant.
36 Now, 'hearing a throng going
through, he ascertained 'what this
37 may be. Now they report to him
that "Jesus, the Nazarene, is pass-
38 ing by." And he implores, saying,
"Jesus, Son of David, be merciful
39 to me!" And those preceding re-
buked him, that he should be 'silent.
Yet he much the 'more cried, "Jesus,
Son of David, be merciful to me!"
Mt20:29 Mk10:46

40 Now, standing still, Jesus orders
him to be led to^d Him. Now at
his drawing near, He inquires of
41 him, "What are you wanting I shall
be doing to you?" Now he said,
"Lord, that I should be receiving
42 sight!" And Jesus said to him,
"Receive sight! Your faith has
43 saved you."¹⁷¹⁹ And instantly he re-
ceives sight and followed Him, glori-
fying God. And the entire people,
perceiving it, "give praise to God.
Mt20:32-34 Mk10:49-52

19 And entering, He passed through
2 Jericho. And lo! a man whose
name is 'called Zaccheus, and he
was a chief tribute collector, and he
3 was rich. And he sought 'to 'see
Jesus "who He is, and was not

able from the throng, 'for he was
4 little in 'stature. Jn12:1 And, running
before in¹⁰ front, he climbed up on
a fig mulberry that he 'may 'see
Him, seeing that He was about to
5 be passing through that way. And
as He came on² to the place, 'looking
up, Jesus perceived him and said
to^d him, "Zaccheus! 'Hurry! 'De-
scend, for today I 'must remain in
6 your 'house." And, 'hurrying, he de-
scended, and entertains Him with
7 rejoicing. And, perceiving it, all
grumbled, saying that 'with a man
who is a sinner He entered to put
up for the night.

8 Now, standing, Zaccheus said to^d
the Lord, "Lo! the half of my 'pos-
sessions, Lord, I am giving to the
poor! And if from anyone I get
anything by blackmail, I am giving
9 back fourfold." Ex22:1 Now Jesus said
to^d him that "Today salvation ^{came}
to this 'home, forasmuch as he also
10 is a 'son of Abraham." 3¹²⁻¹³ For the
Son of Mankind came to seek and
to save the 'lost." Ro4:11-12 Ga3:2

11 Now at their hearing these
things, adding, He spoke a parable
th because of His 'being near Jeru-
salem, and they are supposing that
instantly the kingdom of God is
12 'about to be looming up. Ac1:9 He said,
then, "A 'certain 'man, a noble,
went into a far country, to 'obtain
for himself a kingdom and return.
13 Ac1:11 Now, 'calling ten of s¹his slaves,
he 'gives to them ten minas and said
to^d them, 'Go into business while I
14 am coming.' Now his 'citizens hat-
ed him, and they dispatch an em-
bassy after him, saying, 'We do
not 'want this man to reign on²over
us." Jn1:11,13

15 And it occurred 'at his 'coming
back, obtaining the kingdom. He
said also to summon to him these
'slaves to whom he had 'given the
'silver, that he may be knowing
16 'what business they do. Now along
came the first, saying, 'Lord, your
'mina earns ten minas.' And he
17 said to him, 'Well done, surely, good

slave! Seeing that you became 'faithful in the least, be having authority over ten cities.' And the second came, saying, 'Your mina, lord, makes five minas.' Now he said to this one also, 'And you 'become over five cities.'

And a different one came, saying, 'Lord, lo! your mina, which I had, 'reserved in a handkerchief. For I feared you, seeing that you are a harsh ^hman. You are picking up what you do not 'lay down, and reaping what you do not sow.' Now he is saying to him, 'Out of your mouth will I 'judge you, wicked slave! You were 'aware that I am a harsh ^hman, picking up what I do not 'lay down, and reaping what I do not sow. And wherefore do you not 'give my 'silver ^onto the bank, and I, coming, would utilize it together with interest?' And to those 'standing by he said, 'Take away the mina from him and 'give it to him who 'has the ten minas.' And they say to him, 'Lord, he 'has ten minas!'

For I am saying to you that to everyone who 'has, shall be 'given, yet from him who 'has not, what he 'has also shall be 'taken away from him. 'However, these, my 'enemies, who are not 'willing for me to reign ^onover them—'lead them here and slay them in front of me.' " M12514-30 Rv1911-12

And, saying these things, He went in front, going up into Jerusalem. ^{Dn926} And it occurred, as He nears ^{to} Bethphage and Bethany 'at the mount 'called Olivet, ^{Ze14} He dispatches two of His 'disciples, saying, "'Go away into the village facing us, in which, entering, you will be finding a colt 'bound, on which not ^hman ever is seated, and 'loosing, be leading it.

And if anyone should be asking you, 'Wherefore are you loosing it?' thus shall you be declaring to him, that 'The Lord 'has need of it.'

³² Now, coming away, those who have been dispatched found it according as He said to them. Now, at their loosing the colt, its 'masters say to ^d them, "Why are you loosing the colt?" Now 'they say that ³⁴ "The Lord 'has need of it." ^{Ze99} And they led it to ^d Jesus, and 'tossing their 'garments on the colt, they mount 'Jesus. Now, at His going, they strewed ^s/their 'garments under Him in the road. ^{M1211-8 Mk111-8}

³⁷ Now at His already drawing near to ^d the descent of the mount of 'Olives, the entire multitude of the disciples begins rejoicing, praising 'God with a loud voice, concerning all the 'powerful deeds which they perceived, saying, "Blessed be the King 'coming in the 'name of the Lord! In heaven peace, and glory among the 'highest!" ^{211 Jn1212 Ps11820-1481}

³⁹ And "some of the Pharisees from the throng say to ^d Him, "Teacher, rebuke your 'disciples!" And answering, He said to them, "I am saying to you that, if ever these will be 'silent, the 'stones will be crying." ^{Hk211}

⁴¹ And as He draws near, perceiving the city, He laments ^onover it, ¹¹⁰¹¹ saying that, "If you knew, ^aeven you, and surely in this 'day, ^{Dn922} =what is ^dfor your peace—^{1Is4813} Yet now it was hid from your 'eyes, ^{Dt529} 'for the days will be arriving on you, and your 'enemies will be casting up a rampart about you, ²¹²⁰ and will be surrounding you, and will be pressing you everywhere, ^{Dn922} and will be leveling you and your 'children in you, and they will not be leaving a stone on a stone in you, because you knew not the era of your 'visitation." ^{M11242 M1312}

⁴⁵ And, entering into the sanctuary, He begins to 'cast out those who are selling and buying in it, saying to them, "It is 'written, 'My 'house shall also be a house of 'prayer,' yet you make it 'a 'cave of 'burglars.'" ^{1Is561 Jr711}

- 47 And He was teaching ^{ac} daily in the sanctuary, yet the chief priests and the scribes and the ^fforemost of the people sought to destroy Him.
- 48 And they found not ^awhat they should be doing, for ^call the people, hearing, ^hhung on Him. ^{Mt21:12-17 Mk11:15-19 Jn12:17-19}
- 20 And it occurred ⁱon one of those days, at His teaching the people in the sanctuary and bringing the evangel, the chief priests and the scribes, together with the elders,
- 2 stand by. And they say, speaking to ^dHim, "Tell us, ^by what authority are you doing these things, or, ^awho is ^cgiving you this authority?"
- 3 Now, answering, He said to ^dthem, "I also shall be asking you one
- 4 word, and you tell Me: The baptism of John—was it ^of ^aheaven, or ^of ^hmen?" Now they reckon together ^{td}among themselves, saying that "If we should be saying, ^oOf ^aheaven, He will be declaring, 'Wherefore, then, do you not believe him?' Yet if we should be saying, ^oOf ^hmen, the people ^call will be stoning us, for they are ^persuaded that John is a prophet." And they answered, "We are not aware whence."
- 8 And Jesus said to them, "Neither am I telling you ^by what authority I am doing these things." ^{Mt21:23-27}
- 9 Now He begins to be telling to ^dthe people this parable, ^{ra}"A ^acertain ^hman plants a vineyard and leased it to farmers, and travels a considerable time. And in season he dispatches to ^dthe farmers a slave, that they shall ^cgive him ⁱof the fruit of the vineyard. Yet the farmers, ^lashing him, send him away empty. ^{2Ch36:15-16} And, in addition, he sent a different slave, yet that one also, ^lashing and ^dishonoring him, those men send away empty. And, in addition, he sent a third. Yet ^wounding this one also, those men cast him out. ^{Mt21:33-36 Mk12:1-5 Lk5:1-7}
- 13 Now the lord of the vineyard said, ^a"What shall I be doing? I shall be sending my son, the be-

loved. Him they will be respecting equally with me.' Now on perceiving him, the farmers reasoned ^{td}with one another, saying, 'This is the enjoyer of the allotment. Hither! We should be killing him, that the enjoyment of the allotment may ^become ours.' And, casting him outside of the vineyard, they kill him. ^{Ac7:52} ^aWhat, then, will the lord of the vineyard be doing to them? He will be coming and destroying these farmers and will be giving the vineyard to others." ^{Mt21:37 Mk12:9 Lk12:15}

Now those ^hearing say, "May it not be ^bcoming to that?" Yet He, ^looking at them, said, ^a"What, then, is this that is ^written. ^{Ps118:22}

^r"The stone which is rejected by the ^builders, ^{1P2:7}

This came to be ^for the head of the corner?" ^{Ep1:13}

18 ^rEveryone falling on that stone shall be ^shattered, yet ^pon whom-ever it should be falling, ^{Dn24:35} it will be scattering him like chaff." ^{Mt21:44 Mk12:10-11 Ac4:11}

19 And the scribes and the chief priests seek ^ato ^lay ^hands on Him in this hour, and they were afraid of the people, for they know that He told this parable in regard to ^dthem. And, ^scrutinizing Him, they dispatch eavesdroppers, feigning themselves to be just, that they ^rmay ^cget hold of a word of His, so as to give Him up to the sovereignty and the jurisdiction of the governor. ^{1P2:11} And they inquire of Him, saying, "Teacher, we are ^aware that you are saying and teaching correctly, and are not taking the surface, but ^of a truth the ^rway of ^cGod you are teaching. Is it allowed us to give a tax to Caesar, or not?" ^{Dt28:15} Now, ^considering their ^craftiness, He said to ^dthem, ^a"Why are you trying Me? Show Me a denarius." Now they show Him one, and He said, ^a"Whose image and inscription ^has it?" Now answering, they say, "Caesar's."

25 Now He said to them, "Now then, be paying ^cCaesar's to Caesar, and

God's to God." ^{Ro13⁷} And they are not strong enough to get hold of a declaration of His in front of the people. And, marveling ^{oⁿ} at His answer, they hush. ^{Mt12²¹⁻²² Mk12¹³⁻¹⁷}

Now, approaching, ^asome of the Sadducees, who say there is no resurrection, inquire of Him. ^{Ac23⁶⁻⁸} saying, "Teacher, Moses writes to us, if anyone's brother, having a wife, should be dying, and this one should be dying childless, that his brother may be getting the wife, and should be raising up ^aseed to his brother. ^{De25⁵} Seven brothers there were, then, and the first, getting a wife, died childless. And the second got the wife, and this one died childless. And the third got her. Now, similarly, the seven also left no children, and they died. Now subsequently to all, the woman also died. The woman, in the resurrection, then, of ^awhich of them is she becoming the wife? For the seven have had her as wife."

And, answering, Jesus said to them, "The sons of this ^aeon are marrying and are taking out in marriage. Yet those deemed worthy to happen upon that ^aeon and the resurrection ^afrom among the dead are neither marrying nor taking out in marriage, for neither can they still be dying, for they are equal to messengers, and are the sons ^m of God, being sons ^m of the ^aresurrection. ^{Mt22²³⁻³⁰ Mk12²⁴⁻²⁵ Lk13¹⁻²}

Now that the dead are ^arousing ^aeven Moses divulges ^aon at the thorn bush, as he is terming the Lord the God of Abraham and the God of Isaac and the God of Jacob. ^{Ex3⁶} Now God is He, not of the dead, but of the living, for all, to Him, are living." Now, answering, ^asome of the scribes say to Him, "Teacher, ideally say you." For no longer dared they inquire of Him ^aanything.

Now He said ^ato them, "How are ^asome saying that the Christ is David's Son? For he, David, is saying in the scroll of the Psalms, ^{Ps110¹}

'Said the Lord to my Lord, "Sit ^aat My right,

43 Till I should be placing Thine enemies for a footstool for Thy ^afeet.'"

44 David, then, is calling Him Lord. And how is He his Son?" ^{Mt22²³ Mk12²⁵}

45 Now, in the hearing of the entire people, He said to His disciples, "Take heed ^aof the scribes, who are wanting to walk in robes, and are fond of salutations in the markets, and front seats in the synagogues, and first reclining places ^aat the dinners, ^{11¹³} who are devouring the homes of widows and for a pretense are prolix in praying. These will be getting more excessive judgment. ^{Mt23¹⁻⁷ Mk12²⁸⁻⁴⁰}

21 Now, looking up, He perceived the rich casting their oblations into the treasury. Yet He perceived ^acertain widow also, a drudge, casting there two mites. And He said, "Truly, I am saying to you that this poor widow casts in ^amore than all. For all these cast out of their ^asuperfluity into the oblations of God, yet this woman, out of her want, casts in all the livelihood which she had." ^{Mk12⁴¹⁻⁴² 2Cs12¹⁵}

5 And at ^asome saying concerning the sanctuary, that it is adorned with ideal stones and votive offerings, He said, "These which you are beholding—there will be coming days in which not a stone will be left here on a stone, ^{Mk13¹²} which will not be demolished."

7 Now they inquire of Him, saying, ^{Mt24¹⁻³⁴} "Teacher, when, then, will these things be, and ^awhat is the sign whenever these things may be about to be occurring?" ^{Mk13¹⁻³¹} Now He said, "Beware that you may not be deceived, ^{2Th2²} for many shall be coming ^ain My ^aname, saying that 'I am' and 'The season is near!' You may not, then, be going after them. Now, whenever you should be hearing battles and turbulences you may not be dismayed, for these things must occur first, but not immediately is the consummation."

10 Then He said to them, "Roused shall be nation ^aagainst nation, and

- 11 kingdom ^{on} against kingdom. ^{Rv6:3} Besides, there shall be great quakes and, ^{ac} in places, shall be famines and pestilences. ^{Mt24:1-8} There shall be fearful sights besides great signs
- 12 also from heaven. ^{Mk13:2-8} Yet before all these things they shall be ^{laying} their ^h hands on you and they shall be persecuting you, giving you up into the synagogues and jails, being led off ^{on} to kings and governors on account of My ^h name. ^{12:11} Yet it shall
- 13 ^{be} eventuating to you ^{to} for a testimony. 'Ponder, then, in your ^{hearts} not to be premeditating a defense,
- 15 for I will be giving you a ^h mouth and wisdom, which all those opposing you shall not be ^{able} to withstand or ^{contradict}. ^{Ac6:10} Yet you shall be ^{given} up by parents also, and brothers and relatives and friends, and they shall be putting
- 17 some ^o of you to death. And you shall be ^{hated} by all because of My name. And a hair ^o of your head should by no means be perishing.
- 19 'By your endurance shall you be acquiring your ^{souls}. ^{Mt10:21 24^o Hb10:36}
- 20 Now whenever you may be perceiving 'Jerusalem ^{surrounded} by encampments, then ^{know} that her desolation is ^{near}. ^{Dn9:26} Then let those in 'Judea ^{flee} into the mountains, and let those in her midst be coming out into the country, and let not those in the ^{country} be entering into her, ^{for} days of vengeance are these, ^{to} fulfill all that is ^{written}.
- 23 Yet woe to those who are ^{pregnant}, and to those suckling in those days; for there will be great necessity ^{on} in the land and ^{indignation} on this ^{people}. ^{Dt28:15-48}
- 24 And they shall be falling by the ^{edge} of the sword and shall be ^{led} into captivity into all ^{nations}. And Jerusalem shall be ^{trodden} by the nations until ^{to} the eras of the nations may be ^{fulfilled}. ^{Ro11:25} And there shall be signs in the sun and the moon and the constellations, and on the earth pressure of nations in perplexity, ^{Rv6:12-17} at the resound-
- 26 ing of the sea and the shaking, at the ^{chilling} of ^h men from fear and apprehensiveness of that which is coming on the ^{inhabited} earth, for the ^{powers} of the heavens shall be
- 7 ^{shaken}. And then they shall be seeing the Son of ^{Mankind} coming in a cloud with power and much glory.
- 28 ^{Mk13:26 Rv1:7} Now at the beginning of these ^{occurrences}, ^{unbend} and lift ^{up} your ^{heads}, because near is drawing your ^{deliverance}. ^{Mt12:19 Dn7:13}
- 29 And He told them a parable, ^{Perceive} the fig tree and all the trees.
- 30 ^{Mt4:4} Whenever they should be already budding, you, observing ^{for} yourselves, ^{know} it is because summer is already near. Thus you also, whenever you may be perceiving these things occurring, ^{know} that near is the kingdom of ^{God}. ^{Ac3:19}
- 32 Verily, I am saying to you that by no means may this generation be passing by till all should be occurring. Heaven and earth shall be passing by, yet My words shall by no means be passing by. ^{Mt12:32-34 Mk13:35-37}
- 34 Now take ^{heed} to yourselves, lest at some time your ^{hearts} should be ^{burdened} ^{with} crapulence and drunkenness and the worries of life's affairs, and that day may be
- 35 ^{standing} by ^{on} you unawares, as a trap, for it will ^{intrude} on all those sitting on the surface of the entire earth. Now be ^{vigilant}, ^{on} every occasion beseeching that you may be prevailing to ^{escape} all these things which are ^{about} to ^{occur}, and to stand in front of the Son of ^{Mankind}. ^{Ec9:12}
- 37 Now in the days He was in the sanctuary, teaching. Yet, in the nights, coming out, He camped out in ^{to} the mount ^{called} Olivet. ^{Jn8:1}
- 38 And the entire people came ^{to} Him early in the sanctuary to ^{hear} Him.
- 22 Now near drew the festival of ^{unleavened} bread, ^{termed} the ^{Pass-}
- 2 over. And the chief priests and the scribes sought ^{how} they may be assassinating Him, ^{Mt26:1-5} for they

feared the people.^{Mk14:1-3} Yet Satan entered into Judas, 'called Iscariot, being ^o of the number of the twelve.^{Jn13:27} And, coming away, he confers with the chief priests and officers how he may 'give Him up to them. And they rejoiced and they agreed to give him ^asilver. And he acquiesces, and sought an opportunity 'to give Him up to them minus a throng.^{Mt26:14-18 Mk14:10-11}

Now came the day of 'unleavened^a bread, in which the 'passover 'must be 'sacrificed.^{Ex12:15} And He dispatches Peter and John, saying, "Go and make ready for us the passover, that we may be eating." Yet they say to Him, "Where dost Thou 'want that we should be making ready to be eating the 'passover?" Now He said to them. "Lo! at your entering into the city a ^hman will 'meet with you, bearing a jar of water. Follow him into the house into which he is entering. And you will be declaring to the householder of the house, saying, "The Teacher is saying to you, "Where is My 'caravansary ^wwhere I may be eating the 'passover with My 'disciples?" And that man will be showing you a large upper room with places ^sspread. There make ready." Now, coming away, they found it according as He had declared to them. And they make ready the 'passover.^{Mt26:17-19 Mk14:12-16}

And when the hour ^bcame, He leans back at table and the twelve apostles ^wwith Him. And He said to^d them, "With yearning I yearn to be eating this 'passover^a with you before My 'suffering. For I am saying to you that I may under no circumstances be eating ^o of it till ^wit may be 'fulfilled in the kingdom of 'God." And, 'receiving the 'cup, giving thanks, He said, "Take this and divide it ^{to}among yourselves. For I am saying to you that under no circumstances may I be drinking from now on 'of the product of the grapevine.^{Mt26:20-29} till ^wthe kingdom of 'God may be coming."^{Mk14:17-23} And, taking bread, giving 'thanks,

He breaks and 'gives to them, saying, "Take. This is My ^mbody, 'given for your sakes. This 'do^{to} for a 'recollection of Me."^{1Ch12} Similarly, the cup also, after the dinner, saying, "This 'cup is the new 'covenant in My^a 'blood,^{Mk14:22-24} which is 'shed for your sakes.^{Mt26:28-29} Moreover, 'lo! the hand of him who is giving Me up is with Me on the table, seeing that the Son of 'Mankind is indeed going, according as it 'has been 'specified. However, woe to that 'man through whom He is being given up!"

And they begin to 'discuss ^{to}among themselves consequently ^awhich ^o of them it may be who is 'about to 'commit this thing.^{Jn13:18-30} Now there came to be a rivalry also among themselves, ^awhich of them is seeming to be greatest.

Now He said to them, "The kings of the nations are lording it over them, and those exercising authority over them are 'called benefactors. Yet you are not thus, but let the greatest among you 'become as the youngest, and he who is leading as he who is serving.^{Mk10:12-13} For ^awho is greater, the one lying back at table or the one serving? Is it not the one lying back? ^{Mt26:25-28} Yet I am in your midst as the One Who is serving.^{Jn13:17 Ph2:8}

Now you are those who have continued with Me in My 'trials.^{Mt19:28} And I am covenanting a covenant with you according as My 'Father covenanted a kingdom to Me, that you may be eating and drinking ^{on}at My table in My 'kingdom. And you will be 'seated on 'thrones, judging the twelve tribes of 'Israel."

Now the Lord said, "Simon, Simon, 'lo! Satan claims you men, to sift you as 'grain. Yet I besought, concerning ^syou, that your faith may not be defaulting. And once you turn^f back, 'establish your brethren."^{Jn21:15} Now he said to Him, "Lord, with Thee ready am I to 'go ^{into} jail as well as ^{into} death!" Yet He said, "I am saying to you, Peter, under no circumstances will

a cock be crowing today till thrice you will be abjuring acquaintance with Me." ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³

And He said to them, "When I dispatch you minus purse and beggar's bag and sandals, you did not want anything?" Yet they say, "Nothing." Yet He said to them, "But now, he who has a purse let him pick it up, likewise a beggar's bag also; and he who has none, let him sell his cloak and buy a sword. For I am saying to you that this that is written must be accomplished in Me." ¹⁵⁵³¹² And with the lawless is He reckoned. For that also which concerns Me is having a consummation." ^{Mk1533} Now they say, "Lord, lo! here are two swords." Now He said to them, "It is enough."

And, coming out, He went, according to His custom, into the mount of Olives. Now the disciples also follow Him. ²¹³⁵ Now, coming to be at the place, He said to them, "Be praying not to be entering into trial." ^{Mt1613 Jn181-2} And He is pulled away from them about a stone's throw, and, kneeling, He prayed, saying, "Father, if it is Thy intention, carry aside this cup from Me. However, not My will, but Thine, be done!" Now a messenger from heaven was seen by Him, ¹⁸ strengthening Him. And coming to be in a struggle, He prayed more earnestly, and His sweat became as if clots of blood descending on the earth. ^{Hb57-8}

And, rising from prayer, coming to the disciples, He found them reposing for sorrow. And He said to them, "Why are you drowsing? Rise, pray, lest you should be entering into trial." ^{Mt2630-46 Mk1433-42}

At His still speaking, lo! a throng, and he who is termed Judas, one of the twelve, came before them, and he draws near Jesus to kiss Him. Now Jesus said to him, "Judas, with a kiss are you giving up the Son of Mankind?" ^{Mt2641-50 Mk1448-49 Jn182-9}

Now those about Him, perceiving what will be, say to Him, "Lord, shall we be smiting with a sword?"

And some one of them smites the slave of the chief priest and amputates his right ear. Now, answering, Jesus said, "Give leave, till this—" And touching the ear, He heals him. ^{Mt2651-54 Mk1447 Jn1830-31}

Now Jesus said to the chief priests and officers of the sanctuary and elders who came along after Him, "As after a robber do you come out with swords and cudgels? At My being daily with you in the sanctuary, you do not stretch out your hands for Me, but this is your hour and the jurisdiction of darkness." Now, apprehending Him, they led Him. And they led Him into the house of the chief priest. ^{Mt2655-57 Mk1455-59 Jn1832-34}

Now Peter followed afar off. Now at their kindling a fire in the middle of the courtyard and being seated together, Peter sat in their midst. Now a certain maid, perceiving him, sitting toward the light, and looking intently at him, said, "This man also was with Him!" Yet he denies, saying, "I am not acquainted with Him, woman!" And after a bit, a different one, perceiving him, averred, "You also are one of them!" Yet Peter averred, "Man, I am not!" And after an interval of about one hour some other one stoutly insisted, saying, "Of a truth, this man also was with Him, for he is a Galilean also." Yet Peter said, "Man, I am not aware what you are saying." And, instantly, at his still speaking, a cock crows. ^{Mk1471-72 Jn1835-37}

And, being turned, the Lord looks at Peter, and Peter is reminded of the declaration of the Lord, as He said to Him, that "Ere a cock crows today, you will be renouncing Me thrice." And, coming outside, Peter laments bitterly. ^{Mt2675 Mk1472}

And the men who are pressing

Jesus scoffed at Him, lashing and putting a covering about Him, they beat His face and inquired of Him, saying, "Prophecy! Who is it that hits you?" And many different things they said ^{against} Him, blaspheming. ^{Mt26⁶⁷⁻⁶⁸ Mk14⁶⁵}

And as it became day, the eldership of the people was gathered, both chief priests and scribes, and they led Him away into their Sanhedrin, saying, "If you are the Christ, tell us." Yet He said to them, "If I should tell you, under no circumstances would you be believing. Yet if I should ever be asking also, under no circumstances would you be answering or releasing Me. Yet from now on the Son of Mankind shall be sitting ^{at} the right hand of the power of God." Now they all say, "You, then, are the Son of God?" Yet He averred to^d them, "You are saying that I am!" Now they said, "What need have we still of testimony? For we ourselves hear from His mouth!" ^{Mt26³⁰⁻³² Mk14²⁶⁻²⁷ Jn18¹⁹⁻²⁴}

And, rising, the entire multitude of them led Him ^{on} to Pilate. Now they begin to accuse Him, saying, "This man we found ^{perverting} our nation and forbidding to be giving taxes to Cæsar, and saying himself to be Christ, a king." Now Pilate inquires of Him, saying, "You are the king of the Jews?" Now He, answering him, averred, "You are saying so!" ^{Mt22¹⁷⁻²¹ Ac17⁷}

Now Pilate said to^d the chief priests and the throngs, "Not one fault am I finding in this ^{man}." ^{Ac3¹⁴} Yet they were insistent, saying that "He is exciting the people, teaching ^{down} the whole of Judea, beginning ^{even} from Galilee as far as here." ^{Mk15² Jn18²⁸} Now Pilate, hearing "Galilee," inquires if the ^{man} is a Galilean. And realizing that He is out of the jurisdiction of Herod, he sends Him up to^d Herod, he also being in Jerusalem in these days. ³¹⁻²

⁸ Now Herod, perceiving Jesus, was overjoyed, for he was ^{for} a considerable time wanting to become acquainted with Him, because of hearing much concerning Him. And he expected to be perceiving ⁵ some sign occurring by Him. ⁹ Now he inquired of Him with ample words, yet He answers him nothing. ¹⁰ Now the chief priests and the scribes stood strenuously accusing Him. Now, scorning and scoffing at Him, Herod, together with his troops, clothing Him in splendid attire, sends Him back to Pilate. ^{Is53³}

¹² Now both Herod and Pilate became friends with one another ^{on} that same day, for before this they were inherently ^{at} enmity ^{between} themselves. ^{Ac4²⁵⁻²⁸}

¹³ Now Pilate, calling together the chief priests and the chiefs and the people, said to^d them, ^{Mt27²³} "You bring to me this ^{man}, as one who is turning away the people, and lo! I, examining him in your sight, found in this ^{man} not one fault of which you are accusing him. ¹⁵ Nay, neither Herod, for he sends him back to^d us, and lo! nothing deserving of death is committed by him. ^{Ac13²⁵} Disciplining him, then, I will release him." ^{Mt27¹⁵⁻¹⁹ Mk15⁶⁻¹⁰ Jn18²⁸}

¹⁷ Now of necessity he had to release one for them ^{at} the festival. ¹⁸ Yet all as one multitude cried out, saying, "Away with this one! Yet release for us Bar-Abbas"—who^a was, because of a certain insurrection occurring in the city, and a murder, cast into jail. Now again Pilate shouts to them, willing to release Jesus. Yet they retorted, saying, "Crucify, crucify him!" ^{Mt27²⁰⁻²² Mk15¹¹⁻¹⁴ Jn18⁴⁰}

²² Now for the third time he said to^d them, "For What evil does this man? Not one cause of death found I in him. Disciplining him, then, I will be releasing him." ²³ Yet they importuned with loud voices, requesting that He be cruci-

14 fied. And their voices^a and the chief priests' prevailed. Now Pilate adjudges that it occur as they request. Now he releases him who because of insurrection and murder had been cast into jail, whom they requested. Yet Jesus he gives up to their will.^{Mt2734-26 Mk1515 Jn1916}

26 And as they led Him away, getting hold of a certain Simon, a Cyrenian, coming from the field, they place the cross on him to carry it behind Jesus.^{Jn1917} Now there followed Him a vast multitude of the people and women who grieved and wailed over Him. Now, being turned toward them, Jesus said, "Daughters of Jerusalem! Do not lament on over Me! However on over yourselves lament, and over your children, for lo! coming are days in which they will be declaring, 'Happy are the barren, and the wombs which bear not, and the breasts which do not nourish!'"²¹²³ Then shall they begin to say to the mountains, 'Fall on us!' ^{Rv616 9^e} and to the hills, 'Cover us!' For if they are doing these things in the wet wood, what may be occurring in the withered?"^{1Pt417 Is219 Ho10⁹}

32 Now two others also, malefactors, were led to be despatched together with Him. And when they came away on to the place called a "skull," there they crucify Him, and the malefactors, one, indeed, at the right, yet the other at the left.^{Is5312}

34 Now Jesus said, "Father, forgive them, for they are not aware what they are doing." Now, dividing His garments, they cast the lot. 35 And the people had stood, beholding. Now the chiefs also with them scouted, saying, "Others he saves! Let him save himself, if this is the Christ, the Chosen of God!"

26 Yet the soldiers also scoff at Him, approaching, offering Him vinegar, and saying, "If you are the king of the Jews, save yourself!" Now there was an inscription also, inscribed on over Him, in

letters of Greek and Roman and Hebrew, "The King of the Jews is this."^{Mt2734-32 Mk1522-32 Jn1917-21 Ps22-18}

39 Now one of the hanged malefactors blasphemed Him, saying, "Are not you the Christ? Save yourself and us!" Yet, answering, the other one, rebuking him, averred, "Yet you are not fearing God, seeing that you are in the same judgment! 41 And we, indeed, justly, for we are getting back the deserts of what we commit, yet this One commits nothing amiss." And he said to Jesus, "Be reminded of me, Lord, whenever Thou mayest be coming in Thy kingdom."^{Ps1064-8}

43 And Jesus said to him, "Verily to you am I saying today with Me shall you be in paradise."^{Mt2744 Mk1544}

44 And it was already about the sixth hour, and darkness came on over the whole land till the ninth hour, at the defaulting of the sun. 45 Now rent is the curtain of the temple in the middle.^{Ex3635} And shouting with a loud voice, Jesus said, ^{Ecl127} "Father, into Thy hands I am committing My spirit." Now, saying this, He expires.^{Mk1533-38 Jn1929-30 Ps315}

47 Now the centurion, perceiving what is occurring, glorified God, saying that, "Really, this Man was just!" 48 And all the throngs which came along together on to behold this, beholding the occurrences, 49 beating their chests, returned. Now all those known to Him, and the women who follow with Him from Galilee, stood afar off, seeing these things.^{Mt2754-56 Mk1539-41}

50 And lo! a man named Joseph, belonging to the counselors, and a good man and just (he has not concurred in their counsel and what they had committed), from Arimathea, a city of the Jews, and who also himself anticipated the kingdom of God—this man, approaching Pilate, requests the body of Jesus.^{Is539}

53 And, taking it down, he folds it in a linen wrapper, and he places Him in a rock-hewn tomb, where no

one was lyingⁿ as yet.^{Mt27⁵¹ Mk15⁴² Jn19³⁸}

And it was the day of preparation, and a sabbath¹ lighted up. Now, following after, the women who^d were come together out of Galilee with Him gaze at the tomb, and how His body was placed. Now, returning, they make ready spices and attars. And on the sabbath, indeed, they are quiet, according to the precept.^{Mt27⁶¹ Mk15⁴⁷}

Now in the early¹ depths of one of the sabbath days,^{Lv23¹⁵} they and certain together with them, came^{on} to the tomb, bringing the spices which they make ready. Now they found the stone rolled away from the tomb. Now, entering also, they found not the body of the Lord Jesus.

And it occurred, at their being perplexed concerning this,^{and} lo! two men stand by them in flashing attire. Now, at their becoming affrighted and inclining their facesⁱⁿ to the earth, they say to^d them, "Why are you seeking the living with the dead? He is not here, but was¹ roused. Be reminded how He speaks to you, being still in Galilee, saying that 'The Son of Mankind' must be given up into the hands of men, of sinners, and be crucified, and the third day rise."⁹²² And they are reminded of His declarations.^{Mt17²²⁻²³}

And, returning from the tomb, they report all these things to the eleven and to all the rest. Now there were the Magdalene Mary and Joanna and Mary of James and the rest together with them, who told these things to^d the apostles.⁸²⁻³ And these declarations appear in their sight as if nonsense, and they disbelieved them.^{Mt28³ Mk16⁴}

Yet Peter, rising, ran^{on} to the tomb, and peering in, is observing the swathings only. And he came away marveling to^d himself at that which has occurred.^{Jn20²⁻¹¹}

And lo! two^o of them in the same day were going into a village sixty stadia away from Jerusalem, which

is named Emmaus. And they conversed^{td} with one another concerning all of these things which have befallen.^{Ma3¹⁰} And it occurred, in their conversation and discussion, Jesus^o Himself also, drawing near, went together with them.^{Mt18²} Yet their eyes¹ were held so as not to recognize Him.^{24³ Jn20¹⁴ 21¹}

Now He said to^d them, "What words are these which you are bandying one^{td} with another while walking?" And they stood with a sad countenance.^{Mk16¹²⁻¹³}

Now, answering, the one named Cleopas said to^d Him, "You are sojourning alone in Jerusalem, and did not know what things are occurring in her in these days?"

And He said to them, "Which?"

Now they say to Him, "Those concerning Jesus the Nazarean, a Man Who came to be a Prophet, powerful in work and in word, in front of God and the entire people, so that both our chief priests and chiefs¹ give Him up^{into} to the judgment of death, and they crucify Him. Yet we expected that He is the One about to be redeeming Israel.²³ But surely, together with all these things also, it is leading in this third day since these things occurred.^{Ac1⁶} But some^o of our women also amaze us, coming to be^{on} at the tomb early, and, not finding His body, they came saying that they have seen an apparition of messengers also, who say that He is living. And some of those^{to} with us came away^{on} to the tomb, and they found it thus, according as the women also said, yet Him they did not perceive."^{Jn20²⁻¹⁶}

And He said to^d them, "O foolish and tardy of heart to be believing on all which the prophets speak! Must not the Christ be suffering these things, and be entering into His glory?" And, beginning from Moses and from all the prophets, He interprets to them, in all the scriptures, that which concerns Himself.^{Dt18¹⁵ Ps22} 55³

28 And they draw near ^{into} the village where they went, and He does as though He were going further.
 29 And they urge Him, saying, "Remain with us, ^{for} it is toward dusk and the day has already ^{declined}." And He entered to remain together with them. And it occurred, ^{at} His reclining at table with them, taking the bread, He blesses it, and, ^{breaking}, He handed it to them.²² Now their eyes were ^{opened} up, and they recognize Him. And He became unapparent ^{to} them.
 32 And they say ^{to} one another, "Was not our heart ^{burning} in us as He spake to us ^{on} the road and as He ^{opened} up to us the scriptures?" And, ^{rising} in the same hour, they return ^{into} Jerusalem and found the eleven ^{convened} together and those ^{to} with them, saying that "Really ^{roused} was the Lord and was seen by Simon!" And they unfolded the events ^{on} the road, and how He is known to them in the breaking of the bread.^{1C15}
 36 Now, at their speaking these things, Jesus ^{Himself} stood in their midst and is saying to them, "Peace to you!" Yet, being dismayed and becoming affrighted, they supposed they are beholding a spirit.
 38 And He said to them, "^aWhy are you ^{disturbed}? And wherefore are reasonings coming ^{up} in your
 39 ^{hearts}? ^{Perceive} My hands and My feet, that it is I ^{Myself}. Handle Me and ^{perceive}, ^{for} a spirit has not flesh and bones according as you
 40 behold Me having." And, saying

this, He exhibits to them His hands and feet. Now, at their still disbelieving from joy, and marveling, He said to them, "'Have you any food in this place?' Now they hand Him part of a broiled fish, and, taking it, He ate ^{before} them.
 Jn21¹⁰

44 Now He said ^{to} them, "These are My words, which I speak ^{to} you still being ^{to} with you, ^{for} all must be fulfilled that is ^{written} in the ^{law} of ^{Moses} and the ^{prophets} and ^{psalms} concerning Me."¹⁸³¹⁻³² Then He ^{opens} up their mind ^{to} understand the scriptures, ^{Ps119¹⁸} and said to them that "Thus it is ^{written},^{Ps22} and thus must the Christ be suffering^{Is53} and rise ^{from} among the dead the third day,²⁶⁻²⁷ and there is to be heralded ^{on} in His name^A repentance ^{for} the pardon of sins, ^{to} all the nations, ^{beginning} from Jerusalem.^{Ac2³} Now you shall be witnesses of these things.
 49 And lo! I am delegating the ^{promise} of My Father on you. Now you be ^{seated} in the city of Jerusalem till ^{you} should be ^{putting} on power ^{from} on high."^{Jn14¹⁵⁻¹⁷ 20 16⁷ Ac1⁴}

50 Now He led them out as far as ^{to} Bethany, and, ^{lifting} ^{up} His hands, He blesses them.^{Mk16¹⁹} And it occurred ^{as} He is blessing them, He put an interval ^{between} them, and He was carried up into heaven.
 52 ^{Ac10-11} And they, ^{worshiping} Him, return into Jerusalem with great joy,^{Ac12} and they were continually in the sanctuary, praising and blessing God. Amen!^{Ac24¹⁴⁻¹⁷ 5²}

JOHN'S ACCOUNT

In the beginning was the word, and the word was toward God, and God was the word. This was in the beginning toward God. All came into being through it,^{Col16} and apart from it not even one thing came into being which has come into being.^{Hb12} In it was life, and the life was the light of men. And the light is appearing in the darkness, and the darkness grasped it not.

There came to be a man, commissioned by God. His name was John.^{Mt3} This one came for a testimony, that he should be testifying concerning the light, that all should be believing through it. Not he was the light, but he came that he should be testifying concerning the light. It was the true light, which is enlightening every man, coming into the world.

In the world He was, and the world came into being through Him, and the world knew Him not. To His own He came, and those who are His own accepted Him not. Yet whoever obtained Him, to them He gives the right to become children of God, to those who are believing in His name, who were begotten, not of bloods, neither of the will of the flesh, neither of the will of a man, but of God.

And the Word became flesh and tabernacles among us, and we gaze at His glory, a glory as of an only begotten from the Father, full of grace and truth.^{Jb214}

John is testifying concerning Him and has cried, saying, "This was He of Whom I said, 'He Who is coming after me, has come to be in front of me,' for He was first, before me," for of that which fills Him we all obtained, and grace for grace, for the law through

Moses was given, grace and truth came through Jesus Christ. God not one has ever seen. The only-begotten God, Who is in the bosom of the Father, He unfolds Him.¹⁷⁰⁻⁸

And this is the testimony of John when the Jews of Jerusalem dispatch him priests and Levites that they should be inquiring of him, "Who are you?" And he avows and denies not and avows that "I am not the Christ." And they ask him again, "What are you, then? Are you Elijah?" And he is saying, "I am not." "Are you the Prophet?" And he answered, "No." They said, then, to him, "Who are you?—that we may be giving an answer to those who send us. What are you saying concerning yourself?" He averred, "I am the voice of one imploring, 'In the wilderness straighten the road of the Lord!'" according as said Isaiah the prophet.

And those who have been dispatched were of the Pharisees. And they ask him and said to him, "Why, then, are you baptizing, if you are not the Christ, neither Elijah, nor the Prophet?" John answered them, saying, "I am baptizing in water. Now in the midst of you One stood of Whom you are not aware. He it is Who, coming after me, has come to be in front of me, of Whom I am not worthy that I should be loosing the thong of His sandal." These things occurred in Bethany, the other side of the Jordan river, where John was, baptizing.

On the morrow he is observing Jesus coming toward him, and is saying, "Lo! the Lamb of God Which is taking away the sin of the world! This is He concerning

Whom I said, 'After me is coming a Man Who has come to be in front of me,' 'for He was First, before me. And I was not 'aware of Him. But that He may be 'manifested to 'Israel, therefore came I, baptizing in water."

And John testifies, saying that "I have gazed upon the spirit, descending as a dove out of heaven, and it remains on Him. And I was not 'aware of Him, but He Who sends me to be baptizing in water, That One said to me, 'On Whom-ever you may be perceiving the spirit descending and remaining on Him, This is He Who is 'baptizing in holy spirit.' And I have seen and have testified that This One is the Son of 'God." ^{Mt 3:13-17 Mk 1:2-11 Lu 3:1-22}

On the morrow 'John again 'stood, and two ° of his 'disciples. And, 'looking at 'Jesus walking, he is saying, "'Lo! the 'Lamb of 'God!" And the two disciples hear him speaking and they follow 'Jesus.

Now 'Jesus, being turned and 'gazing at them following, is saying to them, "'What are you seeking?" Yet 'they said to Him, "'Rabbi" (which, being construed, is 'termed "Teacher"), "'where art Thou remaining?" He is saying to them, "'Come and 'psee." They came, then, and perceived where He is remaining, and they remain °with Him that day. It was about the tenth hour.

Now Andrew, the brother of Simon Peter, was one ° of the two who hear °from John and follow Him. This one first is finding his 'own brother, Simon, and is saying to him, "We have found the Messiah!" (which is, being construed, "Christ"). And he led him to ° Jesus. 'Looking at him, 'Jesus said, "You are Simon, the son of John. You shall be 'called Cephas" (which is, being translated, "Peter").

On the morrow He wants to 'come away into 'Galilee, and He is finding Philip. And 'Jesus is saying to him, "'Follow Me." Now 'Philip was from Bethsaida, out of

the city of Andrew and Peter. Philip is finding 'Nathanael and is saying to him, "Him of Whom Moses writes in the 'law and the 'prophets, have we found, ^{De 18:15} 'Jesus, a son of 'Joseph, 'from Nazareth." And Nathanael said to him, "'Can anything good be out of Naza-reth?" 'Philip is saying to him, "'Come and 'psee!"

'Jesus perceived 'Nathanael coming toward Him, and is saying concerning him, "'Lo! truly an Israelite in whom there is no 'guile!" Nathanael is saying to Him, "Whence do you 'know me?" 'Jesus answered and said to him, "'Before 'Philip 'summons you, being under the fig tree, I perceived you." Nathanael answered and is saying to Him, "'Rabbi, Thou art the Son of 'God! Thou art the King of 'Israel!" Jesus answered and said to him, "'Seeing that I said to you that 'I perceived you underneath the fig tree,' are you believing? Greater things than these should you be seeing!" And He is saying to him, "'Verily, verily, I am saying to °you, henceforth you shall be seeing 'heaven 'opened' up and the messengers of 'God ascending and descending on the Son of 'Mankind."

And on the third 'day a wedding occurred in Cana of 'Galilee, and the mother of 'Jesus was there. Now 'Jesus also was called °to the wedding, and His 'disciples. And, at their being in 'want of wine, the mother of 'Jesus is saying to ° Him, "They 'have no' wine." ^{Jd 9:13} And 'Jesus is saying to her, "'What is it to Me and to thee, woman! Not as yet is My 'hour arriving." His 'mother is saying to the servants, "Anything which He should be saying to you, do."

Now there were six stone water pots lying there, according to the 'cleansing of the Jews, containing two or three firkins apiece. And 'Jesus is saying to them, "'Brimfill the water pots with water." And ¹¹¹ up to the brim they fill them. And He is saying to them, "'Draw now

and 'bring to the chief of the dining room." Now they 'bring it.

Now as the chief of the dining room tastes the 'water 'become wine, and was not 'aware whence it is—yet the servants who have drawn the water were 'aware—the chief of the dining room is summoning the bridegroom and is saying to him, "Every 'man is placing the ideal wine first, and whenever they should be made 'drunk, then the inferior. Yet you have kept the ideal wine hitherto."

This 'beginning of the signs 'Jesus does in Cana of 'Galilee, and manifests His 'glory, and His 'disciples believe in¹⁰ Him.

After this He descended into Capernaum, He and His 'mother and His 'brothers and 'disciples, and there they remain not many days.

And near was the Passover of the Jews, and 'Jesus went up into Jerusalem.^{Ex12¹⁵} And He found in the sanctuary those selling oxen and sheep and doves, and the money changers sitting.^{C33} And, 'making a whip out of ropes, He casts all out of the sanctuary, both the sheep and the oxen, and He pours out the change of the brokers and overturns the tables.^{1C5¹} And to those selling 'doves He said, "Take these away hence, and do not be making My 'Father's 'house the house for a merchant's 'store."^{Mt12¹²⁻¹³} Now His 'disciples are reminded that it is 'written: "The zeal of Thy 'house will be 'devouring Me."^{Ps69⁹}

The Jews, then, answered and said to Him, "What sign are you showing us, seeing that you are doing these things?" ^{1C12²} 'Jesus answered and said to them, ^{Mt26¹³} "Raze this 'temple and in three days I will 'raise it up," ^{Mt14²⁸} The Jews, then, said, "In forty and six years was this 'temple built, and you will be 'raising it up in three days!" Yet 'He said it concerning the 'temple of His 'body. When, then, He was 'roused 'from among the dead, His 'disciples are reminded that He said this, and they believe the scripture

and the word which 'Jesus said.

²³ Now as He was in 'Jerusalem 'at the Passover in the festival, many believe in¹⁰ His 'name, beholding ²⁴ His 'signs which He did. Yet 'Jesus 'Himself did not entrust Himself to them, because of His 'knowing all men,^{21¹⁷} and ^tfor He had not need that anyone should be testifying concerning 'mankind, for He knew 'what was in 'mankind.^{Rv2²³}

³ Now there was a 'man ° of the Pharisees, Nicodemus his name, a chief of the Jews. This one came to^d Him by night and said to Him: "Rabbi, we are 'aware that Thou art a Teacher 'come from God, for not one 'can be doing these 'signs which Thou art doing, if 'God should not be with Him."^{Ac2²² 10³⁸}

³ 'Jesus answered and said to him, "Verily, verily, I am saying to you, if anyone should^f not be 'begotten anew, he 'cannot 'perceive the kingdom of 'God." 'Nicodemus is saying to^d Him, "How 'can a 'man, being a veteran, be begotten? He 'cannot be entering into the womb of his 'mother a second time and be ⁵ begotten!" 'Jesus answered, "Verily, verily, I am saying to you, if anyone should not be ^fbegotten ° of water and of spirit, he 'cannot be entering into the kingdom of 'God. ⁶ Ps51¹⁰ That which is 'begotten ° by the 'flesh is 'flesh and that ^fwhich is 'begotten ° by the spirit is spirit.

⁷ You should not be marveling that I said to you, "You 'must be 'begotten anew." The blast is blowing ^wwhere it 'wills, and the sound of it you are hearing, but you are not 'aware whence it is coming and where it is going. ^{Ec11⁴⁻⁵} Thus is everyone who ^fis 'begotten ° by the water and the spirit."^{Ez36²⁵⁻²⁸}

⁹ Nicodemus answered and said to Him, "How 'can these things 'be?" ¹⁰ ^{6:2 40} 'Jesus answered and said to him, "You are a 'teacher of 'Israel, and these things you do not 'know?"

¹¹ Verily, verily, I am saying to you that of that which we have perceived are we speaking, and to that which we have seen are we testifying, and

our testimony ⁵you are not getting.
 12 If I told you of the terrestrial and you are not believing, how shall you be believing if I should be telling you of the celestial?

13 And not¹ one has ascended into heaven except He Who descends out of heaven, the Son of Mankind
 14 Who 'is in heaven.^{Pr30} And, according as Moses exalts the ¹serpent in the wilderness, thus ¹must the Son of Mankind be exalted, that every-
 15 one ¹believing on Him should not be perishing, but may be having life conian.^{Nu214-19} For thus ¹God loves the world, so that He ¹gives His only begotten ¹Son, that everyone who is believing in¹⁰ Him should not be perishing, but may be having life conian.^{1Jn4⁹⁻¹⁰}

17 For ¹God does not dispatch His ¹Son into the world that He should be judging the world, but that the world may ¹be saved through Him.
 18 12¹⁰ He who is believing in¹⁰ Him, is not being judged: yet he who is not believing has been judged already, ¹for he has not believed in¹⁰ the ¹name of the only begotten Son of ¹God.^{1J4¹⁴}

19 Now this is the ¹judging, that the ¹light has come into the world and ¹men love the ¹darkness rather than the ¹light, for their ¹acts were wicked. For everyone who is committing ¹bad things is hating the ¹light and is not coming to^d the ¹light, lest his ¹acts may be ¹exposed. Now he who is doing the ¹truth is coming to^d the ¹light that his ¹acts may be made ¹manifest, ¹for they have been wrought in ¹God."

22 After these things came ¹Jesus and His ¹disciples into the land of Judea. And there He tarried with them and baptized. Now ¹John also was baptizing in Enon near ¹Salim, ¹for there was much ¹water there, and they came along and baptized, ¹for not as yet was ¹John ¹cast into ¹jail.^{41-2 Mt35-14³}

25 There occurred, then, a question-
 ing ¹of the disciples of ¹John with

a Jew concerning ¹cleansing. And they came to^d ¹John and said to him, "Rabbi, He Who was with you on the other side of the Jordan, to Whom you have testified, ¹lo! this One is baptizing and all are coming to^d Him."

27 ¹John answered and said,^{1C47} "A ¹man ¹can not ¹get ¹anything if it should not be ¹given him out of ¹heaven.^{Hb54} You ¹yourself are testifying to me that I said, '¹Not I am the Christ,' but that '¹Dis- patched am I in front of ¹Him.' He Who ¹has the ¹bride is the ¹Bride- groom.^{Jr22} Yet the ¹friend of the ¹Bridegroom, who ¹stands and is hearing Him, is rejoicing with joy because of the ¹Bridegroom's ¹voice.^{Jr31} This, ¹my ¹joy, then, has been

fulfilled.^{Rv212} ¹He ¹must ¹be growing, yet mine it is to be ¹inferior.^{Mt222}

31 He Who from above is coming is over all. He who ¹is ¹of the earth is ¹of the earth and ¹of the earth is speaking. He Who is coming out of ¹heaven is over all.^{1C154-16} What He has seen and hears, this He is testifying, and not¹ one is getting His testimony. He who is getting His testimony sets to his ¹seal that ¹God is true. For He Whom ¹God commissions is speaking ¹God's ¹declarations, for ¹God is not giving the spirit ¹by ¹measure.

35 The Father is loving the Son and has given all into His ¹hand. He who is believing in¹⁰ the Son ¹has life conian, yet he who is ¹stub- born as to the Son shall not¹ be seeing life, but the indignation of ¹God is remaining on him."^{2C319}

4 As, then, the Lord knew that the Pharisees hear that ¹Jesus is making and baptizing more disciples than ¹John³² (though, to be sure, ¹Jesus ¹Himself did not baptize, but His ¹disciples), He ¹leaves ¹Judea and came away again into ¹Galilee.

4 Now He ¹must ¹pass through ¹Samaria. He is coming, then, ¹into a city of ¹Samaria, ¹termed Sychar, nigh the freehold which ¹Jacob ¹gives his ¹son ¹Joseph. Now there was a

spring of Jacob's there. Jesus, then, weary ^owith the journey, was seated thus ^{on}at the spring. It was about the sixth hour. ^{Gn3318-10 Jc2432}

7 A "certain woman ^o of Samaria is coming to draw water. Jesus is saying to her, "Give Me a 'drink," ⁸ for His disciples had come away into the city that they should be buying nourishment. The Samaritan woman, then, is saying to Him, "How are you, being a Jew, requesting a 'drink ^o from me, being a Samaritan woman?" ^{2K1724} (For Jews are not 'beholden to Samaritans.) ¹⁰ Jesus answered and said to her, "If you were 'aware of the gratuity of God, and ^aWho it is Who is saying to you, "Give Me a 'drink," you would request Him, and He would 'give you 'living water." ¹¹ The woman is saying to Him, "Lord, you 'have not ^even a bucket, and the well is deep. Whence, then, ¹² 'have you 'living water? Not greater are you than our 'father Jacob, who ^a gives us the well, and he himself drank out of it and his sons and what was nourished by him?"

¹³ Jesus answered and said to her, "Everyone who is drinking ^o of this water will be thirsting again, yet ¹⁴ 'whoever may be drinking ^o of the water which I shall be giving him, shall under no circumstances be thirsting ^ofor the con, but the water which I shall be giving him will 'become in him a spring of water, leaping up into life conian." ¹⁵ The woman is saying to ^d Him, "Lord, 'give me this water, that I may not be thirsting, neither coming 'to this place to 'draw."

¹⁶ Jesus is saying to her, "Go, summon your husband and 'come 'to this place." The woman answered and said to Him, "Not husband 'have I." Jesus is saying to her, "Ideally said you that 'A husband ¹⁸ I 'have not,' for five husbands have you had, and now he whom you 'have is not your husband. This you have declared truly." ^{2K1730-32}

¹⁹ The woman is saying to Him, "Lord, I 'behold' that thou art a prophet. Our fathers worship in

this mountain, ^{Gn127 339} and ^eyou 'say that in Jerusalem is the place ²¹ ^owhere one 'must 'worship." Jesus is saying to her, "Believe Me, woman, that, coming is an ⁸hour when neither in this mountain nor in Jerusalem shall you be worshipping the Father. You are worshipping that of which you are not 'aware; we are worshipping that of which we are 'aware, 'for salvation is ^o of the Jews. ¹⁵²³ But coming is the ⁸hour, and now is, when the true worshippers will be worshipping the Father in spirit and truth, for the Father also is 'seeking such to be 'worshipping Him. God is spirit, and those who are worshipping Him 'must be worshipping in spirit and truth."

²⁵ The woman is saying to Him, "We are 'aware that Messiah is coming, Who is 'termed 'Christ.' Whenever 'He should be coming, He will be informing us of all things." Jesus is saying to her, "I am He Who am speaking to you." ^{D11818}

And, ^{on}at this, His disciples came, and they marveled that He spoke with a woman. Howbeit, not one said to Him, "^aWhat art Thou seeking?" or "^aWhat art Thou speaking with her?" ²⁸ The woman, then, 'leaves her water pot and came away into the city, and is saying to the ^hmen, "Hither! 'Lo! a ^hMan Who told me all whatever I do. Is not ²⁹ ^{this} the Christ?" They, then, came out ^o of the city and came to ^d Him.

³¹ Now in the meantime the disciples asked Him, saying, "Rabbi, 'eat?" Yet He said to them, "I 'have 'food to 'eat' of which you are not 'aware." The disciples, then, said to ^d one another, "No ^{one} 'brings Him aught to 'eat." Jesus is saying to them, "My ^Mfood is that I should be doing the will of Him Who sends Me, and should be perfecting His 'work. ¹⁴

³⁵ Are you not saying that, 'Still four months is it, and the harvest is coming?' ^{M1937} 'Lo! I am saying to you, 'Lift ^a up your eyes and gaze on the countrysides, 'for they are

36 white ^{td}for harvest already. ^{Lu10c} And he who is reaping is getting wages and is gathering fruit ^{to}for life eonian, that both the 'sower and the 'reaper likewise may be rejoicing.

37 For in this case is the saying true, that ^{to}other One is the 'sower and another is the 'reaper.' I commission you to 'reap that for which you have not toiled. Others have toiled, and you have entered into their 'toil."

39 Now out of that city many of the Samaritans believe in ^{to}Him because of the word of the woman, testifying that "He told me all whatever I do." As, then, the Samaritans came together to ^dHim, they asked Him to remain ^bwith them. And He

41 remains there two days. And many more believe because of His 'word.

42 Besides, to the woman they said that "Not longer because of your speaking are we believing, for we ^sourselves have heard ^bHim, and we are aware that this truly is the Saviour of the world, the Christ."

43 Now after the two days He came out thence and came away into

44 Galilee, for Jesus ^sHimself testifies ^{Mt13c}that a prophet 'has not honor in his own country. ^{Lu4c}When, then, He came into Galilee, the Galileans receive Him, having seen all whatever He does in Jerusalem in the festival, for they also came ^{into}to the festival. ^{2c} ^{Dt16c}

46 Jesus came again, then, into Cana of Galilee, ^wwhere He makes the water wine. And there was a certain courtier whose son was infirm in Capernaum. This man, hearing that Jesus is arriving out of Judea in ^{to}Galilee, came away to ^dHim and asked Him that He may be descending and should be healing his son, for he was about to be dying. Jesus, then, said to ^dhim, "If ^syou should not be perceiving signs and miracles, ^{2b}you should under no circumstances be believing."

49 The courtier is saying to ^dHim, "Lord, 'descend ere my little boy

53 'dies.'" Jesus is saying to him, "Go. Your son is living." And the ^hman believes the word which Jesus said to him, and went.

51 Now as he is already descending, his slaves meet him, and they report, saying that his boy is living.

52 He, then, ascertained ^bfrom them the hour in which he was better. And they said, then, to him that "Yesterday at the seventh hour the fever leaves him." The father knew, then, that it is in that hour in which Jesus said to him, "Your son is living." And he believes, he and his whole house.

54 Now this, again, is the second sign Jesus does, coming out of Judea into Galilee.

5 After these things there was a festival of the Jews, and Jesus went up into Jerusalem. Now there is, in Jerusalem, at the sheep gate, a pool, which is termed, in Hebrew, "Bethesda," having five porticos.

3 In these were laid down a multitude of the 'infirm, blind, lame, withered, waiting for the stirring of the water. (For a messenger of the Lord ^{ac}at a certain season bathed in the pool and disturbed the water. He who first, then, steps in after the disturbing of the water, became sound of ^{wic}whatsoever disease he was held.)

5 Now there was a certain ^hman there having been in his infirmity

6 thirty-eight years. Jesus, perceiving this one lying, and knowing that he has already spent much time, is saying to him, "Do you

7 'want to become sound?" The infirm man answered Him, "Lord, I have not ^hman that, whenever the water may be 'disturbed, should be casting me into the pool. Now in the time in which I am coming another is descending before me."

8 Jesus is saying to him, "Rouse and pick up your pallet and walk."

9 And immediately the ^hman became sound, and he was roused and picks up his pallet and walked. ^{Mt9c}

Now it was a sabbath on that day.

10 ^{Hb4c} The Jews, then, said to him who

'has been cured, "It is a sabbath, and it is not allowed you to pick up your 'pallet!"¹⁷ Yet¹⁸ he answered them, "He Who makes me sound, that One said to me, 'Pick up your pallet and 'walk.'" They ask him then, "Who is the ^hman who 'said to you, 'Pick up your pallet and 'walk?"

Now he who is 'healed had not perceived "Who He is, for Jesus evades him, a throng being in the place. After these things Jesus is finding him in the sanctuary, and said to him, "Lo! you have become sound. By no means longer be sinning, lest "something worse should be 'coming to you."

And the ^hman, then, came away and informs the Jews that Jesus is the One Who makes him sound. And therefore the Jews persecuted Jesus and sought to kill Him, 'for He did these things 'on a sabbath. Yet Jesus answers them, "My Father is working hitherto, and I am working."¹⁹ Therefore, then, the Jews sought the more to kill Him, 'for He not only ^fannulled the sabbath, but said His own Father also is 'God, making Himself equal to God.

Jesus, then, answers and said to them, "Verily, verily, I am saying to you, the Son 'cannot be doing "anything 'of Himself if it is not what He should be 'observing the Father doing, for whatever 'He may be doing, ⁼this the Son also is doing likewise. For the Father is 'fond of the Son and is showing Him all that He is doing.

And greater works than these shall He be showing Him, that you may be marveling. For even as the Father is 'rousing the dead and vivifying, thus the Son also is vivifying whom He 'will.¹¹ For neither is the Father judging ⁿanyone, but has given 'all judging ⁿto the Son, ^{Ac17} that all may be honoring the Son, according as they are honoring the Father. He who is not honoring the Son is not honoring the Father Who sends Him.

Verily, verily, I am saying to you that he who is hearing My word and believing Him Who sends Me, 'has 'life eonian and is not coming into judging, but has 'proceeded out of ^fdeath into ^flife.¹³

Verily, verily, I am saying to you that coming is an ⁿhour, and now is, when the 'dead shall be hearing the voice of the Son of 'God, and those who hear shall be living.^{Rv20}

For even as the Father 'has life in Himself, thus to the Son also He 'gives to 'have life in Himself.⁶

And He 'gives Him authority to 'do judging, seeing that He is a son of mankind.^{Ac10} Marvel not at this, 'for coming is the ⁿhour in which all who are in the tombs shall 'hear His 'voice,^{Rv20} and those who do ⁼good shall 'go out into a resurrection of 'life, yet those who commit ⁼bad into a resurrection of 'judging.^{Dn12}

I 'cannot 'do ⁿanything 'of Myself. According as I am hearing am I judging; and My judging is just, 'for I am not seeking My will, but the will of Him Who sends Me.

If I should be testifying concerning Myself, is My testimony not true?⁸ There is another who is testifying concerning Me, and I am 'aware that the testimony which he is testifying concerning Me is true.⁸ You have dispatched to^d John, and he has testified to the truth. Yet I am not getting the testimony ^bfrom ^hmanⁿ, but I am saying these things that you may be 'saved. 'He was a ^mlamp, 'burning^f and appearing, yet you want to exult ^{td} an ⁿhour in its ^flight.

Now I 'have a testimony greater than John's, for the works which the Father has given Me that I should be perfecting them, the works ^sthemselves which I am doing are testifying concerning Me that the Father has commissioned Me. ^{Ac22} And the Father Who sends Me, 'He has testified concerning Me. Neither have you ever heard His

voice nor a perception of Him have
 38 you ^rseen. And His word you have
 not remaining in you, ^for that One
 Whom ^{He} commissions, this One
 you are not believing.^{115 1Ti6¹⁶ 1J4¹²}

39 ^Search the scriptures, ^for in
 them you are supposing you have
 life eonian, and those are they
 which are testifying concerning Me,
 40 ^{Ac17³¹} and not willing are you to ^come
 to^d Me that you may have life.^{111 3¹⁹}
 Lu24²³

41 ^Glory ^bfrom ^hmen I am not get-
 42 ting. But I ^know you, that you
 have not the love of ^God in your-
 43 selves. I have come in the ⁿame
 of My ^Father, and you are not get-
 ting Me. If another should be
 coming in his ^own ⁿame, ^him you
 44 will ^get. How ^can you believe,
 getting glory ^bfrom one another,
 and are not seeking the glory which
 is ^bfrom the only ^God?^{12¹³}

45 Be not supposing that I shall be
 accusing you to^d the Father. He
 who is accusing you to^d the Father
 is Moses, ⁱon whom you ^rely.^{Dt31²⁶}

46 For if you believed Moses, you
 would believe Me, for he writes
 47 concerning Me. Now if you are not
 believing his writings, how shall
 you be believing My declarations?^{Dt18¹⁵}

6 After these things Jesus came
 away to the other side of the sea of
 2 Galilee of Tiberias. Now there
 followed Him a vast throng, ^for
 they beheld the signs which He did
 3 on the ⁱnfirm. Now Jesus came
 up into the mountain, and there He
 4 sat with His disciples. Now near
 was the Passover, the festival of
 5 the Jews. Jesus, then, ^lifting^a up
 His eyes and ^gazing, ^for a vast
 throng is coming toward Him, is
 saying to^d Philip, "Whence should
 we be buying ^bread that these may
 6 be eating?" Now this He said to
^try him, for He was ^aware ^awhat
 7 He was about to be doing. Then
 Philip answered Him, "Two hun-
 dred denarii worth of ^bread is not

^sufficient for them, that each may
^get^{any}a bit."

8 One ^o of His disciples, Andrew,
 the brother of Simon Peter, is say-
 9 ing to Him, "There is a lad here
 who has five cakes of barley bread
 and two food fishes. But ^awhat are
 10 these ⁱfor so many?" Yet Jesus
 said, "Make the ^hpeople ^lean back."
 Now there was much grass in the
 place. The ^hpeople, then, lean back,
 the ^hmen in number about five
 11 thousand. Jesus, then, took the
^bread, and, giving thanks, He ^dis-
 tributes it to those lying back. Like-
 wise also ^o of the food fish, as much
 as they wanted. Mt14¹³⁻²¹ Mk6³¹⁻⁴¹ Lu9¹⁰⁻¹⁷

12 Now as they are ^filled, He is say-
 ing to His disciples, "Gather the
 superfluous fragments, lest ^asome
 13 should ^perish." They gathered
 them, then, and cram twelve pan-
 niers with fragments ^o of the five
 cakes of barley bread which are
 superfluous for those who were
 14 ^fed. The ^hmen, then, perceiving
 the sign which Jesus does, said that
 "This truly is the Prophet Who is
 coming into the world!"^{Dt18¹⁵⁻¹⁹}

15 Jesus, then, knowing that they
 are ^about ^to come and ^snatch Him,
 that they should be making Him
 king, retires again into the moun-
 16 tain by ^sHimself alone.^{12¹³} Now as it
 became evening, His disciples de-
 17 scended ^onto the sea. And, ^step-
 ping into the ship, they came to the
 other side of the sea ⁱnto Capernaum.
 Mt14²²⁻²⁴ Mk6⁴⁵⁻⁴⁶

And darkness had already ^bcome,
 and Jesus had not as yet come to^d
 18 them. Besides the sea was roused
 19 by the blowing of a great wind. Hav-
 ing, then, rowed about twenty-five
 or thirty stadia, they are beholding
 Jesus walking on the sea, and com-
 ing to be near the ship, and they
 20 were afraid. Yet He is saying to
 21 them, "It is I. Do not ^fear!" They
 wanted, then, to ^take Him into the
 ship. And immediately the ship
 came to be ^on at the land ⁱnto which
 they went.^{Mt14²⁵⁻²⁹ Mk6⁴⁷⁻⁵²}

22 On the morrow the throng.

standing on the other side of the sea, perceived that not other boat was there except one, and that Jesus did not enter ¹⁰to the ship together with His disciples, but His disciples came away alone. But boats out of Tiberias came near the place ¹¹where they ate the bread for which ¹²the Lord gave thanks. When, then, the throng perceived that Jesus is not there, neither His disciples, they stepped into the boats and came ¹³to Capernaum, seeking Jesus. And, finding Him on the other side of the sea, they said to Him, "Rabbi, when ¹⁴camest Thou to be here?"

Jesus answered them and said, "Verily, verily, I am saying to you, you are seeking Me, not that you perceived signs, but that you ate ¹⁵of the bread and are satisfied. Do not ¹⁶work for the food which is perishing, but for the food which is remaining ¹⁷for life eonian, which the Son of Mankind will be giving to you, for this One God, the Father, seals." They said, then, to Him, "What may we be doing that we may be working the works of God?" Jesus answered and said to them, "This is the work of God, that you may be believing ¹⁸in to that One Whom He commissions."

They said, then, to Him, "What sign, then, are you doing, that we may be perceiving and should be believing you?" "What are you working?" ¹⁹Our fathers ate the manna in the wilderness, ²⁰according as it is written, "Bread out of heaven He gives them to eat." Jesus, then, said to them, "Verily, verily, I am saying to you, Not Moses has given you the bread out of heaven, but My Father is giving you Bread out of heaven, the true, for the Bread of God is He Who is descending out of heaven and giving life to the world."

They said, then, to Him, "Lord! always be giving us this Bread!" Jesus, then, said to them, "I am the Bread of life. He who is coming to Me should under no circumstances be ²¹hungering, and he who

is believing in to Me should under no circumstances ever be ²²thirsting. But I said to you that you have also seen Me and you are not believing Me. All that which the Father is giving to Me shall be arriving to Me, and he who is coming to Me I should under no circumstances be casting out, for I have descended from heaven, not that I should be doing My will, but the will of Him Who sends Me. Now this is the will of Him Who sends Me, that all which He has given to Me, of it I should be losing nothing, but I shall be raising it in the last day. For this is the will of My Father, that everyone who is beholding the Son and believing in to Him may have life eonian, and I shall be raising him in the last day."

The Jews, then, murmured concerning Him, that He said, "I am the Bread which descends out of heaven." And they said "Is not this Jesus, the son of Joseph, whose father and mother we are acquainted? How, then, is he saying that Out of heaven have I descended?" Jesus, then, answered and said to them, "Do not murmur with one another. Not one can come to Me if ever the Father Who sends Me should not be drawing him. And I shall be raising him in the last day. It is written in the prophets: ²³And they shall all be taught of God. Everyone, then, who hears from the Father and is learning the truth, is coming to Me. Not that the Father has been seen by anyone, except by the One Who is from God. This One has seen the Father. Verily, verily, I am saying to you that he who is believing in to Me has life eonian. I am the Bread of life. Your fathers ate the manna in the wilderness and they died. This is the Bread which is descending out of heaven that anyone may be eating of it and may not be dying. I am the living Bread which descends out of heaven. If anyone should be eating of

this ¹Bread, he shall be living ¹⁰for the eon. Now the ¹Bread also, which I shall be giving for the sake of the life of the world, is My ¹flesh."

⁵² The Jews, then, fought ¹⁴with one another, saying, "How then ¹can this one give us his flesh to ¹eat?" ⁵³ Jesus, then, said to them, "¹Verily, verily, I am saying to you, if you should not be eating the flesh of the Son of ¹Mankind and drinking His ¹blood, you ¹have not eonian life in yourselves. He who is masticating My ¹flesh and drinking My ¹blood ¹has life eonian, and I shall ⁵⁵be raising him in the last ¹day, for My ¹flesh is true food, and My ¹blood is true drink.

⁵⁶ He who is masticating My ¹flesh and drinking My ¹blood is remaining in Me, and I in him."^{1J324} According as the living Father commissions Me, I, also, am living ¹because of the Father. And he who is masticating Me, ¹he also will be living ¹because of Me. This is the Bread which descends out of heaven. Not according as the fathers ate and died; he who is masticating this ¹Bread shall be living ¹⁰for the eon." These things He said, teaching in a synagogue in Capernaum.

⁶⁰ Many ¹of His ¹disciples, then, ¹hearing it, said, "Hard" is this ¹saying! "Who ¹can ¹hear it?" Now ⁶¹Jesus, being ¹aware in Himself that His ¹disciples are murmuring concerning this, said to them, "This is ¹snaring you? If, then, you should be beholding the Son of ¹Mankind ascending ¹where He was ⁶³formerly—? The spirit is that which is vivifying. The ¹flesh is not benefiting ¹anything. The declarations which I have spoken to you are ¹spirit and are ¹life. But there are ¹some ¹of you who are not believing." For ¹Jesus had perceived from the beginning ¹who those are who are not believing, and ¹who it is that gives Him up. And He said, "Therefore have I declared to you that not ¹one ¹can be coming to ¹Me if it should not be given him ¹of

the Father." ⁶⁶At this, then, many ¹of His ¹disciples came away, ¹⁰dropping ¹behind, and walking no¹ longer with Him.

⁶⁷ Jesus, then, said to the twelve, "Not you also are wanting to ¹go away!" Simon Peter answered Him, "Lord, to¹ ¹whom shall we ¹come away? Declarations of ¹life eonian ¹hast Thou! And we ¹believe and ¹know that Thou art the Holy One of ¹God."^{MI1617 Lu920}

⁷⁰ Jesus answered and said to them, "Do not I choose you, the twelve, and one ¹of you is an adversary?" ⁷¹Now He said it of Judas of Simon Iscariot, for this man was about to ¹give Him up, being one ¹of the twelve.

⁷ And after these things ¹Jesus walked in ¹Galilee, for He would not ¹walk in ¹Judea, ¹for the Jews ²sought Him to kill Him. Now near was the Jews' ¹festival of ¹Tabernacles,^{LV2331-36} His ¹brothers, then, said to¹ Him, "¹Proceed hence and ¹go away into ¹Judea, that your ¹disciples also should be beholding your ⁴works which you are doing. For not ¹one is doing anything in hiding and he is seeking publicity. If you are doing these things, manifest ⁵yourself to the world." For not ¹even His ¹brothers believed in¹⁰ Him.

⁶ Jesus, then, is saying to them, "The season for ¹Me is not as yet ¹present; yet the season for ¹you is always ¹present, ready."³ The world ⁷cannot be hating you, yet ¹Me it is hating,¹⁵⁹ ¹for I am testifying concerning it that its ¹acts are wicked.³¹⁹ You go up ¹into this ¹festival. I am not going up ¹into this ¹festival, ¹for the season for ¹Me has not as yet been fulfilled." Now, saying these things to them, He remains in ¹Galilee.³¹⁶

¹⁰ Yet as His ¹brothers went up ¹into the festival, then He also went up, not apparently, but as though in hiding. The Jews, then, sought Him in the festival and said, "Where is ¹he?" And there was much murmuring concerning Him among the

throngs. These, indeed, said that "He is good," yet others said, "No! But he is deceiving the throng." Howbeit not one spoke with boldness concerning Him because of fear of the Jews.^{922 1242 1938}

Now at length, midway of the festival, Jesus went up into the sanctuary and taught. The Jews, then, marveled, saying, "How is this one acquainted with letters, not having learned?"^{Mt134} Jesus, then, answered them and said, "My teaching is not Mine, but His Who sends Me. If anyone should be wanting to be doing His will, he will know concerning the teaching, whether it is of God or I am speaking from Myself. He who is speaking from himself is seeking his own glory, yet He who is seeking the glory of Him Who sends Him, this One is true and in justice is not in Him. Has not Moses given you the law? And not one of you is doing the law! Why are you seeking to kill Me?"^{117 Ac745-54}

The throng answered, "A demon have you! Who is seeking to kill you?" Jesus answered and said to them, "One act I do and all of you are marveling. Therefore Moses has given you circumcision^{Gn1710-14} (not that it is of Moses, but that it is of the fathers) and on a sabbath you are circumcising a man.^{Lv123} If a man is getting circumcision on a sabbath lest the law of Moses may be annulled, am I raising your while, seeing that I make a whole man sound on a sabbath? Be not judging by the countenance, but be judging just judging."

"Some of the Jerusalemites, then, said, "Is not this He Whom they are seeking to kill? And lo! He is speaking with boldness! And are they saying nothing to Him, lest at some time the chiefs truly get to know that this is the Christ? But this man, we are aware whence he is, yet the Christ, whenever He may be coming, not one knows Him, whence He is."

Jesus, then, cries in the sanctuary, teaching and saying, "You are acquainted with Me also, and you are aware whence I am, and I have not come from Myself, but He Who sends Me is true, with Whom you are not acquainted.^{Mt1127} Yet I am acquainted with Him, for I am from Him, and He has commissioned Me." They sought, then, to arrest Him, and not one laid a hand on Him, for not as yet had come His hour.^{N 820}

Now many of the throng believe into Him, and said, "The Christ, whenever He may come, He no more signs will be doing than what this Man does!"

Now the Pharisees hear this murmuring of the throng concerning Him, and the chief priests and the Pharisees dispatch deputies that they should be arresting Him. Jesus, then, said, "Still a little time am I with you, and I am going away to Him Who sends Me. You will be seeking Me, and you shall not be finding Me. And where I am, there you cannot be coming."^{821 1333}

The Jews, then, said to themselves, "Where is He about to go, that we shall not find him? He is not about to go into the dispersion of the Greeks and teach the Greeks?^{1P11} What is this word which he said, 'You will be seeking me and you shall not be finding me, and where I am, you cannot be coming'?"

Now on the last, the great day of the festival,^{Nu2945} Jesus stood and cries,^{Lv2332} saying, "If anyone should be thirsting, let him come to Me and drink. He who is believing into Me, according as the scripture said, 'out of his bowels shall gush rivers of living water.'^{Is447} Now this He said concerning the spirit which those believing into Him were about to get. For not as yet was holy spirit given, for Jesus is not as yet glorified.¹⁴¹¹

Some of the throng, then, hearing these sayings, said that "This

41 truly is the prophet!" Others said, "This is the Christ!" Yet they said, "For not out of Galilee is Christ coming! Did not the scripture say that out of the seed of David, and from Bethlehem, ^{MI} the village where David was, comes the Christ?" There came, then, to be a schism in the throng because of Him. Yet some of them wanted to arrest Him, but not one lays hands on Him.

45 The deputies, then, came to the chief priests and Pharisees and they said to them, "Wherefore did you not lead him?" Now the deputies answered, "Never speaks a man thus!" The Pharisees, then, answered them, "Not you also are deceived? No one of the chiefs believes in him, or the Pharisees. But this throng that knows not the law is accursed."^{IC28}

50 Nicodemus is saying to them (who formerly came to Him, being one of them), "No law of ours is judging a man, if ever it should not first be hearing from him and know what he is doing." They answered and say to him, "Not you also are out of Galilee? Search and see that out of Galilee not prophet is roused." [And they went each to his home. Yet Jesus went to the mount of Olives.

2 Now early He again came along into the sanctuary, and the entire people came to Him. And, being seated, He taught them. Now the scribes and the Pharisees are leading a woman who has been overtaken in adultery, and, standing her in the midst, they are saying to Him, "Teacher, this woman has been overtaken and detected committing adultery. Now in the law, Moses directs us that such are to be stoned. You, then, what are you saying?" Now this they said to try Him, that they may have something to accuse Him of.^{LV20}

^{NU515-17 DI2222}

Now Jesus, stooping down, wrote

down something with a finger in the earth.^{JR172} Now as they persisted asking Him, He unbends and said to them, "Let the sinless one of you first cast a stone at her." And, again stooping, He wrote in the earth. Now those hearing it came out one by one, beginning with the elders, to the last.^{RO21 22 JB511-16}

And Jesus was left alone, the woman also being in the midst. Now, unbending, Jesus said to her, "Woman, where are they? Does not one condemn you?" Now she said, "No one, Lord!" Now Jesus said, "Neither am I condemning you. Go! From now on by no means any longer be sinning."^{J31 511 RO831 2C511-31}

12 Again, then, Jesus speaks to them, saying, "I am the Light of the world. He who is following Me, should under no circumstances be walking in darkness, but will be having the light of a life."¹⁴ The Pharisees, then, said to Him, "You are testifying concerning yourself. Your testimony is not true!"⁵³¹⁻³²

11 Jesus answered and said to them, "And if I should be testifying concerning Myself, true is My testimony, for I am aware whence I came and whither I am going, yet you are not aware whence I am coming or whither I am going. You are judging according to the flesh: I am not judging anyone."¹²¹ And yet if ever I should be judging, My judging is true, for not alone am I, but I and the Father Who sends Me. Yet in this law, also, of yours it is written that ^{DI17} the testimony of two men is true.^{DI1913}

18 I am the One testifying concerning Myself, and the Father Who sends Me is testifying concerning Me."

19 They said, then, to Him, "Where is your father?" Jesus answered and said, "Neither with Me are you acquainted, nor with My Father. If you were acquainted with Me, you should be acquainted with My Father also." These declarations He speaks in the treasury, teaching in the sanctuary, and not one ar-

rests Him, 'for not as yet had come His ⁸ hour.

He said, then, again to them, "I am going away and you will be seeking Me, and in your sin shall you be dying. ⁹Where I am going, you 'cannot be coming." The Jews, then, said, "He will not ¹ kill himself, seeing that he is saying, ¹⁰'Where I am going, you 'cannot be 'coming'?" ¹¹

He said, then, to them, "You are ¹² of that which is below, I am ¹³ of that which is above: you are ¹⁴ of this world, I am not ¹⁵ of this world. ¹⁶I said, then, to you, that you shall be dying in your sins. For if ever you should not be believing Me that I am, you shall be dying in your sins."

They said, then, to Him, "Who are you?" Jesus, then, said to them, "For the ¹⁷beginning, ¹⁸what I am speaking also to you. Much ¹⁹have I to be speaking and judging concerning you, but He Who sends Me is true, and what I hear ²⁰from Him, these things I am speaking ²¹to the world." They know not that He said this to them of the Father.

Jesus, then, said to them again that "Whenever you should be exalting the Son of Mankind, ²²then you will 'know ²³that I am, and from Myself I am doing nothing, but, according as My Father teaches Me, ²⁴these things I am speaking. And He Who sends Me is with Me. He does not ²⁵leave Me alone, 'for what is pleasing to Him am I doing always." At His speaking these things, many believe in ²⁶ Him.

Jesus, then, said ²⁷ to the Jews who 'have believed Him, "If ever you should be remaining in My word, you are truly My disciples, and you will 'know the truth, and the truth will be making you ²⁸ free."

They answered ²⁹ Him, "The ³⁰seed of Abraham are we, and we have never been slaves of ³¹ anyone. How are you saying that 'You shall be becoming free'?" ³²

³³ Jesus answered them, "Verily, verily, I am saying to you that everyone who is doing sin, is a ³⁴ slave of sin. ³⁵ Now the ³⁶ slave is not remaining in the house ³⁷ for the eon. The son is remaining ³⁸ for the eon. If ever, then, the Son should be making you ³⁹ free, you will ⁴⁰ be really ⁴¹ free. I am ⁴² aware that you are Abraham's ⁴³ seed. But you are seeking to kill Me, ⁴⁴ for My word has not ⁴⁵ room ⁴⁶ in you. What I have seen ⁴⁷ with My Father am I speaking. You also, then, what you hear ⁴⁸ from your father are doing."

⁴⁹ They answered and say to Him, "Our father is Abraham." Jesus answered them, "If you are ⁵⁰ children of Abraham, did you ever do the works of Abraham? ⁵¹ Yet now you are seeking to kill Me, a ⁵² Man Who has spoken to you the truth which I hear ⁵³ from God. This does not Abraham. Yet you are doing the works of your ⁵⁴ father."

They say to Him, "We were not born ⁵⁵ of prostitution! One ⁵⁶ Father have we, God!"

⁵⁷ Jesus, then, said to them, "If God is your ⁵⁸ Father, did you ever love Me? For I came out and am arriving out of God. For neither have I come ⁵⁹ of Myself, but ⁶⁰ He commissions Me. Wherefore do you not 'know My speech? Seeing that you 'cannot ⁶¹ hear ⁶² My word. ⁶³ You are ⁶⁴ of your father, the Adversary, and the desires of your ⁶⁵ father you are wanting to do. ⁶⁶ He ⁶⁷ was a ⁶⁸ man-killer from the beginning, and does not stand ⁶⁹ in the truth, ⁷⁰ for truth is not in him. ⁷¹ Whenever he may be speaking a ⁷² lie, he is speaking ⁷³ of his own, ⁷⁴ for he is a liar, and the ⁷⁵ father of it.

⁷⁶ Yet I—seeing that I am speaking the truth, you are not believing Me. ⁷⁷ Who ⁷⁸ of you is exposing Me concerning sin? If I am telling the truth, wherefore are you not believing Me? He who ⁷⁹ is ⁸⁰ of God is hearing God's declarations. Therefore you are not hearing, seeing that you are not ⁸¹ of God. ⁸²

⁸³ The Jews answered and say to

Him, "Are we not saying ideally that you are a Samaritan and 'have a demon?'"

49 Jesus answered and said, "I 'have no¹ demon, but I am honoring My 'Father and you are dishonoring Me. Now, I am not seeking My 'glory. He is the One Who is seeking it and judging. Verily, verily, I am saying to you, if ever anyone should be keeping My 'word, he should under no circumstances be 'beholding death ¹⁰for the eon."⁵²

52 The Jews said to Him, "Now we 'know that you 'have a demon. Abraham died, and the prophets, and you are saying, 'If ever anyone should be keeping my 'word, he should under no circumstances be 'tasting death ¹⁰for the eon.' Not you are greater than our 'father Abraham who^a died! And the prophets died. ^aWhom are you making yourself?"

54 Jesus answered, "If I should ever be glorifying Myself, My 'glory is nothing. It is My 'Father Who is glorifying Me, of Whom you are saying that He is your God. And you 'know Him not, yet I am 'acquainted with Him, and if I should be saying that I am not 'acquainted with Him, I shall be like you, a liar. But I am 'acquainted with Him and 56 I am keeping His 'word. Abraham, your 'father, exults that he may become 'acquainted with My 'day, and he was acquainted with it and rejoiced."⁷²

57 The Jews, then, said to^d Him, "You 'have not as yet lived fifty years, and you have seen Abraham!" 58 Jesus said to them, "Verily, verily, I am saying to you, ere Abraham came into being, I am."^{Ph2} They pick up stones, then, that they should be casting them ^{on}at Him. Yet Jesus was hid and came out of the sanctuary. And passing through the midst of them, He went and thus passed by.^{Col1}

9 And, passing along, He perceived a ^hman, blind ^{from} birth. 2 And His 'disciples ask Him, saying,

"Rabbi, ^awho sinned, this man or his 'parents, that he ^ushould be 3 'born blind?"^{Hb9} Jesus answered, "Neither this man sinned, nor his 'parents, but it is that the works of 4 'God may be 'manifested in him.¹¹ I 'must be working the works of Him Who sends Me while it is 'day. Coming is the 'night, when no¹ one 5 'can 'work.⁴² Whenever I may be in the world, I am the ^uLight of the 6 world."¹¹ ^uSaying these things, He spits on the ground and makes mud out of the spittle, and anoints the blind man on his 'eyes with the 7 mud,¹² and said to him, "'Go, wash in^{to} the pool of Siloam" (which, being translated, is "'Com-mis-sioned"). He came away, then, and washes, and came, observing.^{Mk7} ^u8

The neighbors, then, and those beholding him 'formerly, ('for he was a beggar) said, "Is not this the one who is sitting and begging?" 9 Others said that "This is he." Yet others said, "Not, but he is like him." Yet 'he said that "I am."

10 They said, then, to him, "How, 11 then, were your 'eyes ^oopened?" 'He answered and said, "The ^hMan Who is 'termed 'Jesus' makes mud and anoints my 'eyes and said to me, that "Go ^{into} the pool 'Siloam and wash.' Coming away, then, and 12 'washing, I receive sight." And they say to him "Where is that man?" He is saying, "I am not 'aware."

13 They are leading him, who once 14 was blind, to^d the Pharisees. Now it was 'on a sabbath day that 'Jesus makes 'mud and opens his 'eyes. 15 Again, then, the Pharisees also asked him how he receives sight. Now he said to them, "'Mud 'places He upon my 'eyes, and I wash, and I am observing."^u Some ^o of the Pharisees, then, said, "This ^hman is not ^bfrom God, ⁱfor he is not keeping the sabbath." Yet others said, "How 'can a ^hman who is a sinner be doing such signs?" And there was a 'schism among them.⁷³

17 They are saying, then, again to

him who once was blind, "What are you saying concerning him, seeing that he 'opens your eyes?" Now he said that "A prophet is He."

18 The Jews, then, do not believe concerning him, that he was blind and receives sight, till ^w ^a they summon the parents of him who receives sight. And they ask them, saying, "This is your son, of whom you are saying that he was born blind? How, then, is he observing at present?"

20 His parents, then, answered and say, "We are aware that this is our son and that he was born blind.

21 Yet how he is now observing, we are not aware, or 'who 'opens his eyes, we are not aware. Ask him. He 'has come of age. He will 'speak concerning himself."

22 These things said his parents, seeing that they feared the Jews, for the Jews had already agreed that if anyone should ever be avowing Him to be Christ, he should be^c put out of the synagogue. Therefore his parents say that "He 'has come of age. Inquire of him."

24 "A second time, then, they summon the 'man who was blind, and they say to him, "'Give the glory to God. We are aware that this 'man is a sinner."

25 He, then, answered "If He is a sinner, I am not aware of it. One thing I am aware of, that, being blind, at present I am observing."

26 They said, then, to him, again, "What does he do to you? How does he 'open your eyes?"

27 He answered them, "I told you already, and you do not hear. Why again are you wanting to 'hear? Not you also are wanting to 'become His disciples?"

28 Now they revile him and said, "You are a disciple of that man, yet we are disciples of Moses. We are aware that it was to Moses that God has spoken. Yet this man—we are not aware whence he is."

30 The 'man answered and said to them, "For in this is the marvelous thing, that you are not aware whence He is, and He 'opens my

31 eyes! We are aware that God is not 'hearing sinners, ^{Pr1520} but if anyone should be a reverer of God and doing His will, 'him He is 'hearing.

32 ^{Ps6618} From out of the eon it is not heard that anyone opens the eyes of one 'born blind. Except this Man were 'from God, He could not be doing ⁿ "anything." ^{Is115}

34 They answered and say to him, "You were wholly born in sins, and you are teaching us!" And they cast him out.

35 Jesus hears that they cast him out, and, finding him, said to him, "Are you believing in^o the Son of Mankind?"

36 He answered and said, "And 'Who is He, Lord, that I should be believing in^o Him?"

37 Now Jesus said to him, "You have also seen Him, and He Who is speaking with you is 'He."

38 Now he averred, "I am believing, Lord!" And he worships Him.

39 And Jesus said, "For judgment came I into this world, that those who are not observing may be observing, and those observing may be becoming 'blind."

40 And those ^o of the Pharisees who 'are with Him hear these things and they said to Him

41 "Not we also are 'blind!" Jesus said to them, "If you were 'blind, you would have had not sin. Yet now you are saying that 'We are observing.' Your sin, then, is remaining." ^{Pr2612}

10 Verily, verily, I am saying to you, 'he who is not entering through the door into the fold of the sheep, but is climbing up elsewhere, that one

2 is a thief and a robber. Now he who is entering through the door is

3 the shepherd of the sheep. To 'him the doorkeeper is opening, and the sheep are hearing his voice, and he is summoning his own sheep ^a by

4 name and is leading them out. And whenever he should be ejecting all his own, he is going in front of them and the sheep are following him, 'for they are acquainted with

5 his voice. Now an outsider will they under no circumstances be following, but they will be fleeing from

him, 'for they are not acquainted with the voice of the outsiders.' Jesus told them this proverb, yet they know not what things they were that He spoke to them.^{Ps95⁷}

Jesus, then, said to them again, "Verily, verily, I am saying to you that I am the Door of the sheep. All whoever came before Me are thieves and robbers, but the sheep do not hear them. I am the Door. Through Me if anyone should be entering, he shall be saved, and shall be entering and coming out and will be finding pasture. The thief is not coming except that he should be stealing and sacrificing and destroying. I came that they may have life eternal, and have it superabundantly.

"I am the Shepherd ideal. The ideal shepherd is laying down his soul for the sake of the sheep.^{15¹³} Yet the hireling, not also being shepherd, whose own the sheep are not, is beholding the wolf coming, and is leaving the sheep and fleeing. And the wolf is snatching them and is scattering the sheep. Yet the hireling is fleeing for he is a hireling and he is not caring concerning the sheep.^{1P2¹⁵ Rv7¹⁷ 1s40¹¹ Ez34¹¹}

I am the Shepherd ideal, and I know Mine and Mine know Me, according as the Father knows Me, and I know the Father. And My soul am I laying down for the sake of the sheep.

And other sheep have I which are not of this fold.^{1P1¹} Those also I must be leading and they will be hearing My voice, and there will be one flock, one Shepherd.

Therefore the Father is loving Me, seeing that I am laying down My soul that I may be getting it again. No one is taking it away from Me, but I am laying it down of Myself. I have the right to lay it down and I have the right to take it again. This precept I got from My Father.^{1Is53¹²}

A schism came again among the Jews because of these words. Now many of them said, "A demon has he, and is mad. Why are you hear-

ing him?" Yet others said, "These declarations are not those of a demoniac. No demon can open the eyes of the blind!"

Now there came to be the Dedication in Jerusalem, and it was winter. And Jesus walked in the sanctuary in the portico of Solomon. The Jews, then, surround Him, and they said to Him, "Till when are you lifting our soul? If you are the Christ, tell us with boldness."

Jesus answered them, "I told you, and you are not believing. The works which I am doing in the name of My Father, these are testifying concerning Me.^{5P³} But you are not believing, seeing that you are not of My sheep, according as I said to you.

"My sheep are hearing My voice, and I know them, and they are following Me. And I am giving them life eternal, and they should by no means be perishing for the eternal, and no one shall be snatching them out of My hand. My Father, Who has given them to Me, is greater than all, and no one is able to be snatching them out of My Father's hand. I and the Father are one."

Again, then, the Jews bear stones that they should be stoning Him.

Jesus answered them, "Many ideal acts I show you from My Father. Because of what act of them are you stoning Me?" The Jews answered Him, "For an ideal act we are not stoning you, but for blasphemy, and that you, being a man, are making yourself God."^{1Is18 Mt26⁶³}

Jesus answered them, "Is it not written in your law, that I say you are gods? ^{Ps82⁶} If He said those were gods, to whom the word of God came (and the scripture cannot be annulled), are you saying to Him Whom the Father hallows and dispatches into the world that 'You are blaspheming,' seeing that I said, 'Son of God am I'? If I am not doing My Father's works, do not believe Me. Yet if I am doing

them, and if ever you are not believing Me, be believing the works, that you may be knowing and believing that in Me is the Father, and I am in the Father." They sought, then, to arrest Him again, and He came out of their hands.

And He came away again to the other side of the Jordan into the place ¹²⁸where John was formerly baptizing, and He remains there. And many came to^d Him, and they said that "John, indeed, does not one sign, yet all, whatever John said concerning this One was true." And many believe in¹⁰ Him there.

Now there was a ¹²⁹certain ¹³⁰infirm man, Lazarus from Bethany,^o of the village of Mary and her sister Martha. Now it was Mary who rubs the Lord with attar and wipes off His feet with her ¹³¹hair, whose brother Lazarus was infirm. The sisters, then, dispatch to^d Him, saying, "Lord, lo, he of whom Thou art ¹³²fond is ¹³³infirm!"¹³⁴

Yet Jesus, hearing it, said, "This infirmity is not to^d death, but for¹³⁵ the glory of God, that the Son of God should be glorified through it."¹³⁶ Now Jesus loved Martha and her sister and Lazarus. As, then, He hears that he is ¹³⁷infirm, then, indeed, He remains in the place in which He was, two days.

Thereupon, after this, He is saying to His disciples, "We may be going into Judea again." The disciples are saying to Him, "Rabbi, the Jews now sought to stone Thee, and art Thou going there again?"¹³⁸ Jesus answered, ¹³⁹"Are there not twelve hours in the day? If anyone should be walking in the day, he is not stumbling, ¹⁴⁰for he is observing the light of this world."¹⁴¹ Yet if anyone should be walking in the night, he is stumbling, ¹⁴²for the light is not in him."

He said these things, and after this He is saying to them, "Lazarus, our friend, has found repose, but I am going that I should be awakening him out of ¹⁴³sleep."¹⁴⁴

The disciples, then, said to Him,

"Lord, if he has repose, he shall be ¹⁴⁵saved." Now Jesus had made a declaration concerning his death, yet they suppose that He is saying it concerning the repose of sleep. Jesus, then, said to them with boldness then, "Lazarus died. And I am rejoicing because of you, that you should be believing, seeing that I was not there. But we may be going to^d him." Thomas, then, who is ¹⁴⁶termed "Didymus," said to his fellow disciples, "We also may be going, that we may be dying with Him."

Jesus, then, on coming into Bethany, found he has been in the tomb four days already. Now Bethany was near Jerusalem, about fifteen stadia ¹⁴⁷off. Now many ¹⁴⁸of the Jews had come to^d Martha and Mary that they should be comforting them concerning their brother.

Martha, then, as she hears that Jesus is coming, meets Him. Yet Mary was seated in the house.

Martha, then, said to^d Jesus, "Lord, if Thou wert here, my brother would not have died. But ¹⁴⁹even now I am ¹⁵⁰aware that whatever Thou shouldst be requesting of God, God will be giving to Thee."

Jesus is saying to her, "Your brother will be rising."

Martha is saying to Him, "I am ¹⁵¹aware that he will be rising in the resurrection in the last day."¹⁵²

Jesus said to her, "I am the ¹⁵³Resurrection and the ¹⁵⁴Life."¹⁵⁵ He who is believing in¹⁰ Me, ¹⁵⁶even if he should be dying, shall be living. And everyone who is living and believing in¹⁰ Me, should by no means be dying ¹⁵⁷for the eon. Are you believing this?"¹⁵⁸

She is saying to Him, "Yes, Lord, I have believed that Thou art the Christ, the Son of God, Who is coming into the world." And saying this she came away and summons Miriam, her sister, covertly, saying, "The Teacher is ¹⁵⁹present, and is summoning you."

Now as ¹⁶⁰she hears, she was roused swiftly and came to^d Him.

- 30 Now Jesus had not as yet come into the village, but was still in the place ^wwhere Martha meets Him.
- 31 The Jews, then, who ^ware with her in the house and comforting her, perceiving Mary, that she rose quickly and came out, follow her, supposing that she is going into the tomb in order that she should be lamenting there.
- 32 Mary, then, as she came ^wwhere Jesus was, perceiving Him, falls ^{at} His feet, saying to Him, "Lord, if Thou wert here, my brother would not have died!"
- 33 Jesus, then, as He perceived her lamenting and the Jews coming ^wwith her lamenting, mutters in spirit, and disturbs Himself. And He said, "Where have you placed him?"

They are saying to Him, "Lord, 'come and 'see."

- 35 Jesus weeps.
- 36 The Jews, then, said, "Lo! how fond He was of him!" Yet ^asome of them said, "Could not this One Who ^ropens the eyes of the blind man, make it that this man also should not be dying?"
- 38 Jesus, then, again muttering in Himself, is coming ⁱⁿto the tomb. Now there was a cave, and a stone was laid on it. Jesus is saying, "Take away the stone."
- Martha, the sister of him who is deceased, is saying to Him, "Lord, he is already smelling, for it is the fourth day."
- 40 Jesus is saying to her, "Did I not say to you that, if ever you should be believing, you should be seeing the ^aglory of ^God?" They, then, take away the stone. Yet Jesus lifts up His eyes and said, "Father, I ^thank Thee that Thou ^heardest Me. Now I was ^aware that Thou art ^hearing Me always, but because of the throng ^standing about I said it, that they should be believing that Thou dost commission Me."¹²⁹ And, saying these things, He clamors with a loud voice, "Lazarus! Hither! Out!"
- 41 And out came he who ^had died, ^bound feet and hands with winding sheets, and his countenance had

been bound about with a handkerchief. Jesus is saying to them, "Loose him and let him ^go!"¹³⁰

- 45 Many of the Jews, then, who ^come to Mary and gaze at what Jesus does, believe in^o Him. Yet ^asome of them came away to^d the Pharisees, and told them how much Jesus does.
- 47 The chief priests and the Pharisees, then, gathered a Sanhedrin and said, "^aWhat are we doing, seeing that this ^hman is doing many signs? If we should be leaving him thus, all will be believing in^o him, and the Romans will ^come and ^take away our place as well as ⁿation."
- 49 Now ^acertain one of them, Caiaphas, being the chief priest of that year, said to them, "You are not ^aware of ⁿanything, neither are you reckoning that it is ^expedient for us that one ^hman ^should be dying for the sake of the people, and not the whole nation should ^perish." Now this he said, not from himself, but, being the chief priest of that year, he prophesies that Jesus was about to be dying for the sake of the nation, and not for^s the nation only, but that He may be gathering the ^scattered children^r of God also into one. From that day, then, they consult that they should kill Him.
- 54 Jesus, then, no^t longer walked with boldness among the Jews, but came away thence into the country near the wilderness, into a city ^termed Ephraim, and there He remains with His disciples. Now near was the Passover of the Jews, and many went up into Jerusalem out of the country, before the Passover, that they should be purifying themselves. They, then, sought Jesus, and said, ^standing with one another in the sanctuary, "^aWhat do you ^suppose? That He may under no circumstances ^come ⁱnto the festival?" Now the chief priests and the Pharisees had given directions that if anyone should ^know where He is, he should be divulging it, so that they should be arresting Him.

Nu9^a 2Ch30¹⁷⁻¹⁹

Jesus, then, six days before the Passover, came ^{into} Bethany, ^{where} Lazarus was who had died, whom Jesus ^{rouses} ^{from} among the dead. They make, then, for Him a dinner there, and Martha served. Now Lazarus was one ^{of} those lying back at table ^{with} Him.

Mary, then, taking a pound troy of veritable nard attar, very precious, rubs the feet of Jesus and wipes off His feet with her hair. Now the house was filled ^{with} the odor of the attar. ¹¹³ Lu7²⁹⁻⁴²

Now Judas of Simon Iscariot, one ^{of} His disciples (who is 'about to give Him up) is saying, "Wherefore was not this attar disposed of for three hundred denarii and given to the poor?" Now this he said, not that he cared concerning the poor, but that he was a thief, having the coffer also, and bore what is cast into it.

Jesus, then, said, "Let her be, that she should be keeping it ^{for} the day of My burial. For the poor you have always with yourselves, yet Me you have not always." ^{Mt126⁻¹³ Mk14³⁻⁹ D115¹¹}

The vast throng, then, ^{of} the Jews, knew that He is there. And they came, not because of Jesus only, but that they might become acquainted with Lazarus also, whom Jesus ^{rouses} ^{from} among the dead. Yet the chief priests also plan that they should be killing Lazarus also, ^{for} many of the Jews went because of him, and believed in ^{to} Jesus. ¹¹⁴⁵⁻⁴⁹

On the morrow the vast throng, who are coming ^{for} the festival, hearing that Jesus is coming into Jerusalem, got fronds of palms and came out ^{to} meet Him. And they clamored, saying, "Hosanna! Blessed is He Who is coming in the name of the Lord!" and "The King of Israel!" ^{Ps118²⁵⁻²⁹}

Now Jesus, finding a little ass, is seated on it, according as it is written, ^{Ze9⁹} Do not fear, daughter of Zion! Lo! your King is coming, sitting on an ass's colt.

¹⁶ Now these things are not known to His disciples at first, but when Jesus is glorified, then they are reminded that these things were written ^{of} Him and these things they do to Him. ¹⁴²⁹ Mt21⁴⁻¹¹ Mk11⁷⁻¹⁰ Lu19³⁵⁻⁴⁰

¹⁷ The throng, then, which is with Him when He summons Lazarus out of the tomb, and ^{rouses} him ^{from} among the dead, was testifying. Therefore, also, the vast throng meets Him, ^{for} they hear that He has done this sign. The Pharisees, then, say to ^d themselves, "You are beholding that you are ^{not} benefiting nothing. Lo! the world came away after him!"

²⁰ Now there were some Greeks ^{from} among those going up that they should be worshiping in the festival. These, then, came to Philip ^{from} Bethsaida of Galilee, and they asked him, saying, "Lord, we want to become acquainted with Jesus." Philip is coming and telling Andrew, and again Andrew and Philip are coming and telling Jesus. Yet Jesus is answering them, saying, "Come has the hour that the Son of Mankind should be glorified." ¹⁷¹

²⁴ Verily, verily, I am saying to you, ^{if} a kernel of grain, falling into the earth, should not be dying, it is remaining alone, yet if it should be dying, it is ^{bringing} forth much fruit. He who is ^{fond} of his soul is destroying it, and he who is hating his soul in this world, shall be guarding it ^{for} life ^{eonian}. ^{Mt10³⁹ Mk8³⁵ Lu17³³}

²⁶ If anyone should be serving Me, let him be following Me, and ^{where} I am, there My servant also shall be. And if anyone should be serving Me, the Father shall be honoring him. Now is My soul ^{disturbed}. And ^{what} may I be saying? Father, save Me out of this hour? But therefore came I into this hour. Father, glorify Thy name!" A voice, then, came out of heaven, "I glorify it also, and shall be glorifying it again!"

29 The throng, then, which 'stands and hears it, said, 'A thunderclap has 'come." Others said, "A messenger has spoken to Him!"

30 Jesus answered and said, "Not because of Me has 'come this 'voice, but because of you.¹¹ "Now is the judging of this 'world.¹⁴ Now shall the Chief of this 'world be 'cast 'out.¹⁶ And I, if I should be 'exalted' out of the earth, shall be drawing all to^d Myself." Now this He said, signifying by what death He was about to be dying.

34 The throng, then, answered Him, "We hear out of the law that the Christ is remaining 'for the eon, and how are you saying that the Son of 'Mankind 'must be exalted? 'Who is this 'Son of 'Mankind?"

35 Jesus, then, said to them, "Still a little time the light is among you. 'Be walking while you 'have the light, lest the darkness should be overtaking you. And he who is walking in the darkness is not 'aware whither he is going. As you 'have the light, be believing in^{to} the light, that you may be becoming sons of 'light."

These things speaks Jesus, and, coming away, He was hid from them. Yet, after His having done so many signs in front of them, they believed not in^{to} Him, that the word of Isaiah,⁵³ the prophet, may be being fulfilled which he said,

"Lord, 'who believes our 'tidings? And the 'arm^c of the Lord, to 'whom was it revealed?"

39 Therefore they could not 'believe, ^{Ro1132} seeing that Isaiah⁶⁹⁻¹⁰ said again that 'He has blinded their 'eyes 'and callouses their 'heart, 'lest they may be perceiving with their eyes, 'and should be apprehending with their 'heart, and may be turning 'about, and I shall be 'healing them.^{Mt1134}

41 These things Isaiah said, seeing that he perceived His 'glory, and speaks concerning Him.

42 Howbeit, likewise, 'of the chiefs also many believe in^{to} Him, but because of the Pharisees they did not avow it, lest they may 'come to

43 be put out of the synagogue, for they love the glory of 'men rather than even the glory of 'God.

44 Now Jesus cries and said, "He who is believing in^{to} Me is not believing in^{to} Me, but in^{to} Him Who 'sends Me. And he who is beholding Me is 'beholding Him Who 'sends Me. I have come into the world a 'Light, that everyone who is believing in^{to} Me should not be remaining in 'darkness.

47 And if ever anyone should be hearing My declarations and not be maintaining them, I am not judging him, for I came not that I should be judging the world, but that I should be saving the world.³⁷ He who is repudiating Me and not getting My declarations, 'has that which is judging him: the word which I speak, that will be judging him in the last 'day, seeing that I speak not 'from Myself, but the Father Who sends Me, He has given Me the precept, 'what I may be saying and 'what I should be speaking. 50 And I am 'aware that His 'precept³⁸ is life eonian. 'What, then, I am speaking, according as the Father has declared it to Me, thus am I speaking.^{Mt1332 Dt1818-19}

13 Now before the festival of the 'Passover, Jesus, being 'aware that His 'hour⁴ came that He may be proceeding out of this 'world to^d the Father, 'loving His 'own who are in the world, He loves them in^{to} the consummation. And at the 'coming of dinner, the Adversary already having cast into the 'heart of Judas, son of Simon Iscariot, that he may be giving Him up, ^{Lu223-4}

2 'the consummation. And at the 'coming of dinner, the Adversary already having cast into the 'heart of Judas, son of Simon Iscariot, that he may be giving Him up, ^{Lu223-4} 3 'Jesus, being 'aware that the Father has given all into His 'hands,³³ and that He came out from God and is going away to^d 'God,¹⁶²⁸ is rising 'from 'dinner and is laying down His 'garments, and, getting a cloth, He girds Himself.

5 Thereafter He is draining water into the basin, and begins washing the feet of the disciples and wiping them off with the cloth with which 6 He was 'girded. He is coming, then, to^d Simon Peter. And 'he is say-

ing to Him, "Lord, Thou art washing my feet!" Jesus answered and said to him, "What I am doing you are not aware at present, yet you will know after these things."

Peter is saying to Him, "Under no circumstances shouldst Thou be washing my feet for the eon!"

Jesus answered him, "If ever I should not be washing you, you are having no part with Me."^{Ex30:19}

Simon Peter is saying to Him, "Lord, not my feet only, but the hands also and the head!"

Jesus is saying to him, "He who is bathed has no need, except to wash his feet, but is wholly clean. And you are clean, but not all."^{15a} For He was aware who is giving Him up. Therefore He said that "Not all of you are clean."

When, then, He washes their feet, and took His garments and leans back again, He said to them, "Do you know what I have done to you? You are shouting to Me 'Teacher!' and 'Lord!' and you are saying ideally, for I am. If, then, I, the Lord and the Teacher, wash your feet, you also ought to be washing one another's feet. For an example have I given you, that, according as I do to you, you also may be doing."

Verily, verily, I am saying to you, a slave is not greater than his lord, neither is an apostle greater than He Who sends him. If you are aware of these things, happy are you if you should be doing them! Not concerning all of you am I speaking, for I am aware whom I choose. But that the scripture may be fulfilled,^{Ps41:10-11}

He who is masticating bread with Me lifts up his heel against Me.

Henceforth I am speaking to you before it is occurring, that you should be believing, whenever it should be occurring, that I am.

Verily, verily, I am saying to you, whoever is taking anyone I shall be sending, is taking Me, yet he who is taking Me is taking Him Who sends Me."^{Mt10:41-42 Lu22:21-22}

21 These things saying, Jesus was disturbed in spirit, and testifies and said, "Verily, verily, I am saying to you that one of you will be giving Me up." The disciples, then, looked at one another, being perplexed concerning which one He is saying it. Now one of His disciples,^{19b} whom Jesus loved,²⁰ was lying back in the bosom of Jesus. Simon Peter, then, is nodding to this one to ascertain whoever he may be, concerning whom He said it, and is saying to him, "Tell us whoever it is concerning whom He is saying this." That one, then, leaning back thus on the chest of Jesus, is saying to Him, "Lord, who is it?" Jesus, then, is answering and saying, "He it is to whom I, dipping in the morsel, shall be handing it to him." Dipping in the morsel, then, He is taking it and giving it to Judas, son of Simon Iscariot.

27 And after the morsel, then, Satan entered into that man. Jesus, then, is saying to him, "What you are doing do more quickly." Now one of those lying back at table knew to what purpose He said this to him. For some supposed, since Judas had the coffer, that Jesus is saying to him "Buy what we have need of for the festival," or that he may be giving something to the poor.^{12c} Getting the morsel, then, that man came out straightway. Now it was night.

31 When, then, he came out, Jesus is saying, "Now is the Son of Man kind glorified, and God is glorified in Him. If God is glorified in Him, God also shall be glorifying Him in Himself and shall straightway be glorifying Him."¹⁷

33 Little children, still a little time am I with you. You shall be seeking Me, and, according as I said to the Jews that "Where I am going you cannot be coming," at present I am saying it to you also.^{73 821}

34 A new precept am I giving to you, that you be loving one another, according as I love you, that you also be loving one another. By this all shall be knowing that you

are My disciples, if you should be having love ^{for} one another."^{13 31}

36 Simon Peter is saying to Him, "Lord, whither art Thou going?" Jesus answered him, "^wWhere I am going, you ^ccannot follow Me now, yet you shall be following subsequently."^{21 15-19}

37 Peter is saying to Him, "Lord, wherefore ^ccannot I follow Thee at present? My ^{soul} ^afor Thy sake will I ^{lay} ^Fdown."

38 Jesus is answering, "Your ^{soul} ^afor My sake you will be ^{laying} ^Fdown? Verily, verily, I am saying to you, under no circumstances should a cock be crowing till ^wyou will be renouncing Me thrice."^{26 33-35}

14 Let not ^Fyour heart be ^ddisturbed. ^BBelieve in^{to} God, and ^bbelieve in^{to}

2 Me. In My Father's house are many abodes, otherwise I would have told ^Fyou, ^ffor I am going to make ready a place for ^Fyou. And if I should be going and making ready a place for ^Fyou, I am coming again and I will be taking ^Fyou along to Myself, that ^wwhere I am, ^Fyou also may be. And ^wwhere I am going ^Fyou are ^aaware, and of the ^Fway ^Fyou are ^aaware."

5 Thomas is saying to Him, "Lord, we are not ^aaware whither Thou art going, and how ^ccan we be aware of the ^Fway?"

6 Jesus is saying to him, "I am the ^wWay and the ^wTruth and the ^wLife. No^t one is coming to^d the Father except through Me. If ^Fyou had known Me, you would have known My Father also. And henceforth ^Fyou ^kknow Him and have ^Fseen Him."

8 Philip is saying to Him, "Lord, show us the Father, and it is sufficient ^{us}."

9 Jesus is saying to him, "I am so much time with ^Fyou and you do not ^kknow Me, Philip! He who ^has seen Me has ^Fseen the Father, and how are you saying, 'Show us the Father'? ^{12 45}Are you not believing that I am in the Father and the Father is in Me? ^{10 30}The declarations which I am speaking to ^Fyou I am not

speaking from Myself. Now the Father ^remaining in Me, He is doing His ^wworks."^{17 21}

11 Believe Me that I am in the Father and the Father in Me; otherwise ^bbelieve Me because of the works ^{themselves}. Verily, verily, I am saying to ^Fyou, he who is believing in^{to} Me, the works which I am doing, ^{he} also will be doing, and greater than these will he be doing, ^ffor I am going to^d the Father."^{16 7-9}

13 And ^awhatever ^Fyou should be requesting in My ^aname, this I will be doing, that the Father should be ^{glorified} in the Son. If ^Fyou should ever be requesting anything of Me in My ^aname, this I will be doing. If ^Fyou should be loving Me, ^Fyou will be keeping My ^precepts."^{15 10-13}

16 And I shall be asking the Father, and He will be giving you another ^cconsoler, that it, indeed, may be with you ^ffor the ^{eon}; the spirit of ^atruth, ^{1 Jn 4 6}which the world ^ccannot ^{get}, ^ffor it is not beholding it, neither is knowing it. Yet you ^kknow it, ^ffor it is remaining ^bwith you and will be in you."^{7 23}

18 I will not ^{leave} you ^{bereaved}: I am coming to^d you. Still a little and the world is beholding Me no^t longer, yet you are beholding Me. Seeing that I am living, you also will be living. In that ^Fday you shall ^kknow that I am in My Father, and you in Me, and I in you.

21 He who ^has My ^precepts and is keeping them, ^{he} it is who is loving Me. Now he who is loving Me will be ^{loved} by My Father, and I shall be loving him and shall be disclosing Myself to him."

22 Judas (not Iscariot) is saying to Him, "Lord, and ^awhat has occurred that Thou art ^about to be disclosing Thyself to us and not to the world?"

23 Jesus answered and said to him, "If anyone should be loving Me, he will be keeping My word, and My Father will be loving him, and We shall be coming to^d him and making an ^abode ^bwith him. He who is not loving Me, is not keep-

ing My words. And the word which you are hearing is not Mine, but the Father's Who sends Me.

These things have I spoken to you, remaining ^bwith you. Now the ^cconsoler, the holy spirit, which the Father will be sending in My ^aname, that will be teaching you all, and reminding you of all that I said to you.¹⁶¹²

Peace I am leaving with you. My peace I am giving to you. Not according as the world is giving to you, am I giving to you. Let not your heart be ^ddisturbed, nor let it be ^etimid.¹⁶²³ You hear that I said to you, 'I am going and I am coming to ^dyou.' If you loved Me, you would have rejoiced that I am going to ^dthe Father, ^ffor the Father is greater than I. And now I have declared it to you ere it is occurring, that, whenever it may be occurring, you should be believing.

Not longer shall I be speaking much with you, for the Chief of the world is coming.¹⁶³ and in Me it ^ghas not ^hany thing.¹²³ But that the world may ⁱknow that I am loving the Father, and according as the Father directs Me, thus I am doing, 'rouse! We may be going hence!'

'I am the true Grapevine, and My Father is the ^jFarmer. Every branch in Me bringing forth no fruit, He is taking it away, and every one ^kbringing forth fruit, He is cleansing it, that it may be bringing forth much fruit, ^lfor apart from Me you ^mcan ⁿdo nothing.

Already you are clean because of the word which I have spoken to you. Remain in Me. I also am in you. According as the branch ^ocannot be bringing forth fruit from itself, if it should not be remaining in the grapevine, thus neither you, if you should not be remaining in Me.

I am the Grapevine. You are the branches. He who is remaining in Me, and I in him, this one is bringing forth more fruit.^{Ps80¹⁻¹⁰ Is5⁷}

If anyone should not be remaining in Me, he was cast out as a ^pbranch and is withered. And they are gathering them, and into the fire are they casting them, and he is

7 being burned.^{Hb6⁶} If ever you should be remaining in Me and My declarations should be remaining in you, whatever you should be wanting, request,^{Mk11²⁴} and it will be occurring to you.^{1J3²²} In this is My Father glorified, that you may be bringing forth much fruit, and you shall ^qbecome My disciples.^{Jd9¹³}

9 According as the Father loves Me, I, also, love you. Remain in 10 My love. If ever you should be keeping My precepts, you will be remaining in My love,^{14¹⁷} according as I have kept the precepts of My Father and am remaining in His 11 love. These things have I spoken to you, that My joy should be remaining in you and your joy may be ^rfilled.^{1J13¹⁻⁴}

12 This is My precept, that you be loving one another, according as I love you. Greater love than this 13 ^shas not one, that anyone may be laying ^tdown his soul ^ufor ^vhis friends. You friends of Mine will be, if you should be doing whatever I am directing you.

15 Not longer am I terming you ^wslaves, ^xfor the slave is not aware ^ywhat his lord is doing. Yet I have declared that you are friends, ^zfor all that I hear ^{aa}from My Father 16 I make known to you.^{Gn18¹⁷} Not you choose Me, but I choose you, and I ^{ab}appoint you, that you may be going away and be bringing forth much ^{ac}fruit, and your ^{ad}fruit may be remaining, that anything which you should ever be requesting the Father in My ^{ae}name, He will be giving it to you.

17 In these things I am directing you, that you may be loving one 18 another. If the world is hating you, ^{af}know that it has hated Me first before you. If you were ^{ag}of the world, the world would be fond of its ^{ah}own. Now, seeing that you are not ^{ai}of the world, but I choose you out of the world, therefore the world is hating you.^{1J14 1J4¹⁻⁶}

20 'Remember the word which I said to you, ^{aj}'A slave is not greater than his lord.' If Me they persecute, you they will be persecuting also. If My word they keep, ^{ak}your also 21 will they be keeping. But all these

things will they be doing ^{into} you because of My ^A name, seeing that they are not acquainted with Him Who sends Me.^{13¹⁰ 16³}

¹² If I came not and speak to them, they had not sin. Yet now they have not pretense concerning their sin. He who is hating Me is hating My Father also. If I do not the works among them which not other one does, they had not sin. Yet now they have seen also, and they have hated Me as well as My Father, but it is that the word written in their ^A law may be fulfilled, that they hate Me gratuitously.^{Ps35¹⁰ 69¹⁻⁵}

¹³ Now, whenever the consoler which I shall be sending you from the Father may be coming, the spirit of ^A truth which is going out from the Father, that will be testifying concerning Me. Now you also are testifying, seeing that, from the beginning, you are with Me.^{Ac1³}

¹⁶ These things have I spoken to you that you may not be snared, for they will be putting you out of the synagogues, but coming is the hour that everyone who is killing you should suppose he is offering divine service to God. And these things will they be doing to you.^{Ac26⁹⁻¹¹} for they know not the Father nor even Me.^{Ro10¹} But these things have I spoken to you that, whenever their hour may be coming, you may be remembering them, seeing that I told you.

Now these things I did not tell you from the beginning, seeing that I was with you. Yet now I am going away to Him Who sends Me, and not one of you is asking Me, 'Whither art Thou going?' But, seeing that I have spoken these things to you, sorrow has filled your heart.

But I am telling you the truth. It is expedient for you that I may be coming away, for if I should not be coming away, the consoler will not be coming to you. Now if I should be gone, I will send him to you.^{14¹⁶⁻²⁰} And, coming, that will be exposing the world concerning sin and concerning righteousness and concerning judging:^{Ac29⁶} concerning

sin, indeed,^{15²²} seeing that they are not believing in Me; yet concerning righteousness, seeing that I am going away to My Father and no longer are you beholding Me; yet concerning judging, seeing that the Chief of this world has been judged.^{12³¹ 14²⁷}

Still much have I to say to you, but you are not able to hear it at present.^{Co1²³} Yet whenever that may be coming, the spirit of ^A truth, it will be guiding you into all the truth, for it will not be speaking from itself, but whatsoever it should be hearing will it be speaking, and of what is coming will it be informing you. That will be glorifying Me, seeing that of Mine will it be getting, and informing you. All, whatever the Father has, is Mine. Therefore I said to you that of Mine will it be getting, and informing you.

A little, and no longer are you beholding Me, and again, a little, and you shall be seeing Me.^{14¹⁹}

Some, then, of His disciples said to one another, "What is this that He is saying to us, 'A little, and you are not beholding Me, and again, a little, and you shall be seeing Me?' and that 'I am going away to the Father?'" They said, then, "What is this 'little' which He is saying? Not aware are we of what He is speaking."

Jesus, then, knew that they wanted to ask Him, and He said to them, "Concerning this are you seeking with one another that I said, 'A little, and you are not beholding Me, and again, a little, and you shall be seeing Me?' Verily, verily, I am saying to you that you shall be lamenting and wailing, yet the world will be rejoicing: yet you shall be sorrowed, but your sorrow shall become joy. A woman, whenever she may be bringing forth, is having sorrow, seeing that her hour came, yet whenever she should be bearing the little child, no longer is she remembering the affliction, because of the joy that a human being was born into the world. You, also, then, now, indeed, will be having sorrow, yet I

shall be seeing you again, and your heart shall be rejoicing, and your joy no^t one shall be taking away from you. And in that day you will not be asking Me anything.

Verily, verily, I am saying to you that whatever you should be requesting the Father, He will be giving it to you in My name. Hitherto you do not request anything in My name. Request and you shall obtain, that your joy may be full.

These things have I spoken to you in proverbs. Coming is the hour when no^t longer shall I be speaking to you in proverbs, but with boldness shall I be reporting to you concerning the Father. In that day you will be requesting in My name, and I am not saying to you that I shall be asking the Father concerning you, for the Father Himself is fond of you, seeing that you are fond of Me, and have believed that I came out from God. I came out from the Father and have come into the world. Again, I am leaving the world and am going to the Father."

His disciples are saying to Him, "Lo! now with boldness art Thou speaking, and no^t proverb art Thou telling. Now we are aware that Thou art aware of all and hast no^t need that anyone may be asking Thee. By this we are believing that Thou camest out from God."

Jesus answered them, "At present you are believing. Lo! the hour is coming and has come, that you should be scattered, each into his own and you may be leaving Me alone. And I am not alone, for the Father is with Me. These things have I spoken to you that in Me you may have peace. In the world you have affliction. But, courage! I have conquered the world."

These things speaks Jesus, and lifting His eyes to heaven, He said, "Father, come has the hour. Glorify Thy Son, that Thy Son should be glorifying Thee, according as Thou givest Him authority

over all flesh, that everything which Thou hast given to Him, He should be giving it to them, even life eonian. Now it is eonian life that they may know Thee, the only true God and Him Whom Thou dost commission, Jesus Christ.

I glorify Thee on the earth, finishing the work which Thou hast given Me, that I should be doing it.

And now glorify Thou Me, Father, with Thyself, with the glory which I had before the world is with Thee. I manifest Thy name to the men whom Thou givest Me out of the world. Thine they were and to Me Thou givest them, and Thy word they have kept. Now they know that all, whatever Thou hast given Me, is from Thee, for the declarations which Thou hast given Me, I have given them, and they took them, and know truly that I came out from Thee, and they believe that Thou dost commission Me.

Concerning them I am asking. Not concerning the world am I asking, but concerning those whom Thou hast given Me, for they are Thine. And Mine all are Thine, and Thine Mine. And I have been glorified in them. And no^t longer am I in the world, and they are in the world, and I to Thee am coming. Holy Father, keep them in Thy name, in which Thou hast given them to Me, that they may be one, according as We are. When I was with them in the world, I kept those whom Thou hast given Me in Thy name, and I guard them, and not one of them perished, except the son of destruction, that the scripture may be fulfilled. Yet now to Thee am I coming, and these things am I speaking in the world that they may be having My joy filled full in themselves.

I have given them Thy word. And the world hates them, for they are not of the world, according as I am not of the world. I am not asking that Thou shouldst

be taking them away out of the world, but that Thou shouldst be keeping them ^ofrom the wicked one ^o. Of the world they are not, according as I am not ^o of the world. Hallow them ^{by} Thy truth. Thy word is truth.

According as Thou dost dispatch Me into the world, I also dispatch them into the world.^{20c1} And for their sakes I am hallowing Myself, that they also may be hallowed ^{by} the truth. Yet not concerning these only am I asking, but also concerning those who are believing in^{to} Me through their word, that they may all be ^oone, according as Thou, Father, art in Me, and I in Thee, that they also may be in Us, that the world should be believing that Thou dost commission Me.

And I have given them the glory which Thou hast given Me, that they may be ^oone, according as We are ^oOne, I in them and Thou in Me, that they may be ^operfected in^{to} ^oone, and that the world may know that Thou dost commission Me and dost love them according as Thou dost love Me.

Father, those whom Thou hast given Me, I will that, ^owhere I am, they also may be with Me, that they may be beholding My glory, which Thou hast given Me, ^{for} Thou lovest Me before the disruption of the world. Just Father, the world, also, knew Thee not, yet I knew Thee. And these know that Thou dost commission Me. And I make known to them Thy ^oname, and I shall make it known, that the love with which Thou lovest Me may be in them, and I in them."

These things saying, Jesus came out ^{to}with His disciples to the other side of the Kedron winter brook, ^{where} there was a garden, into which He entered, He and His disciples. Now Judas also, who is giving Him up, was ^oacquainted with the place, ^{for} often was Jesus gathered there with His disciples. ^{Lu21³⁷}

Judas, then, getting a squad and deputies ^o of the chief priests and

Pharisees, is coming there with lanterns and torches and weapons. ^{Mt23³⁴ Mk14³²⁻³⁶ Lu22³⁹⁻⁴⁸}

Jesus, then, being ^oaware of all that is coming on Him, coming out, said to them, ^o"Whom are you seeking?" They answered Him, "Jesus, the Nazarene." Jesus is saying to them, "I am." Now Judas, also, who is giving Him up, ^ostood with them.

As, then, He said to them, "I am," they drop ^{to} behind and fall on the ground. Again, then, He inquires of them, ^o"Whom are you seeking?" Now they said, "Jesus, the Nazarene." Jesus answered, "I said to you that I am. If, then, Me you are seeking, let these ^o go away," that fulfilled may be the saying which He said, that ^o"Of those whom Thou hast given Me, ^o of them I do not lose ^oanyone."^{17c1}

Simon Peter, then, having a sword, draws it, and hits the chief priest's slave and strikes off his right ear. Now the name of the slave was Malchus. Jesus, then, said to Peter, ^o"Thrust the sword into the scabbard. The ^ocup which the Father has given Me, may I by no means be ^odrinking it?" ^{Mt26⁵² 51-53 Mk14⁴⁷⁻⁴⁹ Lu22⁵¹⁻⁵⁴}

The squad, then, and the captain, and the deputies of the Jews apprehended Jesus. And they bind Him, and led Him away ^{to}d Hannas first, for he was the father-in-law of Caiaphas, who was the chief priest of that year. Now it was Caiaphas who advises the Jews that it is ^oexpedient for one ^oman to be dying ^{for}s the people.^{11⁴⁹⁻⁵²}

Now Simon Peter and another disciple followed Jesus. Now that disciple was known to the chief priest, and he entered together with Jesus into the courtyard of the chief priest. Yet Peter ^ostood ^{at}d at the door outside.

The other disciple, then, who was known to the chief priest, came out and told the door keeper and he led Peter in. The maid, then, who kept the door, is saying to Peter, "Are not you also ^o of this

man's disciples?" He is saying, "I am not!" ^{Ro7¹²}

Now the slaves and deputies also stood by, having made a charcoal fire, for it was cold, and they warmed themselves. Now Peter, also, was standing with them, and warming himself.

The chief priest, then, asks Jesus concerning His disciples and concerning His teaching. And Jesus answered him, "I with boldness have spoken to the world. I always teach in a synagogue and in the sanctuary where all the Jews are coming together, and in hiding I speak nothing. Why are you asking Me? Inquire of those who have heard what I speak to them. Lo! these are aware what I said."

^{Mt26:9-60 Mk14:4-63 Lu22:4-71}

Now at His saying these things, one of the deputies standing by gives Jesus a slap, saying "Are you answering the chief priest thus?" ^{Ac23²}

Jesus answered him, "If evilly I speak, testify concerning the evil, yet if ideally, why are you lashing Me?" Hannas, then, dispatches Him bound to Caiaphas, the chief priest. ^{1P2:19-23}

Now Simon Peter was standing and warming himself. They said, then, to him, "Not you also are of his disciples?" He disowns and said, ^{13³⁶} "I am not." One of the slaves of the chief priest, being a relative of the one whose ear Peter strikes off, is saying, ^{Mt26:71-75} "Did not I perceive you in the garden with him?" ^{Lu22:54-62} Again, then, Peter disowns. And immediately a cock crows.

They are, then, leading Jesus from Caiaphas into the pretorium. Now it was morning and they did not enter into the pretorium lest they may be defiled, but may be eating the passover.

Pilate, then, came outside to them and is averring, "What accusation are you bringing against this man?"

They answered and said to him, "If this man were doing no evil, we would not give him up to you."

Pilate, then, said to them, "You take him and, according to your law, judge him."

The Jews, then, said to him, "To us it is not allowed to kill anyone," that the word of Jesus may be fulfilled which He said, ^{12³²} signifying by what death He was about to be dying. ^{Mt20:19 27¹ Mk15:1 Lu23¹}

Again, then, Pilate entered into the pretorium and summons Jesus and said to Him, "You are the king of the Jews?"

Jesus answered him, "From yourself are you saying this, or did others tell you concerning Me?"

Pilate answered, "No Jew am I! Your nation and the chief priests give you up to me. What is it you do?"

Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My deputies, also, would have contended, lest I should be given up to the Jews. Yet now is My kingdom not hence."

Pilate, then, said to Him, "Is it not then so? A King are you!" ^{Dn24⁴ 7¹³}

Jesus answered, "You are saying that I am a King. For this also have I been born, and for this have I come into the world, that I should be testifying to the truth. Everyone who is of the truth is hearing My voice." ^{Mt27:11-14 Mk15:2-5 Lu23:2-12}

Pilate is saying to Him, "What is truth?" And, this saying, again he came out to the Jews and is saying to them, "I not one fault am finding in him. Now it is your usage that I should be releasing one to you in the Passover. Are you intending, then, that I should be releasing to you the king of the Jews?" ^{Ac3:13-14}

They, then, all clamor again, saying, "Not this one, but Bar-Abbas!" Now Bar-Abbas was a robber. ^{Mt27:16-23 Mk15:6-16 Lu23:18-25}

- 19 Then Pilate took Jesus, then, and
 2 scourges Him. And the soldiers,
 braiding a wreath out of thorns,
 place it on His head, and with a
 3 purple cloak they clothed Him. And
 they came to Him and said, "Re-
 4 joice! King of the Jews!"^{Is50} and
 give Him slaps.^{Mt2019-19} And Pilate
 came outside again and is saying
 to them, "Lo! I am leading him out-
 side to you, that you may know
 that not one fault am I finding in
 him."^{Mt2724-31 Mk1515-20}
 5 Jesus, then, came outside, wear-
 ing the thorny wreath and the pur-
 ple cloak. And he is saying to them,
 6 "Lo! the man!" When, then, the
 chief priests and the deputies per-
 ceived him, they clamor, saying,
 "Crucify! Crucify him!"
 And Pilate is saying to them,
 "You take him and crucify him,
 for I am finding no fault in him."
 7 The Jews answered him, "We
 have a law, and according to our
 law he ought to die, for he makes
 himself son of God."^{Js15 1033-36 Mt2613-16}
^{Lv2416 Dt131-5}
 8 When, then, Pilate hears this
 saying, he was the more afraid.
 9 And he entered into the pretorium
 again and is saying to Jesus,
 "Whence are you?" Yet Jesus
 10 gives him no answer.^{Is537} Pilate,
 then, is saying to Him, "To me you
 are not speaking! Are you not
 aware that I have authority to
 release you and have authority to
 crucify you?"
 11 Jesus answered him, "No authority
 have you against Me in
 anything, except it were given to
 you from above. Therefore he who
 is giving Me up to you has the
 greater sin."^{Ac421-28}
 12 At this, Pilate sought to release
 Him, yet the Jews clamored, say-
 ing, "If ever this man you should be
 releasing, you are not a friend of
 Caesar! Everyone who is making
 himself king is contradicting Cæ-
 13 sar!" Pilate, then, hearing these
 words, led Jesus outside, and is

seated on a dais in^{to} a place termed
 the "Pavement," yet in Hebrew
 "Gabbatha."^{Ac312 17}

- 14 Now it was the preparation of
 the Passover. The hour was about
 the third. And he is saying to the
 15 Jews, "Lo! your king!" Yet they
 clamor then, "Away! Away! Cru-
 cify him!" Pilate is saying to
 them, "Shall I crucify your king?"
 The chief priests answered, "No!
 16 king have we except Cæsar!" Then
 he gives Him up to them, then,
 that He may be crucified.

They took Jesus along, then, and
 led Him away. And, bearing the
 cross Himself, He came out into
 what is termed a "Skull's Place,"
 which is termed, in Hebrew, "Gol-
 18 gotha," where they crucify Him,
 and with Him two others, hence
 and hence, yet in the midst is Jesus.
^{Ps2216 Is5312}

- 19 Now Pilate writes a title also,
 and places it on the cross. Now it
 was written, Jesus the Nazarene,
 the king of the Jews. This title,
 then, many of the Jews read, for
 the place where Jesus was cruci-
 fied was near the city, and it was
 written in Hebrew, Latin, Greek.

21 The chief priests of the Jews,
 then, said to Pilate, "Do not be
 writing 'The king of the Jews' but
 that that one said 'King am I of
 the Jews.'"

22 Pilate answered, "What I have
 written, I have written!"

- 23 The soldiers, then, when they
 crucify Jesus, took His garments
 and make four parts, to each sol-
 dier a part, and the tunic. Now
 the tunic was seamless, woven
 from above throughout the whole.
 24 They said, then, to one another,
 "We should not be rending it, but
 we may take chances on it, whose
 it shall be," that the scripture may
 be fulfilled which is saying,

"They divide My garments among
 themselves,
 And on My vesture they cast the
 lot."

The soldiers, indeed, then, do these things.^{Mt1274-25 Mk1515-24 Lu2324-34}

25 Now there stood beside the cross of Jesus His mother and the sister of His mother, Mary of Clopas,
26 and Mary Magdalene. Jesus, then, perceiving His mother and the disciple whom He loved standing beside Him, is saying to His mother,
27 "Woman, lo! your son!" Thereafter He is saying to the disciple, "Lo! your mother!" And from that hour the disciple took her into his own.

28 After this, Jesus, being aware that all is already accomplished, that the scripture may be perfected, is saying, "I thirst!"^{Ps2215}

29 Now a vessel lay there distended with vinegar. Placing a sponge, then, distended with vinegar on hyssop, they carry it to His mouth.^{Ps6921-22} When, then, Jesus took the vinegar, He said, "It is accomplished!" And reclining His head, He gives up the spirit.
^{Mt1275-51 Mk1523-30 Lu2340}

31 The Jews, then, since it was the preparation, lest the bodies should be remaining on the cross on the sabbath (for it was the great day of that sabbath),^{Lu237} ask Pilate that they might be fracturing their legs and they may be taken away.
32 The soldiers, then, came and fracture indeed the legs of the first and of the other who is crucified together with Him. Yet, coming on to Jesus, as they perceived He had already died, they do not fracture His legs.^{Js829 1020 Dt1212}

33 But one of the soldiers pierces His side with a lance head, and straightway out came blood and water.^{1Jg4 3} And he who has seen has testified, and true is his testimony. And he is aware that he is telling the truth, that you, also,
36 should be believing. For these things occurred that the scripture may be fulfilled,^{Ex1210 Nu912 Ps3420} "A bone of it shall not be crushed."
37 And again, a different scripture

is saying,^{Ze1210 Rv17} they shall see Him to whom they stab.

38 Now after these things Joseph from Arimathea (being a disciple of Jesus, yet hidden because of fear of the Jews) asks Pilate that he should be taking away the body of Jesus. And Pilate permits him. He came, then, and takes away His body.

39 Now Nicodemus also came (who came to Him at night at first), bringing a mixture of myrrh and aloes, about a hundred pounds troy.
40 They got the body of Jesus, then, and they bind it in swathings with the spices, according as the custom of the Jews is to bury.^{32 750}

41 Now there was in the place where He was crucified, a garden, and in the garden a new tomb in which not one has been placed
42 as yet. There, then, because of the preparation of the Jews, seeing that the tomb was near, they place Jesus.^{Mt2751-60 Mk1542-46 Lu2350-54 Lv2325 Is539}

20 Now, on one of the sabbath days, Miriam Magdalene is coming into the tomb in the morning, there being still darkness, and is observing the stone taken away from the door
2 of the tomb. She is racing, then, and is coming to Simon Peter and to the other disciple of whom Jesus was fond, and she is saying to them, "They take away the Lord out of the tomb and we are not aware where they place Him!"
^{Mt281 Mk161-4 Lu241-2}

3 Peter, then, and the other disciple, came out and they came into the
4 tomb. Now the two raced alike, and the other disciple runs more swiftly before Peter and came first
5 into the tomb. And, peering in, he is observing the swathings lying. Howbeit, he did not enter.

6 Simon Peter also, then, is coming, following him, and he entered into the tomb and he is beholding the swathings lying, and the handkerchief which was on His head, not lying with the swathings, but folded

ed up into one place apart. The other disciple also, then, who came first into the tomb, then entered, and he perceived and believes, for not as yet were they aware of the scripture that He must rise from among the dead. The disciples, then, came away again to their own.

Now Mary stood outside at the tomb, lamenting. As, then, she lamented, she peers into the tomb and is beholding two messengers in white seated, one at the head and one at the feet, where the body of Jesus was laid. And they are saying to her, "Woman, why are you lamenting?" And she is saying to them that "They take away my Lord, and I am not aware where they place Him!"

Saying these things, she turned behind, and is beholding Jesus standing, and she was not aware that it is Jesus. Jesus is saying to her, "Woman, why are you lamenting? Whom are you seeking?" She, supposing that He is the gardener, is saying to Him, "Lord, if you bear Him off, tell me where you place Him, and I will take Him away." Jesus is saying to her, "Miriam!" Now, being turned, she is saying to Him in Hebrew, "Rabboni!" which is the term for "Teacher." Jesus is saying to her, "Do not touch Me, for not as yet have I ascended to My Father. Now go to My brethren, and say to them that I said, 'Lo! I am ascending to My Father and your Father, and My God and your God.'"

Miriam Magdalene is coming, reporting to the disciples that "I have seen the Lord!"—and these things He said to her.

Being, then, the evening of that day, one of the sabbaths, and the doors having been locked where the disciples were gathered together, because of fear of the Jews, Jesus came and stood in the midst and is saying to them, "Peace to you!" And saying this,

He shows them His hands also, and His side. The disciples, then, rejoiced at perceiving the Lord.

Jesus, then, said to them again, "Peace to you! According as the Father has commissioned Me, I also am sending you." And, saying this, He exhales and is saying to them, "Get holy spirit! If you should be forgiving anyone's sins, they have been forgiven them. If anyone's you should be holding, they are held."

Now Thomas, one of the twelve, termed Didymus, was not with them when Jesus came. The other disciples, then, said to him, "We have seen the Lord!" Yet he said to them, "Should I not perceive in His hands the print of the nails, and thrust my finger into the print of the nails, and thrust my hand into His side, I will by no means be believing."

And after eight days His disciples were again within, and Thomas was with them. The doors having been locked, Jesus is coming and stood in the midst and said, "Peace to you!" Thereafter He is saying to Thomas, "Bring your finger here and perceive My hands, and bring your hand and thrust it into My side, and do not become unbelieving but believing." And Thomas answered and said to Him, "My Lord and my God!" Now Jesus is saying to him, "Seeing that you have seen Me, you have believed. Happy are those who are not perceiving and believe."

Many other signs also, indeed, then, Jesus does in the sight of His disciples which are not written in this scroll. Yet these are written that you should be believing that Jesus is the Christ, the Son of God, and that, believing, you may have life eternal in His name.

After these things Jesus manifests Himself again to the disciples at the sea of Tiberias. Now He manifests thus: There were alike Simon Peter and Thomas, termed

Didymus, and Nathanael¹³ from Cana of Galilee, and those of Zebedee, and two others of His disciples.

³ Simon Peter is saying to them, "I am going fishing!" They are saying to him, "We also are coming with you!" They, then, came out and stepped into the ship straightway, and in that night they net nothing.

⁴ Now as it already is becoming morning, Jesus stood on the beach. Howbeit, the disciples had not perceived that it is Jesus. Jesus, then, is saying to them, "Little children, have you no viands?" They answered Him, "No!" Now He said to them, "Cast the net on the right parts of the ship and you will be finding." They cast, then, and they not longer were strong enough to draw it, for the multitude of fishes.^{Lu5:7}

⁷ That disciple, then, whom Jesus loved, is saying to Peter, "It is the Lord!" Simon Peter, then, hearing that it is the Lord, girds on his overcoat (for he was naked) and cast himself into the sea. Yet the other disciples came in the other boat (for they were not far from the land, but about two hundred cubits off), dragging the net of fishes.

⁹ As, then, they stepped off into the land, they are observing a charcoal fire laid and food fish lying on it, and bread. Jesus is saying to them, "Bring of the food fish which you now net."

¹¹ Simon Peter, then, went up and draws the net into the land, distended with a hundred and fifty-three large fishes. And, being so many, the net is not rent.

¹² Jesus is saying to them, "Hither! Lunch!" Now not one of the disciples dared to inquire of Him, "Who art Thou?" being aware that it is the Lord. Jesus, then, is coming and taking the bread and is giving it to them, and the food fish likewise.

¹⁴ Now this is already the third time Jesus was manifested to the

disciples, being roused from among the dead.

¹⁵ When, then, they lunch, Jesus is saying to Simon Peter, "Simon of John, are you loving Me more than these?" He is saying to Him, "Yes, Lord. Thou art aware that I am fond of Thee!" He is saying to him, "Grazed My lambskins!"
¹⁶ He is saying to him again a second time, "Simon of John, are you loving Me?" He is saying to Him, "Yes, Lord, Thou art aware that I am fond of Thee!" He is saying to him, "Shepherd My sheep!"
¹⁷ ^{1P5:1} He is saying to him the third time, "Simon of John, are you fond of Me?" Peter was sorry that He said to him a third time "Are you fond of Me?" and he is saying to Him, "Lord, Thou art aware of all things! Thou knowest that I am fond of Thee." And Jesus is saying to him, "Grazed My little sheep! Verily, verily, I am saying to you, when you were younger you girded yourself and walked where you would, yet whenever you may be growing decrepit, you will stretch out your hands, and another shall be girding you and carrying you where you would not."
¹⁹ ^{2P1:14} Now this He said, signifying by what death he will be glorifying God. And, saying this, He is saying to him, "Follow Me!"

²⁰ Now, Peter, being turned about, is observing the disciple whom Jesus loved following, who leans back also on His chest at the dinner and said to Him, "Lord, who is it who is giving Thee up?" Peter, then, perceiving this one, is saying to Jesus, "Lord, yet what of this man?" Jesus is saying to him, "If I should be wanting him to be remaining till I am coming, what is it to you? You be following Me!" This word, then, came out into the brethren, that that disciple is not dying. Now Jesus did not say to him that he is not dying, but "If I should be wanting him to be remaining till I am coming, what is it to you?"

²⁴ This is the disciple who is testifying also concerning these things,

and who writes these things. And
we are ^oaware that his testimony is
25 true. Now there are many other
things also, which Jesus does,
which^a, if they should be 'written,
one ^{ac} by one, I am surmising not
^veven the world itself would 'con-
tain the 'written scrolls.

ACTS OF THE APOSTLES

The first account, indeed, I make, O Theophilus, ^{Lu13} concerning all which Jesus begins both to do and to teach, ^{Lu1} until the day on which He was taken up; directing the apostles whom He chooses, through holy spirit; to whom He presents Himself alive also, after His suffering, with many tokens, th during forty days, being visualized to them and telling them that which concerns the kingdom of God. ^{Dn24} And, being foregathered, He charges them not to be departing from Jerusalem, but to be remaining about for the promise of the Father, ⁵ "which you hear of Me, seeing that John, indeed, baptizes in water, yet you shall be baptized in holy spirit after not many of these days."

⁶ Those, indeed, then, who are coming together, asked Him, saying, ^{Am911} "Lord, if art Thou at this time restoring the kingdom to Israel?" ⁷ ^{Lu2421} Yet He said to^d them, "Not yours is it to know times or eras which the Father placed in His own jurisdiction. ^{Mt2490} But you shall be obtaining power at the ^{on} coming of the holy spirit on you, and you shall be My witnesses both in Jerusalem and in entire Judea and Samaria, and as far as the limits of the land."

⁹ And, saying these things, while they are looking, ^{Mk1619} He was lifted up, and a cloud took Him up from their eyes. ^{Lu2450} And, as they were looking intently into heaven at His going, lo! two men stand beside ¹¹ them in white attire, ^{Lu244} who say also, "Men! Galileans! why do you stand, looking at into heaven? This Jesus Who is being taken up from

you into heaven shall come thus, in the manner in which you gaze at Him going into heaven." ^{Lu2127} ^{Rv17} ^{Ze143-4}

¹² Then they return into Jerusalem from the mount called Olivet, which is near Jerusalem a ^{sab} bath's journey. And when they entered it, they went up into the upper chamber where they were residing ^u—both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James, son of Alphaeus, and Simon the Zealot, and Judas, son of James. These all were persevering with one accord in prayer, together with the women and Miriam, the mother of Jesus, and His brothers.

¹⁵ And in these days Peter, rising in the midst of the brethren, said—there was besides a throng ^{on} in the same place of about a hundred and twenty names: "Men! Brethren! Fulfilled must be the scripture in which the holy spirit said before through the mouth of David, concerning Judas, who becomes the guide of those apprehending Jesus, ^{Ps4118} seeing that he was numbered among us, and chanced upon the allotment of this dispensation."

¹⁸ (This man, indeed, then, acquires a freehold with the wages of injustice, and coming to fall prone, ruptures in the middle, and all his intestines were poured out. ^{Mt273-10}) And it became known to all who are dwelling in Jerusalem, so that that freehold is called, in their own vernacular, "Acheldamach," that is, ²⁰ "Freehold of blood." "For it is written in the scroll of the Psalms,

Let his 'domicile 'become desolate,
And let no one be 'dwelling in it,
Ps69²²

and Ps109⁹

'Let his 'supervision be 'taken by
'another.'

Then, of the men coming together with us in 'all the time in which the Lord Jesus 'came in¹⁰ and out ^{on}to us, 'beginning from the 'baptism of John until the day on which He was taken up from us, of these one is to 'become a witness of His 'resurrection together with us," Jn15²⁷

And they nominate two, Joseph, 'called Bar-Sabbas, who was surnamed Justus, and Matthias. And 'praying, they say, "Thou, Lord, Knower of all hearts, indicate one whom Thou chooseth, out of these two, to 'take the place of this 'dispensation and apostleship, from which Judas transgressed, to be gone into his 'own place." And they 'give lots for them, and the lot falls on Matthias, and he is 'enumerated with the eleven apostles. Pr16²⁴

And 'at the 'fulfillment^r of the day of 'Pentecost they were all alike ^{on}in the same place. Ex23¹⁴ And suddenly there 'came out of 'heaven a blare, even as of a violent, carrying blast, and it fills the whole house where they were sitting. And seen by them were dividing tongues as if of fire, and one is seated on each one of them. And they are all 'filled with holy spirit, and they begin to 'speak in different 'languages, according as the spirit gave them to 'decclaim. Mt3¹¹ Lv23¹⁵⁻²¹ Dt16⁹⁻¹²

Now there were dwelling in Jerusalem Jews, pious men from every nation under 'heaven. Now when this 'sound 'occurs, the multitude came together and was confused, 'for each one hears them speaking in his 'own vernacular. Gn11⁵⁻⁹ Now they are all amazed, and marveled, saying, "'Lo! are not all these who are speaking, Galileans? And how are we hearing, each in our 'own vernacular in which we were born?

⁹ Parthians and Medes and Elamites and those dwelling in 'Mesopotamia, Judea, as well as Cappadocia, Pontus, and the province of Asia, Phrygia, Pamphylia, Egypt, and the parts of 'Libya ^{ac}about Cyrene, and the repatriated Romans, both Jews and proselytes, Cretans and Arabs —we are hearing them speaking in these 'languages of ours of the great things of God!" 1P1¹

¹² Now, amazed are they all, and they were bewildered, saying one ^{other}to^d another, "'What is this wanting to be?" Yet ^{do}thers, taunting, said that, "With sweet wine are they 'bloomed!" Now 'Peter, standing thwith the eleven, 'lifts up his 'voice and declaims to them: "Men! Jews! and all who are dwelling at Jerusalem! Let this be known to you, and give ear to my 'declarations, for these are not 'drunk, as you 'take it, for it is the third hour of the day. But this is that which 'has been declared through the prophet Joel: 2²⁵⁻³²

¹⁷ 'And it shall be in the last days,'

(God is saying)

'I shall be 'pouring out from My 'spirit on 'all 'flesh,
And your 'sons and your 'daughters shall 'prophecy,
And your 'youths visions shall be seeing,
And your 'elders shall be dreaming dreams,
¹⁸ And surely on My men 'slaves' and on My women 'slaves' in those 'days shall I be pouring out from my 'spirit,'

and they shall be prophesying.

¹⁹ 'And I will 'give miracles in 'heaven above,
And signs on the earth below,
Blood and fire and vapour pillars of smoke, Rv9²
²⁰ The 'sun shall 'be converted into 'darkness
And the 'moon into 'blood
Ere the coming of the day^r of the Lord,
The great and advent day.

21 And it shall be that everyone, whoever should be invoking the ^aname of the Lord, shall be ^asaved.

22 Men! Israelites! Hear these words: Jesus, the Nazarene, a Man ^ademonstrated to be from ^aGod ^afor you by ^apowerful deeds and miracles and signs, which ^aGod does through Him in the midst of you, according as you ^ayourselves are aware, This One, given up in the ^aspecific counsel and ^aforeknowledge of ^aGod, you, gibbeting ^aby the hand of the lawless, assassinate.⁴²⁹
23 Whom ^aGod raises, ^aloosing^f the ^apangs of death, forasmuch as it was not possible for Him to be ^aheld by it.

25 For David is saying ^ainto Him,^{Psl68}

'I saw the Lord ^abefore me continually,
Seeing that He is ^aat my ^aright^a hand, that I may not ^abe ^ashaken.

26 Therefore gladdened was my ^aheart,

And exultant my ^a tongue.
Now, still my fleshⁿ also shall be ^atenting ^ain expectation,

27 ^aFor Thou wilt not be forsaking my ^asoul in^{to} the unseen,
Nor wilt Thou be giving Thy ^aBenign One to be acquainted with decay.

28 Thou makest known to me the ^apaths of ^alife.^{Ecl12}

Thou wilt be filling me with gladness with Thy ^aface.'

29 Men! Brethren! Allow me to ^asay to^d you with boldness concerning the patriarch David, that he deceases also and was entombed, and his ^atomb is among us until this

30 day.^{L330} Being, then, inherently, a prophet, and having perceived that ^aGod swears to him with an oath,

out of the ^afruit of his ^aloin to seat

31 One on his ^athrone,^{Psl13211} perceiving this before, he speaks concerning the resurrection of the Christ, that He was neither forsaken in^{to} the

unseen, nor was His flesh acquainted

32 with decay. This ^aJesus ^aGod raises,

33 of Whom we all are witnesses. Be-

ing, then, at the right^a hand of ^aGod exalted, besides obtaining the promise of the holy ^aspirit ^afrom the Father, He ^apours out this which you are observing and hearing.

34 For not David ascended into the heavens, yet he is saying,^{Psl1101}

'Said the Lord to my ^aLord,
"Be sitting ^aat ^aMy ^aright^a
Till I should be placing Thine ^aenemies for a ^afootstool for Thy ^afeet."

36 Let ^aall the house of Israel ^aknow certainly, then, that ^aGod makes Him Lord as well as Christ—this ^aJesus Whom you crucify!"

37 Now, hearing this, their ^aheart was ^apricked with compunction. Besides, they said to^d Peter and the rest of the apostles, "What should we be doing, men, brethren?"

Now Peter is averring to^d them, "Repent and be ^abaptized each of you

38 ^ain the ^aname of Jesus Christ ^afor the pardon of your ^asins,^{Mt1827} and you shall be obtaining the gratuity of the holy spirit. For to you is the promise and to your ^achildren, and to all those ^ato afar, whoever^{ever}

the Lord our ^aGod should be calling to Him."^{Dn97} Besides, with more and different words, he conjures and entreats them, saying, "Be ^asaved from this ^acrooked^f generation!"^{Dt325}

39 Those indeed, then, who welcome his ^aword, are baptized, and there were added in that ^aday about three thousand ^asouls. Now they were persevering in the teaching of the apostles, and in ^afellowship, and in the ^abreaking of ^abread, and in ^aprayers.

40 Now on every ^asoul ^acame fear, yet many miracles and signs occurred through the apostles in Jerusalem. Besides, great fear was on

41 all. Now all those who believe also were ^ain the same place and had all things in common.⁴³² And they disposed of the acquisitions and the properties, and divided them to all, forasmuch as ^asome would have had need. Besides persevering day ^aby day with one accord in the sanctu-

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ary, besides ^abreaking ^bbread home ^aby home, they partook of nourishment ⁱwith exultation and simplicity of ^rheart, praising ^rGod and having favor ^{td}for the whole people. Now the Lord added those being saved ^{ac}by day ^{on}in the same place.

Now Peter and John went up into the sanctuary ^{on}at the hour of prayer, the ninth. And a ^ccertain man, being inherently lame ^ofrom his mother's womb, was borne, whom they placed day ^{ac}by day ^{td}at the door of the sanctuary which is ⁱtermed "Beautiful," to ^rrequest alms ^bfrom those going into the sanctuary, who, perceiving Peter and John being about to be passing in into the sanctuary, asked to ^oobtain alms. Now, Peter, ⁱlooking ^{io}at him intently together with ^rJohn, said, "Look ^{io}at us!" Now ^{he}attended to them, hoping to ^gget ^asomething ^bfrom them. Yet Peter said, "Silver and ^agold I do not ^rpossess: yet what I ^rhave, this I am giving to you. In the ^aname of Jesus Christ, the Nazarene, ^rwalk!" And ^{seizing} his ^rright hand, he raises him up. Now instantly his ⁱnsteps and ^rankles were given stability, and, leaping up, he stood and walked and entered ^{io}with them into the sanctuary, walking and leaping and praising ^rGod. ^{Is35v}

And the entire people perceived him walking and praising ^rGod. Now they recognized him, that this was the one sitting ^{td}for ^ralms ^{on}at the Beautiful Gate of the sanctuary. And they are ^rfilled with awe and amazement ^{on}at that which has befallen him.

Now, at his holding himself to ^rPeter and ^rJohn, the entire people ran together to ^dthem ^{on}at the portico ^rcalled Solomon's, overawed. Now, perceiving it, ^rPeter answers ^{td}the people: "Men! Israelites! ^aWhy are you marveling ^{on}at this? Or ^awhy at us are you looking so intently, as if by our own power

or devoutness we had ^rmade him ^rwalk? The God of Abraham and the God of Isaac and the God of Jacob, the God of our ^rfathers, glorifies His ^rBoy ^rJesus, Whom you, indeed, ^rgive up and disown ^{ac}before the ^aface of Pilate, when ^{he} decides to ^rrelease Him. Now you disown the holy and just One, and request a man, a murderer, to be surrendered to you as a favor. ^{Mt27v} Yet the Inaugurator of ^aLife you kill, Whom ^rGod ^rrouses ^ofrom among the dead, of which we are witnesses. And ^{on}in the faith of His ^aname, His ^aname gives stability to ^{him} whom you are beholding, with whom, also, you are ^aacquainted, and the faith which is through Him, ^rgives him this ^runimpaired soundness in front of you all.

And now, brethren, I am ^aaware that ^{ac}in ignorance you commit it, even as your ^rchiefs also. ^{C2v} Yet what ^rGod announces before through the ^amouth of all the prophets—the suffering of His ^rChrist—He thus fulfills. Repent, then, and turn ^rabout ^{td}for the ^rerasure of your ^rsins, so that seasons of ^rrefreshing should be coming from the ^aface of the Lord, ^{23v} and He should ^rdispatch the One ^rfixed upon before ^{for} you, Christ Jesus, Whom heaven ^rmust indeed receive until the times of restoration of all which ^rGod ^rspeaks through the ^amouth of His ^rholy prophets who are from the ^{eon}. ^{Lv23}

Moses, indeed, said that A Prophet will the Lord, your ^rGod, be ^rraising up to you ^ofrom among your ^rbrethren, as me. Him you shall ^rhear, according to all, what-ever-ever He should be speaking to ^dyou. Yet it shall be, every ^rsoul which ^oshould-ever not ^rhear that ^rProphet, shall be utterly exterminated ^ofrom among the people. ^{D118v} Now all the prophets also, from Samuel, and ^rconsecutively, whoever speak, also

25 announce these days. You are the sons of the prophets and of the covenant which God covenanted ^{to} with your fathers, saying to Abraham: Gn22¹⁸ And in your seed all the kindreds of the earth shall be blessed.

26 To you first God, raising His Boy, commissions Him to bless you by turning away each of you from your wickedness."

4 Now, at their speaking to the people, the priests and the officer of the sanctuary and the Sadducees stand by them, being exasperated because of their teaching the people and announcing in Jesus the resurrection ^{of} from among the dead. And they laid hands on them, and they were placed in custody ^{for} the morrow, for it was already dusk.

4 Now many of those who hear the word, believe, and the number of men became ^{as} about five thousand.

5 Now it occurred on the morrow that their chiefs and the elders and the scribes gathered in Jerusalem, and Hannas, the chief priest, and Caiaphas and John and Alexander and whoever were ^{of} the chief priestly race. And, standing them in the midst, they inquired to ascertain "By what power or in what name do you do this?" Mt12²³

8 Then Peter, being filled with holy spirit, Mt10²⁰ said to them, "Chiefs of the people and elders!

9 If we today are being examined ^{on} as to the benefaction to the infirm man, by what he has been saved, let it be known to you all and to the entire people of Israel, that in the name of Jesus Christ, the Nazarene, Whom you crucify, Whom God rouses ^{of} from among the dead, by this One, this man stands by before you sound. This is the Stone that is being scorned by you builders, which is becoming ^{to} the head of the corner. Ps118²² And there is no salvation in any other one, for neither is there any other

name, given under heaven among men, in which we must be saved." Mt13¹

13 Now, on beholding the boldness of Peter and John, and grasping that they are unlettered and plain men, they marveled. Besides, they recognized them, that they were ^{to} with Jesus. Besides, observing the man who has been cured standing ^{to} with them, they had nothing to contradict.

15 Now, ordering them to come forth out of the Sanhedrin, they parleyed ^{to} with one another, saying, "What should we be doing to these men? For, indeed, that a known sign has occurred through them, is apparent to all who are dwelling at Jerusalem, and we cannot deny it. Jn11⁴⁷ But, lest it may be disseminated ^{on} more ^{to} among the people, we should be threatening them, that by no means should they still be speaking ^{on} in this name to any man." And, calling them, they give them a sweeping charge, not to utter aught, nor yet to be teaching, ^{on} in the name of Jesus.

19 Yet Peter and John, answering, said to them, "If it is just in the sight of God to be hearing you rather than God, judge you; for we cannot ^{no} but be speaking of what we perceive and hear." Ro13¹ Yet those who are menacing them release them, finding nothing how they should be chastening them because of the people, for all glorified God ^{on} for that which has occurred, for the man was of more than forty years, on whom this sign of healing had occurred.

23 Now, being released, they came to their own and report whatever the chief priests and the elders say to them. Now those who hear with one accord lift up their voice to God and say, "O Owner, Thou Who makest heaven and earth and the sea and all that is in them, Who

through holy spirit, by the ^amouth of our ^afather, Thy boy David, art saying, ^{that Ps2:2}

^aWhat perturbs the nations?
And why do the peoples mumble
^fempty phrases?

Standing by are the kings of the land,

And the chancellors gathered ^{on}in the same place,

Against the Lord and against His ^fChrist.

For ^{on}of a truth, in this ^city, were gathered ^{on}against Thy ^fholy ^fBoy Jesus, Whom Thou dost ^anoint, both Herod, and Pontius Pilate, together with the nations and the peoples of Israel, to do whatever Thy ^chand^a and Thy ^ccounsel designates beforehand to ^coccur.

And now, Lord, take notice ^{on}of their threatenings, and be Thou endowing Thy ^fslaves^f with ^all boldness to be speaking Thy ^word, ^by the stretching out of ^cThy ^fhand ^{to}for healing and signs and miracles, to ^coccur through the ^aName of Thy ^fholy ^fBoy Jesus."

And at their beseeching, shaken was the place in which they were ^agathered, and they are all ^ffilled with the holy spirit, and they spoke the word of ^cGod with boldness.

Now the multitude of ^bbelievers was of one ^mheart and ^msoul, and not ^beven one said that any of his ^possessions are his own, but it was all theirs in common. And with great power the apostles rendered ^testimony to the resurrection of Jesus Christ, the Lord. Besides, great grace was on them all, for neither was there any indigent among them, for whoever belonged to the acquirers of freeholds or of houses, selling them, they brought the ^price of that which is being disposed of, and placed it ^bat the feet of the apostles. Now it was distributed to each forasmuch as ^asome would have had need. ^{Ez47:13}

Now Joseph, who ^by the apostles is surnamed "Barnabas" (which is,

^bconstrued, "Son of ^aConsolation"), a Levite, a ⁿative Cyprian, selling a field belonging to him, ^bringing the money and ^places it ^bat the feet of the apostles. ^{Lv25:11}

5 Now a ^acertain man named Ananias, together with Sapphira, his ^wife, sells an acquisition and embezzles from the price (his wife also having been conscious of it) and, ^bringing a ^acertain part, he ^places it ^bat the feet of the apostles. ^{Lv25:11}
3 Now ^Peter said, "Ananias, wherefore does ^Satan fill your ^hear^t for you to falsify to the holy ^spirit and to embezzle from the price of the freehold? Did it not, while remaining, remain yours? And, being disposed of, it belonged ^to you by right. ^aWhy is it that you placed^f this ^matter in your ^fheart? You do not lie to ^bmen, but to ^cGod."

5 Now ^Ananias, hearing these ^words, falling down, gives up the ^asoul. And great fear ^bcame on all ^those hearing these things. Now, ^rising, the younger men enshroud him, and, ^carrying him out, they entomb him.

7 Now it occurred, after an interval of about three hours, and his ^wife, not being ^aware of what has occurred, entered. Now ^Peter answered ^td her, "^tell me if ^byou took so much pay for the freehold?" Now ^she said, "Yes, so much."
9 Now ^Peter said ^td her, "^aWhy is it that you agreed to try the spirit of the Lord? ^Lo! the ^ffeet of those who entomb your ^husband are ^{on}at the door and they shall be carrying you out."

10 Now, instantly, she falls ^td at his ^ffeet and gives up the ^asoul. Now, entering, the youths found her dead, and, ^carrying her out, they entomb her ^td with her husband. And great fear ^bcame on the whole ecclesia and on all those who ^hear these things.

12 Now through the ^ahands of the apostles many signs and miracles occurred among the people. ²⁹And

they were all, with one accord, in the portico of Solomon. Now of the rest no¹ one dared to join them, but the people magnify them, yet, rather, there were added of those believing the Lord, multitudes of both men and women, so that they are carrying out the infirm into the squares also, and placing them on cots and pallets, that, at Peter's coming, if ever even his shadow should be overshadowing any of them. Now a multitude also from the cities about Jerusalem came together, bringing the infirm and those molested by unclean spirits, all of whom² were cured.

Now when the chief priest and all those with him rise (being the sect of the Sadducees), they are filled with jealousy, and laid hands on the apostles and placed them in public custody. Yet a messenger of the Lord, during the night, opens the doors of the jail. Besides, leading them out, he said, "Go, and, standing in the sanctuary, speak to the people all the declarations of this life." Now, hearing this, they entered into the sanctuary under in the early morning and taught.

Now the chief priest and those with him, coming along, call together the Sanhedrin and the entire senate of the sons of Israel, and they dispatch into the prison to have them led forth. Yet the deputies, coming along, did not find them in the jail. Now, turning back, they report, saying that, "The prison we found locked with all security and the guards standing at the doors. Yet, when opening them, we found no one within." Now, as they hear these words, both the officer of the sanctuary and the chief priests were bewildered concerning them, as to "whatever may become of this.

Now someone, coming along, reports to them that "Lo! the men

whom you placed in the jail are in the sanctuary, standing and teaching the people." Then the officer, together with the deputies, coming forth, led them, but not with violence, for they feared the people, lest they should be stoned. Now, leading them, they stand them in the Sanhedrin. And the chief priest inquires of them, saying, "Do we not charge you with a charge not to be teaching in this Name? And lo! you have filled Jerusalem with your teaching, and are intending to bring on us the blood of this Man." Mt 27:25

Yet, answering, Peter and the apostles say, "One must yield to God rather than to men. Now the God of our fathers rouses Jesus, on Whom you lay hands, hanging Him on a tree. This Inaugurator and Saviour God exalts to His right hand, to give repentance to Israel and the pardon of sins. We are witnesses to these declarations, as well as the holy spirit which God gives to those yielding to Him."

Now those who hear were harrowed, and they intended to assassinate them. Yet, rising, a certain Pharisee in the Sanhedrin, named Gamaliel, a teacher of the law, honored by the entire people, orders them to put the men outside a bit. Besides he said to them, "Men! Israelites! Take heed to yourselves, as to these men, what you are about to be committing. For before these days rose Theudas, saying that he is somebody himself, to whom men numbering about four hundred inclined, who was assassinated, and all whoever were persuaded by him, were disbanded, and became into nothing. After this, one rose, Judas, the Galilean, in the days of the registration, and draws away people after him, and he perished, and all,

whoever were persuaded by him,
 38 are scattered.^{Lu21} And now I am saying to you, 'Withdraw from these ^hmen and leave them be, 'for, if this 'counsel or this 'work should be ^o of ^hmen, it will 'be 'demolished,
 39 yet if it is ^o of God, you will not be 'able to 'demolish them—lest at some time you may be 'found fighters against God also."

40 Now they are persuaded by him, and, 'calling the apostles to them, and 'lashing them, they charge them not to be speaking ^oin the ^hname of 'Jesus, and release them.
 41 They, indeed, then, went from the ^hface of the Sanhedrin, rejoicing that they were deemed worthy to be dishonored for the sake of the
 42 ^hName.^{1C4} Besides, every day, in the sanctuary and home ^{ac}by home, they ceased not teaching and bringing the evangel of 'Christ Jesus.^{Mt510-12}
 1P413

6 Now in these 'days, the disciples multiplying, there came to be a murmuring of the Hellenists ^{td}against the Hebrews, that their 'widows were overlooked in the ^{ac}
 2 'daily dispensation. Now the twelve, 'calling the multitude of the disciples to them, say, "It is not pleasing for us, 'leaving the word of
 3 'God, to be serving at tables. Now, brethren, pick out seven 'attested men ^ofrom among you, 'full of the spirit and of wisdom, whom we will
 4 'place ^oover this 'need. Yet we shall be persevering in 'prayer and the dispensation of the word."

5 And, pleased by the word spoken ^hbefore the entire multitude, ^{and}they choose Stephen, a man 'full of faith and holy spirit, and Philip and Prochoros and Nicanor and Timon and Parmenas and Nicholas, a proselyte
 6 of Antioch, whom they stand ^hbefore the apostles. And, 'praying, they
 7 'place their hands on them.

And the word of 'God grows, and the number of the disciples in Jerusalem multiplied tremendously. Besides, a vast throng of the priests obeyed the ^hfaith.

8 Now Stephen, 'full of grace and power, did great miracles and signs among the people. Now there 'rise
 9 'certain of those ^o of the synagogue 'termed Freedmen, and of the Cyrenians, and Alexandrians, and of those from Cilicia and the province of Asia, discussing with 'Stephen.
 10 And they were not strong enough to withstand the wisdom and the spirit with which he spoke.^{Lu2113}

11 Then they suborned men, saying that, "We have heard him speaking declarations, blaspheming
 12 ^{io} Moses and 'God." They stir up the people as well as the elders and the scribes, and, 'standing by, they grip him, and led him into the Sanhedrin. Besides, they put false witnesses on the stand, who 'say,
 13 "This ^hman does not 'cease speaking, making declarations against this 'holy 'place^{Mt26o} and the law, for we have heard him saying that this Jesus the Nazarene will be demolishing this 'place^{Mt24} and will be changing the customs which Moses
 15 'gives over to us." And, 'looking intently ^{io}at him, all those 'seated in the Sanhedrin perceived his 'face as if it were the face of a messenger.

7 Now the chief priest said, "If ^hAre have these things 'so?"

2 Now he averred, "Men, brethren, and fathers, hear! The God of ^hglory was seen by our 'father Abraham, being in 'Mesopotamia, ere ^{or} he dwelt in Charan, and said
 3 to ^hhim,^{Gn130-31} 124 "Come out of your 'land and 'from your 'relationship and come hither into the land which I would be showing to you."
 4 Then, coming out ^o of the land of the Chaldeans, he dwells in Charan, and thence, after the 'death of his 'father, He exiles him into this 'land in^{io} which you are now dwelling.
 5 And He does not 'give him any allotment to enjoy in it, nor 'even a platform for a foot.^{Gn1313}

And He promises to give it to him ^{io}for a tenure and to his 'seed^h after him, there being not child of

6 his. Yet God speaks thus, that his seed shall be a sojourner in an alien land, and they shall enslave it and illtreat it four hundred years.

7 ^{Gn15:13-16} And the nation for which they should ever be slaving shall I judge, said God. And after these things they shall be coming out ^{Gn15:14} and offering divine service to Me in this place.

8 And He gives him the covenant of circumcision. And thus he begets Isaac, and circumcised him on the eighth day, and Isaac Jacob, and Jacob the twelve patriarchs. ^{Gn17:9-11}

9 And the patriarchs, being jealous of Joseph, gave him up into Egypt.

10 And God was with him, ^{Gn37} and extricates him out of all his afflictions, and gives him favor and wisdom in front of Pharaoh, king of Egypt, and constitutes him governor ^{on}over Egypt and ^{on}over his whole house. ^{Gn41:24-37}

11 Now a famine came on the whole of Egypt and Canaan, and the affliction was great, and our fathers found no provender. Now Jacob, hearing that there are stores of grain in ^{to} Egypt, delegates our fathers first. ^{Gn42:1-2} And in the second time Joseph is made known again to his brethren, and Joseph's race became apparent to Pharaoh. ^{Gn45:1-8}

12 Now Joseph, dispatching them, calls for Jacob, his father, and the entire relationship among seventy-five souls. ^{Gn45:9-28} And Jacob descended into Egypt, and he deceases, he and our fathers, and they were transferred ⁱⁿto Shechem and placed in the tomb which Abraham purchases for a price, in silver, ^bfrom the sons of Hamor in Shechem. ^{Gn46:5-15} ^{50:13} ^{Ex13:19} ^{Js24:32}

13 Now, ^aas the time of the promise which God avows to Abraham drew near, the people grow and were multiplied in Egypt, ^{Ex17:9} until ^w a

different king ^rrose ^{on}over Egypt, who had not been acquainted with Joseph. This one, dealing astutely with our race, illtreats the fathers, causing their babes to be exposed ^{Ex12:10} ^{to} that they should not live. ^{Hb11:22} In which era Moses was born (and was handsome even to God), who was reared three months in the home of his father. Now, at his being exposed, Pharaoh's daughter lifts him up and rears him for herself, ^{to}for a son. And Moses was trained in all the wisdom of the Egyptians, yet was powerful in his words and works.

23 Now as his forty-year time was completed, it came up on his heart to visit his brethren, the sons of Israel. And, perceiving someone being injured, he succors him, and does the avenging of him who is harried, smiting the Egyptian. 25 Now he inferred that his brethren understood that God, through his hand, is giving salvation to them: yet they do not understand. Besides, on the ensuing day he was seen by them as they are fighting, and he interceded with them ^{to}for peace, saying, Men! Brethren are you! Why is it that you are injuring one another? Yet he who is injuring his associate, thrusts him away, saying, Who constitutes you a chief and a justice ^{on}over us?

28 You do not want to despatch me in ^w the manner you despatched the Egyptian yesterday? ^{Ex2:11} Now Moses fled at this word, and became a sojourner in the land of Midian, where he begets two sons. ^{Ex2:22}

30 And, at the completion of forty years, a messenger was seen by him in the wilderness of mount Sinai, in the flame of a thorn bush fire. ^{Ex3:1-10}

31 Now Moses, perceiving it, marvels at the vision. Yet, at his approaching to consider it, the voice of the Lord became: I am the God of your fathers, the God of Abraham and

Isaac and Jacob.^{Ex30} Now Moses, coming to be in a tremor, dared not consider it.

33 Now the Lord said to him, 'Loose the sandals from your feet,^{Ex32} for the place on which you stand is holy land.' ^{Js52} 'In perceiving I perceived the ill treatment of My people who are in Egypt,'^{Ex31} and their groaning I hear, 'and I descended to 'extricate' them.'^{Ex34} And now, come hither! I should 'dispatch you' into Egypt.^{Ex310}

35 This Moses, whom they disown, saying, "Who constitutes you a chief and a justice ^{over us?}" this one has 'God commissioned to be a chief as well as a redeemer, a justice, ^{with the hand of the messenger who was 'seen by him in the thorn bush. This man led them out, 'doing miracles and signs in the land of Egypt and in the Red Sea, and in the wilderness forty years.}
37 ^{Ps10526-31} This is the Moses who says to the sons of Israel: A Prophet will 'God be 'raising up to you ^{from among your brethren, as me.}
38 ^{Dt1815} This is he who 'came to be in the ecclesia in the wilderness with the messenger, who 'speaks to him in mount Sinai, and with our fathers, who receives the 'living oracles to give to you, to whom our fathers are not willing to 'become obedient, but they thrust him away, and 'turned ^{into} Egypt in their
40 ^F hearts, saying to Aaron, 'Make us gods who will 'go before us—for this Moses, the ^{man} who led us ^{out of the land of Egypt, we are not 'aware "what became of him."}
^{Ex321-0}

41 And they make a calf in those days and they led up the sacrifice to the idol, and made merry ^{with} the works of their ^{hands}. Now God turns and ^{gives} them up to be offering divine service to the host of heaven, according as it is written in the scroll of the prophets, Do you not ^{offer} Me slain victims and sacrifices forty years in the wilderness, house of Israel?

3 And you took up the tabernacle of

'Moloch and the constellation of your god Raiphan, the models which you make, to 'worship them. 'And I shall be exiling you beyond' Babylon, ^{Ps8111-12 Am521-27}

44 The tabernacle of the testimony was with our fathers in the wilderness, according as He prescribes, Who 'speaks to Moses, to make it according to the model which he had seen,^{Ex2549} which also our fathers who 'succeed him, with Joshua, led into the tenure of the nations, whom God thrusts out from the 'face of our fathers, till the days of David, who found favor before God. And he requests that he may 'find a tabernacle for the God of Jacob. ^{1K817 1Ch222 Ps1321-3}

47 Yet Solomon builds Him a house. ^{1K6} But the Most 'High is not ^{dwelling} in what is made by hands, according as the prophet is saying, "'Heaven is My throne, yet the earth is a 'footstool for My feet. What kind of house shall be 'built for Me?"^{Is661} the Lord is saying, or "what is 'the place of My 'stopping?"^{Is661} Is it not 'My hand^a that does all these things?'
51 'Still-necked and 'uncircumcised in your hearts and ears, you are ever clashing with the 'holy spirit! As your fathers, you also! 'Which of the prophets do not your fathers persecute? And they kill those who announce before concerning the coming of the Just One, of Whom now you became the traitors and murderers—who^a got the law ^{for} a mandate of messengers and do not 'maintain it!"—^{Hb22 Ex329 Is481}

54 Now, hearing these things, they were 'harrowed in their hearts, and gnashed their teeth ^{at} him. Now, possessing the 'fullness of faith and holy spirit, looking intently into heaven, he perceived the glory of God, and Jesus, 'standing ^{at the right hand} of God, and said, "'Lo! I am beholding the heavens ^{opened} up, and the Son of Mankind 'standing ^{at the right hand} of God." Now, 'crying with

a loud voice, they pressed their ears and rush on him with one accord.

58 And, casting him out, outside of the city, they pelted him with stones.
Lu19¹⁴

And the witnesses put off their garments ^bat the feet of a young man ^ccalled Saul.

59 And they pelted Stephen with stones, while he is invoking and saying, "Lord Jesus, receive my spirit!"
60 Now, kneeling, he cries with a loud voice, "Lord, Thou shouldst not ^d'stand' against them this ^e'sin!'" And, saying this, he was put to repose.
Mt5¹⁴ Lu23³¹⁻⁴⁰

8 Now Saul was endorsing his assassination.

Now in that day there came to be a great persecution ^aof the ecclesia which is in Jerusalem, and they were all dispersed ^{ac}among the districts of Judea and Samaria.
2 save the apostles. Yet pious men are Stephen's pall-bearers and make a great grieving ^{oa}over him.

3 Now Saul devastated the ecclesia: going into ^{ac}the homes, dragging out both men and women, he gave them over ⁱⁿto jail.
Gal1³

4 Those indeed, then, who are 'dispersed, passed through, evangelizing with the word. Now Philip, coming down into the city of Samaria,
6 heralded Christ to them. Now the throngs with one accord heeded the things being said by Philip, ^{on}hearing them and observing the signs which he did. For from many of those having unclean spirits, they came out, imploring with a loud voice. Now many who were ^oparalyzed and lame were cured. Now much joy came to be in that city.
Mk16¹⁷ Jn4⁴⁰⁻⁴²

9 Now a "certain man named Simon belonged in the city before, using magic and amazing the nation of Samaria, saying himself to be
10 "some great one, whom they all heeded, from the small ⁱⁱⁱ to the

great, saying, "This man is the ^a'power of the god, which is ^b'called Great." Now they heeded him because of the considerable time the magic had ^cto amaze them.

12 Now when they believe Philip bringing the evangel concerning the kingdom of God and the ^a'name of Jesus Christ, they baptized, both men and women. Now Simon, he also believes, and, being baptized, was waiting on Philip. Besides, beholding the signs and great ^a'powerful deeds occurring, he is amazed.

14 Now the apostles in Jerusalem, ^b'hearing that Samaria has received the word of God, dispatch to ^dthem Peter and John, who^a, ^b'descending, pray concerning them, so that they may be obtaining holy spirit, for not as yet was it ^f'fallen on ⁿ'any of them, yet only, having baptized, they belonged ⁱⁿto the ^a'name of the Lord Jesus. Then they place their hands on them and they obtained holy spirit.

18 Now Simon, perceiving that through the imposition of the hands of the apostles the spirit is being given, ^o'offers them ^f'money, saying,
19 "Give me also this ^a'authority, that on whomsoever I may be placing my hands, he may be obtaining holy spirit."

20 Yet Peter said to ^dhim, "May your ^a'silver' be ^o'for destruction together with you, seeing that you infer that the gratuity of God is to be ^a'acquired thby means of ^f'money! For you there is neither part nor ^a'lot in this matter, for your ^f'heart is not ^f'straight in front of God. Repent, then, from this evil of yours, and ^b'beseech the Lord, if, consequently, the notion of your heart^f will be ^f'forgiven you. For I ^b'see you ^a'are in ^{to} the ^b'bile of ^b'bitterness and the ^f'fetter of injustice."

24 Now, answering, Simon said, "You ^b'beseech ^{td}the Lord for my sake so that nothing may be com-

ing on me which you have declared." ³⁶ Those indeed, then, who certify and speak the word of the Lord, returned ^{into} Jerusalem. Besides, they evangelized many [^]villages of the Samaritans.

²⁶ Now a messenger of the Lord speaks to ^d Philip, saying, "Rise and ^{go} ^{at} midday on the road which is descending from Jerusalem ^{into} Gaza. This is a wilderness."

²⁷ And rising, he went. And ^{lo!} a man, an Ethiopian eunuch, a potentate of Candace, queen of the Ethiopians, who was ^{on} over her entire ^{exchequer}, who had come, to be worshipping, ^{into} Jerusalem. ^{Is56:1-6}

²⁸ Besides, he was returning and sitting on his ^{chariot}, and read the [^]prophet Isaiah.

²⁹ Now the spirit said to Philip, "Approach and be ^{joined} to this ^{chariot}."

³⁰ Now Philip, running toward him, hears him reading Isaiah, the [^]prophet, and said, "For you ^{know} what you are reading!"

³¹ Yet he said, "For how should I be ^{able}, if ever ^{someone} should not be ^{guiding} me?" Besides, he entreats Philip, ^{stepping} up, to be seated

³² ^{with} him. Now the context of the scripture which he read was this: ^{Is53:3-5}

"As a sheep ^{on} to slaughter was
He led,
And as a lamb in front of its
^{shearer} is not bleating,
Thus He is not opening His
[^]mouth.

³³ In His humiliation His ^{judging} was taken [^]away.

His ^{generation} ^{who} will be relating?
^{For} His ^{life} is being taken [^]away from the earth."

³⁴ Now, answering, the eunuch said to Philip, "I ^{beseech} you, concerning ^{whom} is the prophet saying this, concerning himself or concerning ^{some} different person?"

³⁵ Now Philip, ^{opening} his ^{mouth}, and ^{beginning} from this ^{scripture}, evangelizes to him ^{Jesus}. ^(No 37)

Now as they went ^{along} the road they came ^{on} to ^{some} water, and the eunuch is averring, "Lo! Water! ^{What} is preventing me from being baptized?"

³⁸ And he orders the chariot to stand, and they both descended into the water, both Philip and the eunuch, and he baptizes him. Now when they stepped up out of the water, the spirit of the Lord snatches away Philip, and the eunuch did not perceive him ^{any} longer, for he went his ^{way} rejoicing. ^{LK13:12}

⁴⁰ Now Philip was found ^{into} Azotus, and, passing through, he brought the evangel to all the cities, till his ^{coming} into Caesarea. ^{21:1-2}

⁹ Now Saul, still ^{breathing} out threatening and ^{murder} ^{against} the disciples of the Lord, ^{approaching} the chief priest, requests

² ^{from} him letters ^{to} Damascus to ^{the} synagogues, so that, if he should be finding any who ^{are} of the ^{way}, both men and women, he may be leading them ^{bound} ^{into} Jerusalem. ^{22:1-5 26:9-11}

³ Now in his ^{going} he came to be nearing ^{Damascus}. ^{bs} Suddenly a light out of ^{heaven} flashes about

⁴ him. And, falling on the earth, he hears a ^{voice} saying to him, "Saul, Saul, ^{why} are you persecuting

⁵ ^{Me}?" Yet he said, "^{Who} art Thou, Lord?" Yet He said, "I am Jesus Whom you are persecuting.

⁶ ^{bt} Nevertheless, ^{rise} and ^{enter} ^{to} the city, and it will be spoken to you what ^{you} ^{must} be doing."

⁷ Now the men who are journeying with him, stood dumbfounded, hearing, indeed, the sound, yet beholding ^{no} one.

⁸ Now Saul was raised from the earth, yet, his ^{eyes} being ^{open}, he observed nothing. Now, leading him by the hand, they ^{led} him ^{into} ^{to} Damascus, and he was three days not observing aught, and he neither ate nor drank.

¹⁰ Now there was a ^{certain} disciple in Damascus named Ananias, and the Lord said to ^{him} in a vision.

"Ananias!" Now he said, "Lo! it is I, Lord!" Now the Lord to^d him, "Rise! 'Go on to the street 'called 'Straight,' and seek in the house of Judas for a Tarsian named Saul, for, 'lo! he is praying. And he perceived in a vision a man named Ananias entering and placing his hands on him so that he should be receiving sight."

Yet Ananias answered, "Lord, I hear from many 'about this man, how much evil he does to Thy saints in Jerusalem. And here he has authority ^bfrom the chief priests to bind all who are invoking Thy ^aname."^{1C12} Yet the Lord said to^d him, "'Go, 'for he is a choice ^minstrument of Mine, 'to ^fbear My ^aname 'before both the nations and kings, besides the sons of Israel, for I shall be intimating to him how much he 'must be suffering for My 'name's^a sake."^{2C1123-25}

Now Ananias came away and entered ^{to} the house, and, placing his hands on him, said, "Saul! Brother! The Lord has commissioned me (Jesus, Who was 'seen by you 'on the road by which you came), so that you should be receiving sight and be 'filled' with holy spirit."²²¹²⁻¹⁶ And immediately fall from his eyes as if scales, and he receives sight. Besides, rising, also, he is baptized, and, obtaining nourishment, is ⁱⁿstrengthened.

Now he came to be with the disciples in Damascus ^asome days. And immediately, in the synagogues, he heralded Jesus, that 'He is the Son of God. Now amazed are all who are hearing, and they said, "Is not this the one who, in^{to} Jerusalem, ravages those who are invoking this ^aName? And here ^{to} for this had he come that 'bound he may be leading them ^{on} to the chief priests."^{Gal13-23} Yet Saul was the 'more 'invigorated, and threw the Jews dwelling in Damascus into confusion, deducing that this One is the Christ.¹⁸²⁸

Now as a considerable number of days were fulfilled, ^{Gal17} the Jews consult to 'assassinate him. Yet known to Saul is their plot. Now they scrutinized the gates also, both by day and by night, so that they may be assassinating him. Yet the disciples, getting him at night, 'let him down through the wall, 'lowering him in a hamper.^{2C1132-33} Now, on coming along ^{into} Jerusalem, he tried to 'join the disciples, and all feared him, not believing that he is a disciple. Yet Barnabas, getting hold of him, led him to^d the apostles and relates to them how he became acquainted with the Lord 'on the road, and that He speaks to him, and how, in Damascus, he speaks boldly in the ^aname of Jesus.

And he was with them, going in^{to} and out, in^{to} Jerusalem. Speaking boldly in the ^aname of the Lord Jesus, he both spoke and discussed ^{to}with the Hellenists. Yet they took in hand to 'assassinate him. ²²¹⁷⁻¹⁸ Now, realizing this, the brethren led him down into Caesarea, and they send him away ^{into} Tarsus. ¹¹²⁵ Indeed, then, the ecclesia down the whole of Judea and Galilee and Samaria had peace, being ^eedified, and, ^egoing on in the fear of the Lord and the consolation of the holy spirit, multiplied.

Now it occurred that Peter, passing through all, 'comes down to the saints who are dwelling at Lydda also. Now he found there a ^acertain ^bman named Eneas, ^oeight years lying down on a pallet, who was ^eparalyzed.^{Is4321} And Peter said to him, "Eneas, Jesus Christ is healing you! 'Rise and spread your pallet by yourself!" And immediately he rose.¹⁴⁸ And all those dwelling at Lydda and Saron are aware of it, who ^aturn^f back ^{on} to the Lord.

Now in Joppa there was a ^acertain disciple named Tabitha, which, being interpreted, is 'termed Dor-

cas. This woman was ⁷full of good
 37 acts and alms which she did. Now
 in those days, being ⁷infirm, she
 came to be dying. Now, ⁷bathing
 her, they ⁷place her in an upper
 chamber.
 38 Now, Lydda being near Joppa,
 the disciples, ⁷hearing that Peter is
 in it, dispatch two men to^d him, en-
 treating, "You should not be ⁷sloth-
 39 ful in passing through to us!" Now
 Peter, ⁷rising, came together with
 them, whom, coming along, they led
 up into the upper chamber. And
 beside him stand all the widows,
 lamenting and exhibiting tunics and
 garments, whatever Dorcas made
 while she ⁷was with them.
 40 Now Peter, ⁷ejecting them all out-
 side and ⁷kneeling, prays. And,
⁷turning about to^d the body, he said,
 "Tabitha, ⁷rise!" Now she opens
 her eyes, and, perceiving Peter,
 41 sits up. Now, giving her a hand,
 he raises her. Now, ⁷summoning
 the saints and the widows, he pre-
 sents her ⁷alive.²⁰⁹
 42 Now it became known down the
 whole of Joppa, and many believe
 43 on the Lord. Now it ⁷came that he
 remains a considerable number of
 days in Joppa ⁷with a ⁷certain
 Simon, a tanner.^{10c}
 10 Now a ⁷certain man in Cæsarea,
 named Cornelius, a centurion ⁷of
 2 a squadron ⁷called "Italian," de-
 vout and fearing God ⁷with his
 entire house, doing many alms to
 the people and beseeching God
 3 continually, ⁷perceived in a vision
 apparently, as if about the ninth
 hour of the day, a messenger of
 God entering to^d him and saying
 4 to him, "Cornelius!" Now, he, ⁷look-
 ing intently at him, and becoming
 affrighted, said, "What is it, lord?"
 Now he said to him, "Your prayers
 and your alms ascended ⁷for a
 5 memorial in front of God. And
 now send men ⁷to Joppa and send
 after a ⁷certain Simon, who is
 6 ⁷surnamed Peter. This man is lodg-
 ing ⁷with a ⁷certain Simon, a tan-

ner, whose house is beside the sea."
 7 Now as the messenger who is
 speaking to him came away, ⁷sum-
 moning two of the domestics and
 a devout soldier of those who
 8 ⁷waited on him, and ⁷unfolding it
 all to them, he dispatches them ⁷into
 Joppa.
 9 Now, on the morrow, as ⁷they
 are journeying and drawing near
 the city, Peter went up on the
 housetop to pray about the sixth
 10 hour of the day. Now he became
 ravenous and wanted to taste food.
⁷Now, while they are preparing it,
 an ecstasy ⁷came on him, and he
 11 is beholding ⁷heaven ⁷open^r and a
⁷certain utensil descending, as a
 large sheet, with four edges, being
 12 let down on the earth, in which be-
 longed all the quadrupeds and rep-
 tiles of the earth and the flying
 creatures of heaven.
 13 And a ⁷voice ⁷came to^d him.
 "Rise, Peter! Sacrifice and ⁷eat!"
 14 Yet Peter said, "Far be it from
 me, Lord, ⁷for I never ate any-
 thing ⁷contaminating and ⁷un-
 clean!" And again, a ⁷second time,
 15 a ⁷voice came to^d him, "What God
 cleanses, do not you count ⁷con-
 16 taminating!" Now this occurred ⁷on
 thrice, and straightway the utensil
 was taken up into heaven.¹¹⁴⁻¹⁵ Ez⁴¹
 17 Now, as Peter was bewildered in
 himself as to ⁷what the vision which
 he perceived should be, ⁷lo! the men
 who have been ⁷dispatched by Cor-
 nelius, ⁷asking the way through to
 the house of Simon, stand by ⁷on
 18 at the portal. And, ⁷shouting, they in-
 quired to ascertain if Simon, ⁷surnamed
 Peter, is lodging in this place.
 19 Now, as Peter is ⁷engrossed, con-
 cerned with the vision, the ⁷spirit
 said to him, "Lo! three men are
 20 seeking you! But, ⁷rising, ⁷descend
 and ⁷go ⁷with them, nothing doubt-
 ing, ⁷for I have commissioned
 them."
 21 Now Peter, ⁷descending to^d the
 men, said, "Lo! I am he whom you

are seeking. ^aWhat is the cause ²² thfor which you are 'present?" Now they say, "Cornelius, a centurion, a man just and 'God-fearing, besides being attested by the whole nation of the Jews, is apprized by a holy messenger to send after you to come into his 'house, and to hear ²³ declarations ^bfrom you." 'Calling them in, then, he lodges them.

Now on the morrow, on 'rising, he came away together with them, and ^asome of the brethren from ²⁴ Joppa came with him.¹¹ Now on the morrow he entered into Cæsarea. Now 'Cornelius was hoping for them, 'calling together his 'relatives and intimate friends. Now as ²⁵ 'Peter ^bcame to 'enter, 'Cornelius, 'meeting with him, falling ^{on}at his feet, worships. Yet 'Peter raises him, saying, "'Rise! I 'myself also ²⁷ am a 'man." And, conversing with him, he entered, and is finding ²⁸ many 'come together. Besides, he averred to^d them, "You are 'versed in the fact how illicit it is for a man who is a Jew to 'join or 'come to another tribe, and God shows me not to 'say that any 'manⁿ is 'contaminating or 'unclean. Wherefore, ²⁹ without gainsaying, also, being sent after, I came. I am inquiring to ascertain, then, on ^awhat account you send after me."

³⁰ And 'Cornelius averred, "Fourth days 'ago unto this 'hour was I fasting, and, at the ninth, praying in my 'house, and 'lo! a man stood ³¹ 'before me in splendid attire, and is averring, 'Cornelius, your prayer is hearkened to and your 'alms are brought to remembrance in 'God's sight. Send, then, into Joppa, and call for Simon, who is 'surnamed Peter. 'He is lodging in the house of Simon, a tanner, beside the sea.' ³³ Forthwith, then, I send to^d you. Besides you do ideally in coming along. Now, then, we are all 'present in 'God's sight to hear all that you have been bidden /by the Lord."¹¹

Now Peter, 'opening^a his 'mouth, said, "^{on}Of a truth I am grasping^f ³⁵ that 'God is not partial,^{Ro21} but in every nation he who is fearing Him and acting righteously is acceptable to Him. Of the word He dispatches to the sons of Israel, bringing the evangel of peace through Jesus Christ ('He is Lord of all), ³⁶ you are 'aware, the declaration coming to be down the whole of 'Judea, 'beginning from 'Galilee after the 'baptism which John heralds: Jesus 'from Nazareth, as ³⁸ 'God 'anoints Him with holy spirit and power, Who passed through as a 'benefactor and 'healer of all those who are 'tyrannized over by the Adversary, 'for 'God was with Him.

³⁹ And we are witnesses of all that He does^{Jn15} both in the country of the Jews and in Jerusalem: Whom they assassinate also, 'hanging Him on a tree. This One 'God rouses the third day, and 'gives Him to ⁴¹ 'become disclosed, not to the entire people, but to witnesses who have been 'selected before by 'God, to us who^a ate and drank together with Him after His 'rising 'from among the 'dead. And He charges ⁴² us to herald to the people and to certify that this One is He Who is 'specified by 'God to be Judge of the living and the dead. To this ⁴³ One are all the prophets testifying: everyone who is believing in^{to} Him is to 'obtain the pardon of sins through His 'name."

⁴⁴ While 'Peter is still speaking these 'declarations, the holy 'spirit falls on all those hearing the word. ⁴⁵ And amazed are the believers ^oof the 'Circumcision, whoever come together with 'Peter, seeing that on the nations also the gratuity of the holy spirit has been 'poured out.¹¹ ⁴⁶ For they heard them speaking^a in languages and 'magnifying 'God.²¹ ⁴⁷ Then Peter answered, "There 'cannot^a be anyone to forbid 'water that these are not 'to be baptized,

who^a obtained the holy 'spirit ^{even} as we.²¹116-17 Now he bids them to be baptized in the 'name of Jesus Christ.²²⁰ Then they ask him to stay ^{some days.}

11 Now the apostles and the brethren who 'are ^{ac}of 'Judea hear that the nations also receive the word of ² 'God. Now when Peter went up into Jerusalem, those ^o of the 'Circumcision doubted ^{td} him, saying that "You entered to^d men having uncircumcision, and you ate with them!"

1 Now Peter begins and expounded ⁵ it to them consecutively, saying, "I was in the city of Joppa, praying, and I perceived, in an ecstasy, a vision, a ^{certain} utensil descending, as a large sheet with four edges, being let down out of 'heaven, and it came as far as me, ⁶ into which, 'looking intently, I considered and perceived the quadrupeds of the earth and the wild beasts and the reptiles and the ⁷ flying creatures of 'heaven. Now, I hear a 'voice also, saying to me, 'Rise, Peter! Sacrifice and 'eat!" ⁸ Yet I said, 'Far be it from me, Lord, 'for a thing ^rcontaminating or 'unclean never entered into my ⁹ 'mouth!" Yet the 'voice answered a ^o second time out of 'heaven, 'What 'God 'cleanses, do not you ¹⁰ count 'contaminating!" Now this occurred ^{on} thrice, and it is all pulled up again into 'heaven.

1 And 'lo! forthwith three men stand by ^{on}at the 'house in which we were, having been dispatched from ¹ 'Cæsarea to^d me. Now the 'spirit said to me to 'come together with them, nothing 'doubting. Now these 'six brethren also came ^{to} with me, and we entered into the man's 'house.

Now he reports to us how he perceived the messenger, standing in

his 'house and saying, 'Dispatch ^{to} to Joppa and send after Simon, who is ¹⁴ 'surnamed Peter, who will be speaking declarations to^d you 'by which you shall be 'saved, and your entire 'house.¹⁵102-13

15 Now 'as I begin to 'speak, the holy 'spirit falls on them, even as ¹⁶ on us also in the beginning.² Now I am reminded of the declaration of the Lord, as He said that 'John, indeed, baptizes in water, yet you shall 'be 'baptized in holy spirit.¹⁷ If, then, 'God 'gives them the equal gratuity as to us also, when 'believing on the Lord Jesus Christ, 'who was I—able to forbid 'God?¹⁸1011-15

18 Now, on 'hearing these things, they are quiet, and glorify 'God, saying, "Consequently, to the nations also 'God 'gives 'repentance ^{to} unto life!"

19 Those indeed, then, who are 'dispersed from the affliction which is occurring ^{on}over Stephen, passed through as far as Phœnicia and Cyprus and Antioch, speaking the word to no one except to Jews only. ²⁰ Now ^asome ^o of them were the Cyprian men and Cyrenians, who^a, coming into Antioch, spoke to^d the Greeks also, evangelizing to them ²¹ the Lord Jesus. And the 'hand^c of the Lord was with them. Besides, a vast number who believe turn^r back ^{on}to the Lord.

22 Now heard is the account concerning them in^{to} the 'ears of the ecclesia which 'is in Jerusalem, and they delegate Barnabas to Antioch, ²³ who, coming along and perceiving the grace ^{of} 'God, rejoiced and entertained all 'with purpose of 'heart^t to be remaining in the Lord—²⁴ for he was a good man and 'full of holy spirit and faith. And a considerable throng was added to the Lord.

Now he came away ^{to} Tarsus to

hunt Saul, and finding him, he led him ^{1b}to Antioch. Now it ^bcame that they are gathered a whole year, also, in the ecclesia and teach a considerable throng. Besides, in Antioch first ^{1b}the disciples are styled "Christians."^{26a}

Now in these ^adays prophets came down from Jerusalem ^{1b}to Antioch. Now one ^a of them, named Agabus, ¹⁰rising, signifies through the spirit, the great famine, which is ^a'about to be on the whole inhabited earth, which^a occurred ^{on}under Claudius. Now according as any of the disciples thrived, they each of them designate something to send to the brethren dwelling in Judea, ¹⁰for dispensing, which they do also, ^a'dispatching to^d the elders through the ^a'hand of Barnabas and Saul.^{12a; Ro15²⁰}

1CI61 + Ga210

Now ^aat that ^a'season Herod, the king, put forth his ^a'hands^a to ill-treat ^a'some from the ecclesia. Now he assassinated James, the brother of John, with the sword.^{Mt20²³} Now, perceiving that it is pleasing to the Jews, he proceeded to ^a'apprehend Peter also (now they were the days of unleavened ^a'bread),^{Ex12¹⁴⁻²⁰} whom, ^a'arresting also, he placed in^{to} jail, giving him over to four quaternions of soldiers to ^a'guard him, intending after the Passover to ^a'lead him up to the people.

Peter, indeed, then, was kept in the jail, yet prayer was earnestly ^{1b}'made by the ecclesia to^d ^a'God concerning him. Now when Herod was about to be leading him to them, in that ^a'night Peter was reposing between two soldiers, ^a'bound with two chains, besides which guards before the door kept the jail. And ¹⁰'lo! a messenger of the Lord stood by, and a light shines in the room. Now, ^a'smiting Peter on the side, he rouses him, saying, "Rise ^a'quickly!" And off fall his ^a'chains ⁰'from his ^a'hands. Now the mes-

senger said to^d him, "Gird yourself and bind on your ^a'soles." Now he does thus. And he is saying to him, "Throw your ^a'cloak about you and ⁹'follow me." And, coming out, he followed him. And he had not perceived that what is occurring ^{1b}by means of the messenger is true, yet he seemed to be observing a vision.

¹⁰ Now, passing through the first jail and the second, they come ^{on}to the iron ^a'gate that ^a'brings them into the city, which^a spontaneously was opened to them. And, coming out, they came forward one street, and immediately the messenger withdrew from him. And Peter, ^b'coming ^{to}to himself, said, "Now I truly am ^a'aware that the Lord delegates His ^a'messenger, and ^a'extricates me out of the ^a'hand of Herod and ^a'all the hope of the Jewish ^a'people."

¹² Besides, being conscious, he came ^{on}to the house of Mary, the mother of John who is ^a'surnamed Mark, where a considerable number were ^a'convened together and praying. ¹³ Now, at his knocking at the door of the portal, a maid approached to obey, named Rhoda. And, recognizing the voice of Peter, ^a'for joy she does not open the portal. Yet, running in, she reports Peter ^a'standing before the portal. Yet ¹⁵'they say to^d her, "You are ^a'mad!" Yet ^a'she stoutly insisted on having it thus. Yet ¹⁵'they said, "It is his ^a'messenger."

¹⁶ Yet Peter persisted in knocking. Now, ^a'opening, they perceive him and were amazed. Yet, ¹⁷'gesturing with a ^a'hand to them to ^a'hush, he relates to them how the Lord led him out ^a of the jail. Besides, he said, "Report these things to James and the brethren." And, coming out, he went ^{1b}into a different place.

¹⁸ Now, at the ^b'coming of day, there was not slight disturbance among the soldiers as to ^a'what, consequently, became of Peter. Now

Herod, seeking for him and not finding him, examining the guards, orders them to be ⁴led away to death. And, coming down from Judea into Cæsarea, he tarried there.

²⁰ Now he was in a fighting fury with the Tyrians and Sidonians, yet, with one accord, they were ^{1d}present with him, and, persuading Blastsus, the king's chamberlain, they requested peace, because their country was ¹nourished from the king's. Now, on a set day, Herod, dressed in royal attire, being seated on the dais, harangued ^dthem.

²² Now the populace retorted, "A god's voice, and not a ^hman's!"

²³ Now instantly a messenger of the Lord smites him, because he ^gives not the glory to God, and, becoming the food of worms, he gives up his ^hsoul.^{Dn5²⁰}

²⁴ Yet the word of God ^rgrows and was ^rmultiplied.

²⁵ Now Barnabas and Saul return out of Jerusalem, completing the dispensing,¹¹³⁰ taking along with them John, he who is ^surnamed "Mark."

¹³ Now there were in Antioch, to accord with the ecclesia which ⁱs there, prophets and teachers,¹⁰ both Barnabas and Simeon, ¹called Niger, and Lucius the Cyrenian, besides Manaen, the tetrarch Herod's ²foster brother, and Saul. Now, at their ministering to the Lord and fasting, the ^holy spirit said, "Sever, by all means, to Me Barnabas and Saul ¹⁰for the work to which I have ³called them."^{Ga2⁹⁻¹⁰} Then, fasting and praying and placing their hands on them, they dismiss them.

⁴ They, indeed, then, being sent out by the ^holy spirit, came down into Seleucia. Besides, from thence they sail away ¹ⁿto Cyprus. And, coming to be in Salamis, they announced the word of God in the synagogues of the Jews. Now they had John also as deputy.^{12²²}

⁶ Now, passing through the whole island up to Paphos, they found a ^acertain man, a magician, a false prophet, a Jew, whose name was ⁷Bar-Jesus, who was ¹⁰with the proconsul Sergius Paul, an intelligent man. ¹He, ^{1d}calling to him Barnabas and Saul, seeks to hear the word of God.

⁸ Now Elymas, the "Magician" (for thus is his name ¹constructed), withstood them, seeking to ^pervert ⁹the proconsul from the faith. Now Saul, who is also Paul, being ^rfilled with holy spirit, looking intently ¹⁰at him, said, "O, ^rfull of ^eall guile and ^eall knavery, son of the Adversary, enemy of ^eall righteousness, will you not ^cease ^perverting the ¹¹straight ways of the Lord? And now, lo! the ^hand of the Lord is on you, and you shall be blind, not observing the sun until the appointed time." Now instantly there falls on him a ^rfog and ^rdarkness, and, going about, he sought some to ¹²lead him by the hand. Then the proconsul, perceiving what has occurred, believes, being astonished ^{on}at the teaching of the Lord.

¹³ Now, setting out from Paphos, those about Paul came ¹ⁿto Parga, of Pamphylia. Yet John, departing from them, returns ¹ⁿto Jerusalem.¹⁵³⁰ Now they, passing through from Parga, came along into Antioch, Pisidia, and, entering into the synagogue the day of the sabbaths, ¹⁵they are seated. Now, after the reading of the ^law and the ^hprophets, the chiefs of the synagogue dispatch ¹⁰to them, saying, "Men, brethren, if there is in you any word of entreaty ^{1d}for the people, ¹say it."

¹⁶ Now Paul, rising and gesturing with his hand, said, "Men, Israelites, and those who are fearing ¹⁷God, hear! The God of this people Israel chooses our fathers, and exalts the people in the sojourn in the land of Egypt, and with a

high arm^c He led them out ° of it.
 18 And for about forty years' time He carries them as a 'nurse in the wilderness. And, pulling^f down seven nations in the land of Canaan, He distributes their land by lot (about four hundred and fifty years). And after =this He °gives judges till Samuel the prophet.^{1S320}
 21 And thence they request a king, 1S8²¹⁻²² and °God °gives them Saul, son of Kish, a man out of the tribe of Benjamin, forty years.^{1S101} And, deposing him, He °rouses David for their king, to whom He said also, in °testifying, 'I found David, of Jesse, a man according to My^c heart, who will be doing all My °will.^{1S1314} From this one's °seed God, according to the promise, led to Israel a Saviour, Jesus.^{Lu132-40}
 25 712 Ps132¹¹

21 The previous °heralding of John, before His personal °entrance, was the baptism of repentance to the entire people of Israel. Now, as John completed his °career, he said, "What you are suspecting me to be, I am not. But °lo! coming after me is One, the sandal of Whose feet I am not worthy to loose."
 Jn120-21

26 Men! Brethren! Sons of the race of Abraham, and those among you who are fearing °God! To us was the word of this °salvation dispatched. For those dwelling in Jerusalem and their chiefs, °being ignorant of Him and of the °voices of the prophets which are °read °on every sabbath, fulfill them in judging Him. And, finding not one cause of death, they request Pilate to have Him despatched.

29 Now as they accomplish all that which is °written concerning Him, taking Him down from the tree, they °place Him in° a tomb. Yet °God °rouses Him °from among the dead: Who was seen on more days by those who ascend with Him from

Galilee into Jerusalem, who^a are now His witnesses to° the people.¹⁰⁴⁰

32 And we are bringing to you the evangel which °comes to be a promise to° the fathers, that this °God has fully °fulfilled for our °children, in °raising Jesus, as it is °written in the first °psalm also, ^{Ps21} 'My Son art Thou; I, today, have begotten Thee.'
 34 Now, seeing that He raises Him °from among the dead, by no means longer °about to °return into decay, He has thus declared, that I shall be giving you °the °faithful °benignities of David.^{1S553} Wherefore, in a different place also, He is saying, 'Thou wilt not be giving Thy °Benign One to be °acquainted with decay.'^{Ps1610} For David, indeed, °subserving his own generation by °God's °counsel, was put to °repose, and was added to° his °fathers, and was °acquainted with decay, yet He Whom °God °rouses was not °acquainted with decay.

38 Let it be known to you, then, men, brethren, that through this One is being announced to you the pardon of sins, and from all from which you could not be justified in the law of Moses, in this One everyone is believing is being justified. ^{Ro328} 10³

40 'Beware, then, that that which has been declared in the °prophets may not be coming on you: 'Perceive, you °despisers, and marvel and °disappear! 'for a work am I working in your °days—a work which you should by no means be believing if anyone should be detailing it to you.^{Ha15}

42 Now, at their being out, they treated that these °declarations be spoken to them °on the intervening sabbath. Now the synagogue being broken^f up, many of the Jews and the reverent proselytes follow °Paul and °Barnabas, who^a, speaking to them, persuaded them to °remain in the grace of °God.

44 Now on the coming sabbath almost the entire ^acity was gathered to hear the word of the Lord. Yet the Jews, perceiving the throngs, are ^rfilled with jealousy,^{D1321} and they contradicted the things ^sspoken by Paul, blaspheming. Being bold, both Paul and Barnabas say, "To you first was it necessary that the word of God be spoken. Yet, since, in fact, you are thrusting it away, and are judging yourselves not worthy of ^eonian life, lo! we ^rare turning ⁱⁿto the nations. For thus the Lord has directed us: I have appointed Thee ^{io}for ^a'light of the nations; for Thee ^{to}be ^{io}for salvation as far as the limits of the earth.'" ^{Is496}

48 Now, on hearing this, the nations rejoiced and glorified the word of the Lord, and they believe, whoever were ^{set} ^{io}for life ^eonian.

49 Now the word of the Lord was ^rcarried through ^{ac}the whole country. Yet the Jews spur on the ^reverent, ^rrespectable women, and the ^rforemost ones of the city, and rouse up persecution ^{on}for Paul and Barnabas, and they ejected them from their boundaries. Now they, ^sshaking the dust off their feet ^{on}against them, came ⁱⁿto Iconium. ^{bs}And the disciples were filled with joy and holy spirit.^{Mk611 2Ti311}

14 Now in Iconium ^{ac}the same thing occurred, at their entering into the synagogue of the Jews, and speaking ^{so}that a vast multitude of both Jews and Greeks believe. Yet the stubborn Jews rouse up and provoke the ^{Asouls}of the nations against the brethren.^{1Th216} They, indeed, then, tarry a considerable time, speaking boldly ^{on}in the Lord, Who is testifying to the word of His grace, granting signs and miracles ^{to}occur through their ^ahands.

^{Mk1617-20 1Ib521}

4 Now ^rrent is the multitude of the

city: and these, indeed, were ^{io}with the Jews, yet those ^{io}with the apostles. Now as there came to be an onset both of the nations and the Jews, together with their chiefs, to outrage and pelt them with stones, being conscious of it, they fled for refuge into the cities of Lycaonia, Lystra and Derbe, and the country about. And there they were, bringing the evangel.

8 And a ^ccertain man in Lystra, impotent in the feet, sat there, lame ^ofrom his mother's womb, who never walks.³²⁻³³ This one hears Paul speaking, who, looking intently at him, and perceiving that he ^{has} faith ^{to}be saved, said with a loud voice, "Rise upright on your feet!" And he leaps and walked.

11 Besides, the throngs, perceiving what Paul does, ^rlift up their voice in Lycaonian, saying, "The gods, made ^{like} ^hmen, descended ^{to}us!" Besides, they called Barnabas Zeus, yet Paul, Hermes, since, in fact, he was the leading speaker. Besides, the priest of the Zeus which ^{is} before the city, ^rbringing bulls and garlands ^{on}to the portals, wanted to ^sacrifice together with the throngs.

14 Now, on hearing this, the apostles Barnabas and Paul, tearing ^stheir garments, spring out into the throng, crying and saying, "Men! ^aWhy are you doing these things? We also are ^hmen, of like emotions as you, bringing the evangel to you to ^{turn} you back from these ^{vain} things ^{on}to the living God, Who makes heaven and the earth and the sea and all ^{that} is in them, Who, in ^{bygone} generations, leaves all the nations to ^{go} their ^rways, although He ^{leaves} Himself not without the testimony of good ^{acts}, giving showers from heaven and fruitbearing seasons, ^{filling} our ^{hearts} with nourishment and gladness."^{Ro21} And, saying

these things, they hardly stop the throngs, so as not to be sacrificing to them.

- 19 Yet Jews from Antioch and Iconium come on, and, persuading the throngs, and stoning Paul,^{2Ti1311} they dragged him outside of the city, inferring that he is dead.^{2Ci1125} Yet, when the disciples surround him, rising, he entered into the city. And on the morrow he came out.⁴⁰ with Barnabas into Derbe. Evangelizing that city besides, and making a considerable number of disciples, they return into Lystra and into
- 22 Iconium and into Antioch, establishing the souls of the disciples, besides entreating them to remain in the faith and saying that "through many afflictions must we be entering into the kingdom of God." Now, selecting elders for them according to the ecclesia, praying with fastings, they committed them to the Lord in¹⁰ Whom they had believed.

- 21 And, passing through into Pisidia, they came into Pamphylia. And, speaking the word of the Lord in Perga, they descended into Attalia, and thence they sail away into Antioch, whence they were given over to the grace of God for the work which they fulfill.¹³¹⁻³

- 27 Now, coming along and gathering the ecclesia, they informed them of whatever God does with them, and that He opens to the nations a door of faith. Now they tarried not brief time with the disciples.

- 15 And some, coming down from Judea, taught the brethren that, "If you should not be circumcised after the custom of Moses, you cannot be saved." Now as Paul and Barnabas come to have not slight commotion and questioning with them, they prescribe that Paul and Barnabas^{Gu21-10} and some others from among them are to go up to the apostles and elders in

Jerusalem concerning this question.

- 3 They indeed, then, being sent forward by the ecclesia, passed through Phœnicia as well as Samaria, detailing the turning about of the nations. And they caused great joy to all the brethren.

- 4 Now, coming along into Jerusalem, they were received by the ecclesia and the apostles and the elders. Besides, they inform them of whatever God does with them. Yet some from the sect of the Pharisees who have believed rise up, saying that "They must be circumcised, besides charging them to keep the law of Moses."

- 6 Now the apostles and the elders were gathered to see about this matter. Now, there coming to be much questioning, rising, Peter said to them, "Men! Brethren! You are versed in the fact that from the days at the beginning God chooses among you, that through my mouth the nations are to hear the word of the evangel and believe.

- 8 And God, the Knower of hearts, testifies to them, giving the holy spirit according as to us also, and in nothing discriminates between both us and them, cleansing their hearts by faith. "Why, then, are you now trying God, by placing a yoke on the neck of the disciples which neither our fathers nor we are strong enough to bear? But through the grace of the Lord Jesus^{Gu51-0} we shall be believing, to be saved in a manner even as they."^{Ga211-21}

- 12 Now the entire multitude hushes and they heard Barnabas and Paul unfolding whatever signs and miracles God does among the nations through them.

- 13 Now after they hush, James answered, saying, "Men! Brethren! Hear me! Simeon unfolds how God first visits the nations, to obtain out of them a people for His

grace of the Lord by the brethren.

41 Now he passed through Syria and Cilicia, ¹⁶reestablishing the ecclesias.

16 Now he arrives also ¹⁰at Derbe and ¹⁰at Lystra, and ¹⁰lo! a ^acertain disciple was there, named Timothy, the son of a believing Jewish woman, ²yet of a Greek father, who was attested by the brethren in Lystra and Iconium. This one Paul wants to ¹⁰come out with him, and, taking him, circumcised him because of the Jews who ¹⁰are in those places, for they all were ¹⁰aware that his father belonged to the Greeks.^{1C411 2T115}

4 Now, as they went through the cities, they give over to them the decrees^{Ep215} to ¹⁰maintain, which have been decided upon by the apostles and elders who are in Jerusalem.¹⁵²⁸

5 The ecclesias, indeed, then, were stable in the faith and superabounded in number day ^aby day.

6 Now they passed through Phrygia and the Galatian province, being forbidden by the ¹⁰holy spirit to speak the word in the province of

7 Asia. Yet, coming ^aabout Mysia, they tried to go into Bithynia, and the ¹⁰spirit of Jesus does not let them. Yet they, passing by Mysia, descended into Troas.

9 And ¹⁰during the night a vision was seen by Paul. ^aA ^acertain man, a Macedonian, was ¹⁰standing and entreating him, and saying, "Cross over into Macedonia! Help us!"

10 Now as he perceived the vision, we immediately seek to ¹⁰come out ¹⁰to Macedonia, deducing that God has called us to bring the evangel to them.

11 Now, setting out from Troas, we run straight ¹⁰to Samothrace, yet the ensuing day ¹⁰to Neapolis, and thence ¹⁰to Philippi, which ^ais the ¹⁰foremost city of that part of Macedonia, a colony.

Now we were in this city, tarrying ^asome days. Besides, on the day of the sabbaths we came outside ^o of the gate beside a river, where we inferred there is ^aprayer, and, ¹⁰being seated, we spoke to the women who are coming together. And a ^acertain woman named Lydia, a seller of ^apurple of the city of Thyatira, revering God, heard, whose heart ¹⁰the Lord ¹⁰opens up to ¹⁰heed what is ¹⁰spoken by Paul. Now as she is baptized, she and her household, she entreats, saying, "If you have judged me to be ^afaithful to the Lord, ¹⁰enter into my house and ¹⁰remain." And she urges us.

16 Now it occurred, at our going ¹⁰to the prayer, a ^acertain maid, having a python spirit, meets us, who ^aafforded a vast income to her masters, divining. She, following after Paul and us, cried, saying, "These ¹⁰men are ¹⁰slaves of God most ¹⁰high, who ^aare announcing to you a ¹⁰way of salvation!" Now this she did on many days. Now Paul, being exasperated and turning about, said to the spirit, "I am charging you, in the ^aname of Jesus Christ, to be coming out from her!" And it came out the same hour.^{Mk1617}

Now her masters, perceiving that the ^aexpectation of their income was come out, getting hold of Paul and Silas, draw them into the market ^{on}to the magistrates, and, leading them to the officers, say, "These ¹⁰men are confounding our city. Belonging to the Jews, they are also announcing customs which it is not allowed us to ¹⁰assent to, nor to ¹⁰do, being Romans." And the throng assailed ^o them, and the officers, ¹⁰tearing off their garments, ordered them to be flogged with ¹⁰rods. Besides, placing on them many blows, they cast them into

24 jail, 'charging the warden to 'keep them securely, who, getting such a charge, casts them into the interior jail, and secures their 'feet into the stocks.^{2Co⁵ 1Th²}

25 Now ^aat 'midnight Paul and Silas were praying and sang hymns to 'God. Now the prisoners listened to them. Now, suddenly, a great quake occurred, so that the foundations of the prison are shaken. Now, instantly, all the doors were opened, and the bonds of all were slackened.¹²³⁻¹⁹

27 Now the warden, 'coming out of his sleep, and perceiving the doors of the jail 'open, pulling his 'sword, was about to 'despatch himself, inferring that the prisoners have escaped. Yet Paul shouts with a loud voice, saying, "You should 'commit nothing evil to yourself, for we are all in this place." Now, 'requesting lights, he springs in, and coming to be in a tremor, prostrates to 'Paul and 'Silas, and preceding them out, averred, "Masters, ^awhat 'must I be doing that I may be 'saved?" 31 Now 'they say, "Believe on the Lord Jesus, and you shall be 'saved, you and your 'household." And they speak to him the word of the Lord, together with all those in his 'house. 33 And, taking them aside, in that 'hour of the night he bathes off their 'blows, and is baptized, he and all 34 his 'household, instantly. Besides, leading them up into his 'house, he 'sets a 'table before them, and exults with all his household, having believed 'God.

35 Now, day 'coming on, the officers dispatch the constables, saying, 36 "Release those 'men." Now the warden reports these 'words to^d 'Paul, that "The officers have dispatched that you may be 'released. Then, coming out now, 'go in peace." Yet 'Paul averred to^d them, 37 "Lashing us in public, uncondemn-

ed, 'men belonging to the Romans, they cast us into jail, and now they are ejecting us surreptitiously!^{16r} Not! But let them come themselves and 'lead us out!" Now the constables report these declarations to the officers. Now they were afraid, 'hearing that they are Romans. And, coming, they entreat them, and, leading them out, asked them to 'come away from the city. 40 Now, coming out from the jail, they came into^d 'Lydia, and, 'seeing the brethren, they console them and came away.

17 Now, 'traversing 'Amphipolis and 'Apollonia, they came into^d 'Thessalonica, ^uwhere there was a synagogue of the Jews.^{1Th²} 2 Now, ^aas 'Paul's 'custom was, he entered to^d them and on three sabbaths he argues with them from the scriptures, 3 opening up and placing before them that the Christ 'must 'suffer and rise 'from among the dead, and that "This One is the Christ—the Jesus Whom I am announcing to 4 you." And ^asome of them are persuaded, and were 'allotted to 'Paul and 'Silas, both a vast multitude of the reverent Greeks, ^band of the 'foremost women not a few.

5 Now the Jews, 'being jealous and taking to themselves ^asome wicked men of the loafers and 'making up a mob, made a tumult in the 'city, and, 'standing by the house of Jason, they sought to 'lead them before^{io} the populace. Now, not finding them, they dragged Jason and ^asome brethren on to the city magistrates, imploring that "Those who raise the inhabited earth to insurrection, these are 'present in this place also, 7 whom Jason has entertained. And all these are committing things contravening the decrees of Cæsar, saying there is a different King, Jesus." 8 ^{Lu²³} Now they disturb the throng and the city magistrates on hearing

these things. And, obtaining bail
from Jason and the rest, they re-
lease them.

Now the brethren immediately
send out both Paul and Silas thby
night into Berea, who^a are away,
coming along into the synagogue of
the Jews. Now these were more
noble than those in Thessalonica,
who^a receive the word with ^aall ea-
gerness, examining the scriptures
day ^aby day, to see if these ^ahave it
thus. Many ^o of them, indeed, then,
believe, and of the respectable
Greek women and men not a few.

Now as the Jews from Thessa-
lonica know that in Berea also the
word of God was announced by
Paul, they came there also, ^aagi-
tating and disturbing the throngs.
Now immediately, then, Paul was
sent away by the brethren to ^ago as
far as ^{on} the sea. Besides, both Silas
and Timothy remain behind there.

Now those who are conducting
Paul led him as far as Athens, and,
obtaining a direction to^d Silas and
Timothy that they may be coming
^amost quickly to^d him, they are off.

Now, while Paul was waiting for
them in Athens, his ^aspirit was in-
cited in him at beholding the city
being idol-ridden. Indeed, then, he
argued in the synagogue with the
Jews and with the ^areverent, and in
the market ^aon every day ^adwith
those happening along.

Now ^asome of the Epicurean as
well as Stoic philosophers parleyed
with him, and ^asome said, ^a“What-
ever may this ^arook^r be wanting
to ^asay?” Yet others, “He ^aseems
to be an announcer of ^astrange de-
mons,” seeing that he brought them
the evangel of Jesus and the resur-
rection. Besides, getting hold of
him, they led him ^aonto the Areopa-
gus, saying, ^a“Can we know ^awhat
this ^anew teaching is, which is ^aspok-
en of by you? For ^astrange is ^awhat
you are ^abringing ^ato our ^ahearing.

We are ^aresolved, then, to know
^awhat ^athis is wanting to be!” Now
the Athenians all, and the repatri-
ated guests, had opportunity ^afor
nothing different than to be saying
^asomething or hearing ^asomething
newer.

Now Paul, standing in the center
of the Areopagus, averred, “Men!
Athenians! ^aOn all sides am I be-
holding how ^amoreunusually religious
you are. For, passing through and
contemplating the objects of your
veneration, I found a pedestal also,
^aon which had been inscribed, ‘To
an Unknown God.’ To Whom then,
you are ^aignorantly ^adevout, This
One am I announcing to you. The
God Who makes the world and all
^athat is in it, ^aHe, the Lord ^ainherent
of heaven and earth, is not ^adwelling
in temples made by ^ahands,
neither is He, requiring anything,
being attended by human ^ahands,
^{Is 66:1-2} ^aHimself giving to all life and
breath and ^aall. Besides, He makes
out of one every nation of man-
kind, to be dwelling ^aon ^aall the sur-
face of the earth, ^aspecifying the
^asetting of the seasons and the
bounds of their ^adwelling, for them
to be ^aseeking God, if, consequent-
ly, they may surely ^agrope for Him
and may be finding Him, though to
be sure, not far from each one of
us is He ^ainherent,^{Ro12^o} for in Him we
are living and moving and are, as
^asome ^apoets ^aof yours also have
declared, ‘For of that ^arace also are
we.’ Belonging, then, to the race of
God, we ^aought not to be inferring
that the Divine is like gold, or sil-
ver, or stone, a sculpture of art and
^ahuman sentiment.

Indeed, then, condoning the times
of ignorance,¹⁴¹⁰ God is now charg-
ing mankind that all everywhere
are to ^arepent, forasmuch as He
^aassigns a ^aday in which He is
^aabout to be judging the ^ainhabited
earth in righteousness ^aby the Man

Whom He specifies, tendering ^afaith to all, raising Him ^ofrom among the dead.”—

32 Now, on ^ohearing of the resurrection of the dead, these, indeed, jeered,^{1C12} yet those say, “We will ^ohear you concerning this again also.” Thus ^oPaul came out ^oof their midst. Yet ^asome men, being joined to him, believe, among whom were Dionysius, the Areopagite, also, and a woman named Damaris, and ^dothers ^owith them.

18 After these things, departing ^ofrom Athens, he came ^{int}to Corinth.
2 And, finding a ^acertain Jew named Aquila, a ⁿnative of Pontus, having recently come from Italy, and Priscilla, his wife (because Claudius ^prescribed that all the Jews ^depart from Rome), he came to them, and, because of his ^bbeing of a like trade, he remained ^bwith them and worked, for they were tentmakers by ^ttrade.^{2034 1C42}

4 Now he argued in the synagogue ^aon every sabbath and persuaded ^aboth Jews and Greeks. Now, as both Silas and Timothy came down from Macedonia, Paul was ^pressed in the word, certifying to the Jews
6 that Jesus is the Christ. Now at their resisting and blaspheming, shaking out his garments, he said ^{to} them, “Your blood ^dbe on your ⁿhead! Clear am I! From ⁿnow on I shall ^{go} ^{int}to the nations.”^{1346 Ez319-19}

7 And, ^proceeding thence, he entered ^{to} the house of a ^acertain one named Titus Justus, who is revering God, whose house was ^adjacent to the synagogue. Now Crispus, the chief of the synagogue, believes the Lord, together with his whole household. And many of the Corinthians, hearing, believed and baptized.^{1C14}

9 Now the Lord said to Paul, in the night, through a vision, ^v“Fear not! but be speaking: and you should not be ^silent, because I am

with you, and not one shall ^place hands on you ^{to} illtreat you, because there are many people of Mine in this ^city.”^{1C23} Now he is ^aseated one year and six months, teaching the word of God among them.^{1C310}

12 Now, Gallio being proconsul of Achaia, the Jews with one accord assaulted Paul, and they led him ^{ont}to the dais, saying that, ^{“b}Aside from the law, is this man inducing ^hmen to ^revere God.” Now Paul, being about to ^{open} his mouth, Gallio said ^{to} the Jews, “If, indeed, it were ^asome injury or wicked knavery, O Jews, I might, ^aon that account, tolerate you. Yet if they are questions concerning a word, and names and a law ^aof yours, you ⁿwill ^{see} to it! A judge of these I am not intending to be!”
15 And he drives them away from the dais. Yet they all, getting hold of Sosthenes,^{1C1} the chief of the synagogue, beat him in front of the dais. And Gallio cared for none of these things.

18 Now Paul, ^remaining still a considerable number of days with the brethren, ^taking leave, sailed off ^{int}to Syria, and ^owith him Priscilla and Aquila; ^having shorn his head in Cenchrea, for he had a vow.^{Nu615 2132} Now they arrive ^{int}to Ephesus and he left ^them there. Yet he, entering ^{to} the synagogue, argues with the Jews. Yet at their asking him to stay on more time, he does not consent, but, ^taking leave and saying, “I shall ^come back again ^{to} you, God willing,” he set out from Ephesus. And, coming down into Cæsarea, ^going up and ^greeting the ecclesia, he descended ^{int}to Antioch. And, ^dspending ^asome time, he came away, passing consecutively through the Galatian province and Phrygia, ^restablishing all the disciples.

24 Now a ^acertain Jew, named Apol-

los, a native Alexandrian, a scholarly man, arrives ¹⁰at Ephesus, being able in the scriptures.^{1C3} ²⁵He was ¹instructed in the ¹way of the Lord, and ¹fervent in spirit. He spoke and taught accurately ²what concerns Jesus, being versed only ²⁶in the baptism of John. Besides, ¹he begins to speak ¹boldly in the synagogue. Now, hearing him, Priscilla and Aquila took him to themselves and expounded the ¹way of God to him more accurately.^{Pr9}

²⁷ Now, at his intending to ¹pass through into Achaia, the brethren, ¹promoting it, write to the disciples to welcome him, who, coming along, parleyed much with those who have ²⁸believed through grace, for he strenuously and thoroughly confuted the Jews, in public exhibiting, through the scriptures, that Jesus is the Christ.

¹⁹ Now it occurred ¹while Apollos is in Corinth, Paul, passing through the upper parts, ¹comes down ¹into Ephesus and, finding ¹some disciples, said ¹to ¹d them, ¹"If Did you obtain holy spirit on ¹believing?"

Yet they ¹to ¹d him, ¹"Nay, neither ³hear we if there is holy spirit." Yet ¹he said ¹"Into ¹what, then, are you baptized?" Yet they say, ¹"Into

⁴ John's baptism." Yet Paul said, ¹"John baptizes with the baptism of repentance, telling the people that ¹in ¹to the One coming after him they should be believing, that is, ¹on

⁵ Jesus. Now, hearing this, they are baptized ¹in ¹to the ¹name of the Lord Jesus."^{1C1} ⁶And at the placing of

⁷ Paul's hands on them, the holy spirit came on them. Besides, they spoke ¹languages and prophesied. Now there were, in ¹all, about twelve men.

⁸ Now, entering ¹to the synagogue, he spoke ¹boldly ¹on for three months, arguing and persuading as ¹to ¹that which concerns the kingdom of God.

⁹ Now, as ¹some ¹were hardened and stubborn, saying things that are

evil of the ¹way ¹before the multitude, ¹withdrawing from them, he severs the disciples, arguing day ¹by day in the school of Tyrannus.

¹⁰ Now this occurred ¹on for two years, so that all those dwelling in the province of Asia hear the word of the Lord, both Jews and Greeks.

¹¹ Besides, ¹powerful deeds, not the ¹casual kind, God did through the

¹² hands of Paul, so that handkerchiefs or aprons from his ¹cuticle are ¹carried away ¹on to the infirm also, to ¹clear the diseases from them. Besides, ¹wicked spirits ¹go out.

¹³ Now ¹some of the wandering Jews also, exorcists, take in hand to ¹name the ¹name of the Lord Jesus ¹on over those having ¹wicked spirits, saying, "I am adjuring you by the Jesus Whom Paul is heralding!"

¹⁴ Now there were ¹some seven sons of Sceva, a Jew, a chief priest, doing this.

¹⁵ Yet, answering, the wicked spirit said to them, "Jesus, indeed, I ¹know, and in Paul am I ¹versed,

¹⁶ yet ¹who are you?" And, leaping on them, the ¹man in whom the wicked spirit was, ¹getting the mastery of both, is too strong ¹on for them, so that, naked and ¹wounded, they are escaping out of that house.

¹⁷ Now this became known to all, both Jews and Greeks, who are dwelling in Ephesus. And fear ¹falls on them all, and ¹magnified was the ¹name of the Lord Jesus.

¹⁸ Besides, many who have believed came, confessing and informing them of their practices. Now a

¹⁹ considerable number of those practicing the meddling arts, ¹carrying together the scrolls, burned them up in sight of all. And they compute their ¹value and found it to be fifty thousand pieces of ¹silver.

²⁰ Thus ¹on mightily the word of the Lord ¹grows and was ¹strong.

²¹ Now, as these things were fulfilled,^{Ro15} Paul ¹pondered, in spirit, passing through Macedonia and

1 Achaia, to go ^{into} Jerusalem, saying that, "After my coming to be there I ^{must} ^{see} Rome also."²³
 22 Now, ^{dispatching} ^{into} Macedonia two of those serving him, Timothy and Erastus, he attended, for the time, ^{into} the province of Asia.
 23 Now ^{at} that season ^{not} slight disturbance occurred concerning the
 24 way, for a ^{certain} man named Demetrius, a silversmith, making silver temples of Artemis, afforded ^{not} slight income to the artificers, whom
 25 convening together, as also the workers about such things, he said, "Men! You are ^{versed} in the fact
 26 that ^{by} this ^{vocation} ^{is} we ^{thrive}, and you are beholding and hearing that, not only of Ephesus, but of almost the entire province of Asia, this Paul by his ^{persuading} causes a considerable throng to stand aloof, saying that they are not gods which are coming into being ^{by}
 27 means of ^{hands}. Now, not only is this endangering our ^{party}, ^{by} it coming to be confuted, but the sanctuary of the great goddess Artemis also is being thereby reckoned nothing. Besides, her ^{magnificence} is ^{about} to be ^{pulled} down also, whom the whole province of Asia and the inhabited earth is revering."
 28 Now, hearing this and becoming ^{full} of fury, they cried, saying, "Great is Artemis of the Ephesians!" And ^{filled} is the city with the confusion. Besides, they rush with one accord into the theater, ^{gripping} Gaius and Aristarchus, Macedonians, fellow travelers of
 30 Paul. (Now, at Paul's intending to ^{enter} ^{into} the populace, the disciples did not let him. Yet ^{some} of the chiefs of the province of Asia also, being his friends, ^{sending} to ^{him}, entreated him not to venture
 32 into the theater himself.) Others,

indeed, then, cried ^{some} other thing, for the ecclesia was in ^{confusion}, and the majority were not ^{aware} on ^{what} account they had come together.

33 Now they unite on Alexander, one ^{of} the throng, the Jews pushing him forward. Now Alexander, ^{gesturing} with his ^{hand}, wanted to make a ^{defense} to the populace.
 34 Yet, on recognizing that he is a Jew, one voice ^{came} ^{from} all ^{on} for about two hours, crying, "Great is Artemis of the Ephesians! Great is Artemis of the Ephesians!"
 35 Now, ^{composing} the throng, the scribe is averring: "Men! Ephesians! For ^{what} ^{man} is there who ^{knows} not the ^{city} of the Ephesians, which is the ^{sexton} of the temple of the great Artemis and of that which fell from Zeus? These things, then, not being ^{gainsaid}, you ^{is} ^{must} ^{possess} ^{compose} and
 37 ^{commit} nothing ^{any} rash. For you led these men, who are neither despoilers of the sanctuary, nor ^{blasphemers} of our goddess. Indeed, then, if Demetrius and the artificers
 38 ^{with} him ^{have} a charge ^{against} anyone, court sessions are being ^{held}, and there are proconsuls: let them be indicting one another. Now
 39 if you are seeking for anything concerning ^{other} things, in the legal ecclesia will it be ^{explained}. For we are also in ^{danger} of being indicted concerning ^{today's} commotion, there inhering not one cause concerning which we shall be ^{able} to render ^{any} account concerning
 41 this riot." And, saying these things, he dismisses the ecclesia.
 20 Now, after the tumult ^{ceased}, Paul, ^{sending} after the disciples and ^{consoling} and ^{saluting} them, came away to go into Macedonia.
 2 Now, passing through those parts

and entreating them with many a word, he came into Greece. Besides, spending three months, at there coming to be a plot against him by the Jews, being about to set out for Syria, he came to be of the opinion that he would return through Macedonia. Now it was arranged for him to be met, as far away as the province of Asia, by Sopater Pyrrhus, a Berean, yet of the Thessalonians, Aristarchus and Secundus, and Gaius the Derbian, and Timothy, yet of the province of Asia, Tychicus and Trophimus. Now these, coming before, remained for us in Troas. Yet we sail off from Philippi after the days of unleavened bread, and came to them into Troas until in five days, where we tarried seven days.¹⁶ 2C212

Now on one of the sabbath days, at our having gathered to break bread, Paul argued with them, being about to be off on the morrow. Besides, he prolonged the word unto midnight. Now there were a considerable number of torches in the upper chamber where we were gathered.

Now a certain young man named Eutychus, being seated on the window, sinking into a deep sleep while Paul is arguing on still more,^{1Th510} being sunk from sleep, falls down from the third story, and was picked up dead. Now Paul, descending, falls on him, and, embracing him, said, "Make no tumult, for his soul is in him."

Now, going up and breaking bread and tasting, besides conversing on a considerable time until daybreak, thus he came away. Now they led the boy alive, and were not measurably consoled.

Now we, coming before on to the ship, set out for Assos, thence being about to take up Paul, for thus it has been prescribed, he being

about to go on foot. Now, as he came up with us into Assos, taking him up, we came into Mitylene. And, sailing from thence, the ensuing day we arrive abreast of Chios, yet on another we put in at Samos, yet the next we came into Miletus, for Paul had decided to sail by Ephesus, so that he should not be coming to linger in the province of Asia, for he hurried, if it may be possible for him to be in Jerusalem the day of Pentecost.¹⁹²¹

Now from Miletus, sending into Ephesus, he calls for the elders of the ecclesia. Now, as they came along to him, he said to them, "You are versed in the facts, from the first day on which I stepped into the province of Asia, how I came to be with you all the time, slaving for the Lord with all humility and tears, and the trials which befell me by the plots of the Jews, how under no circumstances do I shrink from informing you of anything which is expedient, and teaching you in public and at your homes, certifying to both Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ."

And now, lo! I, bound in spirit, am going into Jerusalem, not being aware what I will meet with in it, more than that the holy spirit, city by city, certifies to me, saying that bonds and afflictions are remaining for me. But of nothing have I a word, nor yet am I making my soul precious to myself, till I should be perfecting my career and the dispensation which I got from the Lord Jesus, to certify the evangel of the grace of God.

And now, lo! I am aware that you all, among whom I pass through heralding the kingdom, shall be seeing my face no longer. Wherefore I am attesting to you in

this^{today} every day that I am clear
 27 from the blood of all, for under
 no circumstances do I shrink from
 informing you of the entire counsel
 of God. ^{Ep1⁹ 31-⁹ Col²⁶}

28 Take heed to yourselves and to
 the entire flocklet, among which the
 holy spirit appointed you super-
 visors, to be shepherding the ec-
 clesia of God, which He procures
 29 through the blood of His own. Now
 I am aware that, after I am out
 of reach, burdensome wolves will be
 entering among you, not sparing
 30 the flocklet. And from among your-
 selves will arise men, speaking
 perverse things to pull away dis-
 31 ciples after themselves. ^{2Ti¹²} Where-
 fore watch, remembering that for
 three years, night and day, I cease
 not admonishing each one with
 32 tears. And now I am committing
 you to God and to the word of His
 grace, which is able to edify and
 give the enjoyment of an allotment
 among all who have been hallowed.

33 I covet not one's silver or gold
 34 or vesture. You know that these
 hands^N subserve my needs and of
 35 those who are with me. All I inti-
 mate to you, that, thus toiling, you
 must be supporting the infirm.
 Besides, remember the words of the
 Lord Jesus, that He said, 'Happy is
 it to give rather than to get.' ^{1Th²⁹}
 36 And, saying these things, at his
 kneeling together with them all, he
 prays.

37 Now there came to be consider-
 able lamentation by all, and falling
 on Paul's neck, they kissed him
 38 fondly, being pained especially at
 the word which he had declared that
 not longer are they about to be-
 hold his face. Yet they sent him
 forward into the ship. ^{21⁵}

21 Now as we came to set out, be-
 ing pulled away from them, run-
 ning straight, we came into Coos,
 yet the next day into Rhodes, and
 2 thence into Patara. And finding a

ship ferrying into Phœnicia, step-
 3 ping on board, we set out. Now,
 Cyprus looming up, and leaving it
 on the left, we sailed into Syria,
 and came down into Tyre, for there
 the ship was unloading the cargo.

4 Now, finding out the disciples,
 we stay with them seven days, who
 said to Paul, through the spirit, not
 to be stepping on board into Jeru-
 5 salem. Now, when the days came
 to fit us out, coming away, we went,
 all sending us forward, together
 with the wives and children, till
 outside of the city. And, kneeling
 6 on the beach, praying, we pull
 away from one another, and stepped
 into the ship. Yet they return into
 their own.

7 Now we, terminating the voyage,
 from Tyre descended into Ptolemais,
 and, greeting the brethren, we re-
 main one day with them.

8 Now, on the morrow, coming
 away, we came into Cæsarea, and,
 entering into the house of Philip the
 evangelist, who is one of the seven, we
 9 remain with him. Now of this man
 there were four daughters, virgins,
 prophesying.

10 Now, at our staying on more days,
 a certain prophet came down from
 11 Judea, named Agabus. ^{11²⁵} And, com-
 ing to us and picking up Paul's
 girdle, binding his own feet and
 hands, he said, "Now this is say-
 ing the holy spirit, 'The man
 whose girdle this is, shall the
 Jews in Jerusalem be binding thus,
 and they shall be giving him over
 into the hands of the nations.'"

12 Now as we hear these things, both
 we and those in the place en-
 treated him not to go up into Jeru-
 13 salem. Then Paul answered and
 said, "What are you doing, lament-
 ing and unnerving my heart? For
 I hold myself in readiness, not only
 to be bound, but to die also in
 14 Jerusalem for the name of the
 Lord Jesus." Now, as he was not
 persuaded, we are quiet, saying,

"Let the will of the Lord be^c done!"

Now, after these days, taking up our baggage, we went up into Jerusalem. Now disciples from Casarea, also, came together with us, leading us to Mnason, a certain Cyprian, a disciple from the beginning, with whom we should lodge. Now at our coming to be in^{to} Jerusalem, the brethren welcome us with gratification.

Now, on the ensuing day, Paul was in together with us to^d James. Besides, all the elders came along. And, greeting them, he unfolded, one ^aby one, each of the things which God does among the nations through his dispensation.

Now those who hear glorified God. Besides, they said to him, "You are beholding, brother, how many tens of thousands there are among the Jews who have believed, and all are inherently zealous for the law? Now they were instructed concerning you that you teach all the Jews ^aamong the nations apostasy from Moses, telling them not to be circumcising their children, nor yet to be walking in the customs. What is it, then? Undoubtedly a multitude must come together, for they will hear that you have come. Ro15³¹" This, then, which we are saying to you, do. With us are four men having a vow on them^s. Nu61-87 Taking these along, be purified together with them, and bear on their expenses, that they should be shaving their heads, and all will know that what they have been instructed concerning you is nothing, but you also are observing the elements and you yourself are maintaining the law. Now concerning those of the nations who have believed, we write an epistle, deciding they are to guard themselves from idol sacrifice, besides from blood also, and what is strangled, and from prostitution."¹⁵"

Then Paul, taking the men along

on the next day, being purified together with them, had been in^{to} the sanctuary, publishing the full completion of the days of purification, till ^uthe offering for^s each one of them was offered.

²⁷ Now as the seven days were about to be concluding, Jews from the province of Asia, gazing at him in the sanctuary, threw the entire throng into confusion, and laid ²⁸ hands on him, crying, "Men! Israelites! Help! This is the man who is teaching all men everywhere against the people, and the law, and this holy place. Besides, still more, he led ^{to} Greeks also into the sanctuary, and has contaminated ²⁹ this holy place." For, before this, Trophimus the Ephesian was seen in the city ^{to}with him, whom they inferred that Paul led into the sanctuary. Ep2¹⁴

³⁰ Besides, stirred was the whole city, and there came to be a running together of the people. And, getting hold of Paul, they drew him outside of the sanctuary, and immediately the doors are locked. ³¹ And, while they are seeking to kill him, the allegation came up to the captain of the squadron that the whole of Jerusalem is in ³² confusion, who, taking along soldiers and centurions, forthwith ran down ^{on}to them. Now they, perceiving the captain and the soldiers, cease beating Paul.

³³ Then the captain, drawing near, got hold of him, and orders him to be bound with two chains. And he ascertained ^awho he may be and ³⁴ what he ^{is} has done. Now they retorted in the throng, some this, others, ^asome other thing. Now, at his not being able to know for certain because of the tumult, he orders him to be led into the citadel. Now when he ³⁵ came on the stairs, it befell that he was ³⁶ borne by the soldiers because of the violence of the throng, for the mul-

titude of the people followed, crying
"Away with him!"

37 Besides, being about to be 'led ^{to}
into the citadel, Paul is saying to
the captain, "Is it allowed me to
'say anything to^d you?" Yet ^{he}
38 averred, "Greck you 'know, conse-
quently you are not the Egyptian
who, before these 'days, 'raises an
insurrection and 'leads out into the
wilderness the four thousand men
39 of the Assassins." Yet Paul said,
"I, indeed, am a Jewish ^hman, a
Tarsian of Cilicia, a citizen of not
insignificant city. Now I 'beseech
you, permit me to speak to^d the
people."

40 Now, at his 'permitting it, Paul,
'standing on the stairs, gestures
with his 'hand to the people. Now,
as there 'comes to be a vast hush, he
shouts to them in the Hebrew ver-
nacular, saying, "Men! Brethren
22 and fathers! Hear my 'defense to^d
you now!" Now, 'hearing that he
shouted to them in the Hebrew ver-
nacular, they 'tendered 'more quiet-
ness, and he is averring, "I am a
3 man, a Jew, 'born in Tarsus of
Cilicia, yet 'reared in this 'city ^{bat}
the feet of Gamaliel,⁵³⁴ 'trained ac-
cording to the strictness of the he-
reditary law, being inherently zeal-
ous for 'God according as all of you
4 are today, who persecute this 'way^r
to^{un} death, binding and giving over
5 both men and women ^{into} jail, as
the chief priest also was testifying
to me, and the entire eldership,
^bfrom whom, 'receiving letters also
to^d the brethren, I went into Damas-
cus, to be leading those also being
there 'bound ^{into} Jerusalem, that
they may be 'punished.

6 Now it occurred, at my going
and drawing near to 'Damascus,
about midday, suddenly out of
heaven a considerable light flashes
7 about me. Besides, I fall ^{to} flat, and
I hear a ^hvoice saying to me, 'Saul!
Saul! ^aWhy are you persecuting
8 'Me?' Yet I answered and said,

"Who art Thou, Lord?" Besides, He
said to^d me, 'I am Jesus, the Naza-
rene, 'Whom you are persecuting.'
9 Now those who 'are ^{to}with me gaze,
indeed, at the light, yet they hear
not the voice of Him Who is speak-
10 ing to me. Now I said, "What shall
I be doing, Lord?" Now the Lord
said to^d me, 'Rise. 'Go into Damas-
cus, and there you will be 'spoken
to concerning all which has been
set for you to do.'

11 Now, as I observed nothing 'for
the glory of that 'light, being led by
the hand by those who 'are ^{to}with
me, I came into Damascus. Now a
12 'certain Ananias, a pious man ac-
cording to the law, being attested
by all the Jews dwelling there, com-
ing to^d me and 'standing by, said to
me, 'Saul! Brother! Receive your
sight! And I, in the same hour, look
14 up ^{into} him. Now 'he said, 'The
God of our 'fathers fixes upon you
beforehand to know His will, and
to be 'acquainted with the Just One,
and to hear the voice ^{of} His
15 'mouth, that you shall be His wit-
ness, to^d all ^hmen of what you have
seen and hear. And now, ^awhy do
you 'defer? Rise, baptize, and
16 bathe^r off your 'sins, 'invoking His
^aname."⁹³⁻¹⁹

17 Now it occurred, at my 'returning
^{into} Jerusalem and while I am pray-
ing in the sanctuary, I 'come to be in
an ecstasy and to 'perceive Him
18 saying to me, 'Hurry, and 'come'
quickly out of Jerusalem, because
they will not be assenting to your
testimony concerning Me.' And I
19 said, 'Lord, they are 'versed in the
fact that I was jailing and lashing
those ^aat the synagogues who are
believing on Thee. And when the
20 'blood of Stephen, Thy 'witness, was
shed, I ^smyself also was 'standing
by, endorsing it, as well as guarding
the garments of those who are as-
21 sassinating him.' And He said to^d
me, "Go! 'For I shall be delegating
you afar ^{to} the nations."⁹⁴⁻¹⁹ Ga²⁷ Ep³
22 Now they heard him until this

word, and they lift up their voice, saying, "Away from the earth with such a one, for it is not befitting for him to live!" Besides, at their clamoring, and tossing their garments, and casting dust into the air, the captain orders him to be led into the citadel, telling them to interrogate him by scourging, that he may recognize for what cause they retorted thus at him.^{2C1121}

Now, as they stretch him before them with the thongs, Paul said to the centurion standing by. "If it is allowed you to scourge a Roman man, and uncondemned?" Now, hearing it, the centurion, coming to the captain, reports, saying, "What are you about to be doing? For this man is a Roman." Now, approaching, the captain said to him, "Tell me, are you a Roman?" Now he averred, "Yes." Now the captain answered, "I with a vast sum acquire this citizenship." Yet Paul averred, "Yet I have been so born also." Immediately then, those about to be interrogating him withdraw from him. Now the captain also was afraid, recognizing that he is a Roman and that he was bound by him.

Now, on the morrow, resolved to know the certainty of that of which he is being accused by the Jews, he looses him and orders the chief priests and the entire Sanhedrin to come together. And, leading Paul down, he stands him among them.

Now, looking intently at the Sanhedrin, Paul said, "Men! Brethren! I, in all good conscience, have used my citizenship for God until this day." Now the chief priest Ananias enjoins those standing beside him to beat his mouth. Then Paul said to him, "God is about to beat you, whitewashed wall! And you are sitting to judge me according to the law, and illegally

are you ordering me to be beaten!" Now those standing by say, "The chief priest of God are you reviling!" Besides, Paul averred, "I was not aware, brethren, that he is chief priest. For it is written that, 'Of your people's chief you shall not be declaring evil!'" ^{Ex2228}

Now Paul, knowing that the one party is Sadducees, yet the other Pharisees, cries in the Sanhedrin, "Men! Brethren! A Pharisee, son of Pharisees am I. Concerning the expectation and resurrection of the dead am I being judged." Now at his saying this, there came to be a commotion of the Pharisees and Sadducees, and the multitude is rent. For Sadducees, indeed, are saying there is no resurrection, nor messenger, nor spirit, yet Pharisees are avowing both.^{Mt2223 Mk1218}

Now a great clamor occurred, and rising, some of the scribes of the party of the Pharisees, fought it out with one another, saying, "Nothing evil are we finding in this man. Now if a spirit speaks to him or messenger—" Yet, much commotion occurring, being afraid, the captain, so Paul should not be pulled to pieces by them, orders the troop to descend and snatch him out of their midst, besides, to lead him into the citadel.

Now, the ensuing night, standing by him, the Lord said, "Courage! For as you certify to that which concerns Me in Jerusalem, thus you must testify in Rome also."^{18^o 2724}

Now, day becoming on, making a conspiracy, the Jews anathematize themselves, saying that they would neither eat nor drink till they should kill Paul. Now there were more than forty who make this cabal, who, coming to the chief priests and the elders, say, "With an anathema we anathematize our-

selves to ¹⁵ taste nothing till ^w we should kill Paul. Now, then, you inform the captain together with the Sanhedrin, so that he may be leading him down ¹⁶ to you, as being about to investigate more exactly ¹⁷ that which concerns him, yet we, before he draws near, are ready to assassinate him."

¹⁸ Now the son of Paul's sister, hearing of the ambush, coming along and entering into the citadel, reports it to Paul. Now Paul, calling one of the centurions to him, averred, "Lead this young man away to ^d the captain, for he has ^a something to report to him." ¹⁹ He, indeed, then, taking him along, led him to ^d the captain and is averring, "The prisoner, Paul, calling me to him, asks me to lead this youth to ^d you, who has ^a something to speak to you."

²⁰ Now the captain, taking hold of his hand, and retiring privately, inquired to ascertain "^aWhat is it that you have to report to me?" ²¹ Now he said that "The Jews agreed to ask you, so that you may lead Paul down tomorrow into the Sanhedrin, as being about to ascertain somewhat more exactly concerning him. You, then, should not be ²² persuaded by them, for there are ambushing for him more than forty ^o of their men, who^a anathematize themselves neither to eat nor drink till ^w they may be assassinating him. And now they are ready, anticipating the promise from you."

²³ Indeed, then, the captain dismisses the youth, charging him "To no one speak out that you disclose these things to ^d me." And calling ²⁴ certain two of the centurions to him, he said, "Make ready two hundred soldiers, so that they may go as far as Cæsarea, and seventy cavalry, and two hundred slingers, from the third hour of the night."

²⁵ Besides, present beasts that, mounting Paul, they should be bringing him safely through to ^d Felix, the

governor, writing a letter having this model:

²⁶ 'Claudius Lysias, to the most mighty governor Felix. 'Rejoice! ²⁷ This man, being apprehended by the Jews, and being about to be assassinated by them, standing by ²⁸ with the troop, I extricate, learning that he is a Roman. Besides, intending to get to know the charge because of which they indicted him, I led him down into their Sanhedrin. ²⁹ Him I found being indicted concerning questions of their law, yet having nothing deserving death or bonds in the indictment. Now at its being divulged to me that there will be a plot ³⁰ against the man, forthwith I send him to ^d you, charging the accusers also to speak ³¹ against him ^{on} before you. Farewell."

³² The soldiers, indeed, then, according to that which has been prescribed to them, taking up Paul, led him through the night ³³ to Antipatris. Now, on the morrow, they return into the citadel, leaving the cavalry to come away ³⁴ with him, who^a, entering into Cæsarea and giving up the letter to the governor, present Paul also to him.

³⁵ Now, reading it, and inquiring ^o of what prefecture he is, and ascertaining that he is from Cilicia, "I shall give you a hearing," he averred, "whenever your accusers also may be coming along," ordering him to be guarded in Herod's pretorium. ^{Lu23⁷}

²⁴ Now after five days Ananias, the chief priest, descended with some elders and an orator, a certain Tertullus, who^a inform the governor ² against Paul. Now, at his being called, Tertullus begins to accuse him, saying, "Happening upon much peace through you, and reforms in this nation coming to be through ³ your providence, both in every way and everywhere, we are welcoming it, most mighty Felix, with ⁴ all thankfulness. Now, lest I may be

hindering you ^{or} still more, I am entreating you to hear us concisely in your leniency. For, finding this man a pestilence and stirrer of insurrections among all the Jews who are ^{on} the inhabited earth, besides a ringleader of the sect of the Nazarenes, who tries to profane the sanctuary also, of whom we lay hold also, ^(Verse 7 not genuine) ^bfrom whom you ^syourself will, by examining him, be able to recognize all of these things concerning which we are accusing him." Now the Jews also agreed, alleging these things to have been thus.

Besides, Paul, the governor nodding to him to speak, answered, "Being versed in the fact that for many years you are a judge in this nation, cheerfully am I defending ^{that} which concerns myself, at your being able to recognize that it is not more than twelve days since I went up to worship in ^{to} Jerusalem. And they neither found me in the sanctuary arguing ^{with} anyone, nor making a concourse of the throng, nor in the synagogues, nor ^{at} the city, nor can they present evidence to you for that concerning which they are now accusing me. Yet I am avowing this to you, that, according to the way which they are terming a sect, thus am I offering divine service to the hereditary God, believing all ^{that} is written, according to the law and in the prophets, having an expectation in ^{to} God, which these themselves also are anticipating, that there shall be a resurrection which is impending for both the just and the unjust.

In this, I am exerting myself also, to have a conscience which is no stumbling block, toward God and men, continually.

Now, thafter the lapse of more years, I came along doing alms for my nation, and making offerings, in which they found me, purified, in the sanctuary, not with a throng, nor with tumult. Now there were

some Jews from the province of Asia, on whom it was binding to be present before you and to accuse me, if they may have anything against me. Or let these themselves say what injury they found when I stood in the Sanhedrin, or concerning this one voice with which I cry out, standing among them, that, 'Concerning the resurrection of the dead am I being judged today by you.'

Now Felix made them postpone, being acquainted more exactly with that which concerns the way, saying, "Whenever captain Lysias may come down, I shall investigate your affairs." He prescribes to the centurion that he is to be kept, besides, he is to be having his ease, and to prevent no one of his own to be subservient to him.

Now after some days Felix, coming along with Drusilla, his own wife (being a Jewess), sends after Paul and hears him concerning the faith in Christ Jesus. Now as he is arguing concerning righteousness, and self-control, and the impending judgment, Felix, becoming affrighted, answered, "Now go. Yet, given occasion, I shall be calling for you," at the same time expecting also that money will be given him by Paul. Wherefore, sending after him more frequently also, he conversed with him.

Now, two years being fulfilled, Felix got a successor, Porcius Festus. Besides, wanting to curry favor with the Jews, Felix left Paul bound.

Festus, then, stepping in to the prefecture, after three days went up into Jerusalem from Cæsarea. Besides, the chief priests and the foremost of the Jews inform him against Paul, and they entreated him, requesting a favor against him, so that he should send after him to bring him into Jerusalem, making an ambush to assassinate him by the way. Festus, indeed, then, answered that Paul is to be

'kept ^{into} Cæsarea, yet he himself was 'about to be going out 'quickly. "Those, then, among you," he is ¹⁶averring, "who are able, step down with me. If there is anything amiss in the man, let them 'accuse him."

Now, 'tarrying among them not more than eight or ten days, 'descending ^{into} Cæsarea, on the morrow, being 'seated on the dais, he ¹⁷orders 'Paul to be led forth. Now at his coming along, the Jews who have descended from Jerusalem stand about him, bringing many and 'heavy charges against him, which they were not strong enough to demonstrate, 'Paul defending that "Neither ¹⁸against the law of the Jews, nor ¹⁹against the sanctuary, nor ²⁰against Cæsar did I any sin."

Now Festus, wanting to curry favor with the Jews, answering 'Paul, said, "Are you willing to go up into Jerusalem to be judged there ^{on}before me concerning these things?" Yet 'Paul said, "^{on}At the dais of Cæsar am I 'standing, where I 'must be 'judged. The Jews in nothing have I injured, as you also are most ideally recognizing. If, indeed, then, I am injuring, and I have committed anything deserving of death, I am not refusing to 'die. Yet if there is nothing in that of which these are accusing me, not one 'can surrender me to them as a favor. To Cæsar am I appealing!"

Then Festus, 'confering with the council, answered, "To Cæsar have you appealed, ^{on}To Cæsar shall you 'go!"

Now, "some days elapsing, Agrippa, the king, and Bernice arrive ^{at} Cæsarea, greeting Festus. Now as they tarried more days there, Festus submitted 'Paul's ^{ac}affairs to the king, saying, "There is a 'certain man, 'left prisoner by Felix, 'concerning whom, at my 'coming ^{into}

Jerusalem, the chief priests and the elders of the Jews inform, requesting ^{as} his conviction, to^d whom I answered that it is not the custom for Romans to surrender as a 'favor any ^hman ere^{or} the 'accused may 'have the accusers face ^{ac}to 'face, besides getting a defensive position concerning the indictment.

¹⁷ At their coming together in this place, then, 'making not one postponement, the next day, being 'seated on the dais, I order the man to be led forth, ^{concerning} whom the accusers, when they 'stand up, brought not one charge of the ¹⁸wicked things which I suspected, ¹⁹yet they had 'certain questions concerning their own religion ²⁰against him, and concerning a 'certain Jesus, who 'has died, whom ²¹'Paul alleged to be 'alive. Now I being perplexed by the questioning 'about these things, said, If he may be intending to 'go ^{into} Jerusalem and to be 'judged there concerning these things? Now at ²²'Paul's 'appealing to be kept ^{for} the Imperial investigation, I order him to be 'kept till ^{when} I shall 'send him up to^d Cæsar."

²³ Now Agrippa to^d Festus: "I 'myself also intended to hear the ^hman." "Tomorrow," he is averring, "you shall 'hear him." On the morrow, then, at Agrippa and Bernice's coming with much pageantry and entering ^{into} the audience chamber together, besides captains and ^{ac}prominent men of the city, and at Festus' order, Paul was ²⁴led forth. And Festus is averring, "King Agrippa, and all 'men 'present ^{with} us, you are beholding this man concerning whom the entire multitude of the Jews pled with me, both in Jerusalem and in this place, imploring that he 'must

not by any means be living longer.
 5 Now I grasped^r that he has committed nothing deserving of death, yet as he ^hhimself appeals to the Imperial judge, I decide to ^ssend
 6 him—concerning whom I ^hhaven't anything certain to write to the lord. Wherefore I led him ^{on}before you, and especially ^{on}before you, king Agrippa, so that, the examination occurring, I should ^hhave
 7 ^asomething to ^wwrite. For it ^sseems to me irrational, sending a prisoner, not also to signify the charges against him.” •
 16 Now Agrippa averred to^d Paul, “It is ^permitted to you to ^speak concerning yourself.” Then Paul, ^sstretching out his ^hand, made his
 2 defense. “Concerning all that which I am being indicted by the Jews, king Agrippa, I have deemed myself happy to be ^about to make my
 3 defense ^{on}before you today, especially as you ^are an expert, ^versed in all, both the customs and questions ^aof the Jews. Wherefore I ^beseech you to hear me patiently.
 4 My life, indeed, then, ^ofrom youth, which came to be from the beginning ⁱⁿamong my ⁿation, besides in Jerusalem, all the Jews are
 5 ^aacquainted with, knowing me before, from the very first, if they should be willing to ^testify, that, according to the strictest sect of this ^ritual of ours, I live a Pharisee.^{Ph3} And now, ^{on}in ^aexpectation of the promise which ^bcame by God ⁱⁿto our fathers, I ^stand being judged, ⁱⁿto which our twelve tribed people, earnestly offering divine service night and day, is expecting
 7 to attain. Concerning which ^aexpectation I am being indicted by
 8 Jews, O king! ^aWhy is it being judged unbelievable ^by ^eyou, if God is ^rousing the dead?^{Dn12}
 9 I, indeed, then, suppose myself ^bound to commit much contrary to^d the ^aname of Jesus the Nazarene,

which I do also in Jerusalem. And many of the saints besides, I lock up in jails, obtaining ^authority ^bfrom the chief priests. Besides, I ^ddeposit a ballot to ^despatch them.
 11 And ^aat all the synagogues, often punishing them, I compelled them to ^blaspHEME. Besides, being exceedingly maddened against them, I persecuted them as far as ^{to} the outside cities also. Among which persecutions, going ⁱⁿto Damascus with the authority and permission ^of the chief priests, at midday, ^aon the road, I perceived, O king, a light from heaven, above the brightness of the sun, ^shining about me and those going together with me. Besides, at all of us falling down ⁱⁿto the earth, I hear a voice saying to^d me in the Hebrew vernacular, ‘Saul! Saul! ^aWhy are you persecuting ^rMe? ^Hard is it for you to be kicking ^{id}against the goads!’ Now I say, ^aWho art Thou, Lord?’ Now the Lord said, ‘I am Jesus, Whom you are persecuting. But ^rise and ^stand on your ^fet, for I was seen by you ^{to}for this, to fix upon you before for a deputy and a witness both of what you have perceived ^{bs}and that in which I will be ^seen
 17 by you, extricating^r you ^ofrom the people and ^ofrom the nations, ⁱⁿto whom I am commissioning you, ^{to}open their eyes, ^{to} ^rturn them about from ^rdarkness ⁱⁿto ^rlight and from the ^authority of ^Satan ^{on}to ^God, for them to ^tget a pardon of sins and an ^allotment among those who have been hallowed by faith—that is in^{to} Me.’^{91-G 220-30}

19 Whence, king Agrippa, I did not become stubborn as to the heavenly apparition, but first to those in Damascus, besides in Jerusalem also, besides to the entire province of Judea, and to the nations, I reported that they are to be repenting and turning^r back ^{on}to ^God, engaging in acts worthy of ^repentance.

21 On ^ethis account the Jews, appre-

hending me as I 'am in the sanctuary, tried to 'lay hands on me.

²² Happening, then, on assistance from 'God, until this 'day 'stand^r I, attesting both to small and to great, saying nothing outside of what both the prophets and Moses speak of impending 'occurrences—
²³ if it be the suffering Christ—if He, the first out of a resurrection of the dead, is 'about to be announcing 'light both to the people and to the nations."

²⁴ Now, as he is making 'this defense, 'Festus is averring with a loud voice, "You are 'mad, Paul! Much 'scripture is deranging you
²⁵ 'to madness!" Yet 'Paul is averring, "Not 'mad am I, most mighty Festus, but I am declaiming declarations of truth and sanity. For the king is an 'adept concerning these things, to^d whom I am speaking boldly also, for, that any of these things is eluding him, I am not 'persuaded, for this is not a thing that has been committed in a 'corner. King Agrippa, are you believing the 'prophets? I am 'aware that you are believing!"

²⁸ Yet 'Agrippa to^d 'Paul: "' Briefly me are you persuading, to make me a Christian!"^{1P46} Yet 'Paul, "May I ever wish to 'God, that, ' briefly as well as ' greatly, not only you, but also all who are hearing me to-day, 'become such a ' kind as I am also, outside of these 'bonds!"

³⁰ Both the king and the governor rose, besides 'Bernice and those sitting together with them. And, 'retiring, they spoke ^{td}with one another, saying that, "Nothing deserving of death or of bonds is anything this 'man is committing."

³² Now Agrippa averred to 'Festus, "This 'man could have been 'released if he had not appealed to Cæsar."

²⁷ Now, as it was decided that we

are 'to 'sail away ^{into} 'Italy, they gave over both 'Paul, and 'some 'other prisoners to a centurion named Julius, of the Imperial ² squadron. Now, 'stepping on board a ship of Adramyttium, 'about to be sailing ^{to}for 'places ^{ac}in the province of Asia, we set out, ^{to}with us being Aristarchus, a Macedonian of Thessalonica. Now, on 'another day, we were led down ^{into} Sidon. Besides, 'Julius, 'using 'Paul humanely, permits him to 'go to^d 'friends for 'casual care.

⁴ And, setting out thence, we sail under the lee of 'Cyprus, because of ⁵ the winds 'being contrary. Besides, 'sailing through the ocean ^{ac}off 'Cilicia and Pamphylia, we come ⁶ down ^{into} Myra, of 'Lycia. And there the centurion, finding an Alexandrian ship sailing ^{into} 'Italy, ⁷ has us step on board ^{to}of it. Now, 'for a considerable number of days, sailing tardily and hardly ^{becoming} ^{ac}off 'Cnidus, the wind not leaving us toward it, we sail under the lee ⁸ of 'Crete, ^{ac}off Salmone. Besides, hardly skirting it, we came ^{into} to a 'certain place 'called Ideal Harbors, near which was the city of Lasea.

⁹ Now, considerable time elapsing, and 'sailing being already hazardous, because of the 'Fast also having already passed by, 'Paul exhorted them, saying, "Men! I 'behold that 'sailing is 'about to be with damage and much forfeit, not only of the lading and of the ship, ¹¹ but of our 'souls^a also." Yet the centurion was persuaded by the navigator and the charterer of the ship, rather than by what is being said by Paul.

¹² Now, the harbor possessing no fitness ^{td}for wintering, the majority gave counsel to set out thence, if somehow they may be 'able to arrive ^{to}at Phoenix to winter, a harbor of 'Crete, 'looking ^{ac}toward the

17 southwest and ^atoward the north-west. Now, the south wind ^bblowing gently, ^csupposing their purpose to hold, ^dweighing anchor, they skirted close along ^eCrete.

14 Now, not much after, a wind, a hurricane, ^fcalled a "northeaster," casts itself against ^gthe island.

15 Now, the ship ^hbeing gripped by it, and not being able to ⁱluff to the wind, giving her up, we were

16 ^jcarried along. Now, running under a ^kcertain islet ^lcalled Cauda, we are hardly strong enough to ^mhold

17 off the skiff, ⁿhoisting which, they used stays, undergirding the ship. Besides, fearing ^olest they should be falling into the Syrtis

18 quicksand, ^plowering the gear, thus they were ^qcarried along. Yet at our being ^rtremendously tossed by the tempest, the next day, they jet-

19 tioned, and on the third with their ^sown hands they toss over the ship's

20 ^tgear. Now, neither sun nor constellations making their advent

21 ^ufor more days, and besides, not slight tempest ^vflying on us, ^wall further expectation of our being saved was ^xtaken from us.

21 Besides, there being much inherent abstinence, then Paul, standing in the midst of them, said, "It was binding on you, indeed, O men,

22 ^yyielding to me, not to have ^zset out from ^{aa}Crete, to gain besides this

23 ^{ab}damage and ^{ac}forfeit. And ^{ad}now I am exhorting you to be ^{ae}cheerful,

24 for not one ^{af}soul ^{ag}from among you will be cast ^{ah}away, more than the

25 ship. For there stood beside me this ^{ai}night a messenger ^{aj}18⁹ 23¹¹ of ^{ak}God, Whose I am, to Whom I am

26 offering divine service also, saying, "Fear not, Paul! Before Cæsar you ^{al}must stand. And ^{am}lo! ^{an}graciously has ^{ao}God granted you all those who

27 are sailing with you.' Wherefore, be ^{ap}cheerful, men, for I am believing ^{aq}God that thus it will be, ^{ar}even in

the manner which has been spoken to me. Yet we ^{as}must be falling off ^{at}on a ^{au}certain island."

27 Now as the fourteenth night ^{av}became, at our cruising about in the Adria, ^{aw}in the middle of the night the mariners suspected ^{ax}some country to be nearing them. And, ^{ay}sounding, they found twenty fathoms.

28 Now, after a bit of an ^{az}interval, and ^{ba}sounding again, they found fifteen fathoms. Besides, fearing lest at some time we should be falling ^{bb}on

29 rough places, ^{bc}pitching four anchors out of the stern, they wished for the ^{bd}becoming of day.

30 Now at the mariners seeking to ^{be}flee out of the ship, and ^{bf}lowering the skiff into the sea under pre-

31 ^{bg}tense ^{bh}of being about to ^{bi}stretch anchors out of the prow, Paul said to the centurion and the soldiers, "If ever these should not be remain-

32 ing in the ship, you ^{bj}cannot be saved." Then the soldiers strike off the ropes of the skiff and they leave her ^{bk}fall off.

33 Now, until ^{bl}the day was about to ^{bm}become, Paul entreated all to ^{bn}partake of nourishment, saying, "To-

34 day is the fourteenth day, ^{bo}apprehensive, you are ^{bp}constantly abstinent, taking nothing. Wherefore I am entreating you to ^{bq}partake of nourishment, for this ^{br}belongs to^d this salvation of yours, for not a hair from the head of one of you shall ^{bs}'perish.' Now, ^{bt}saying ^{bu}this, and taking bread, he thanks ^{bv}God in sight of all, and, ^{bw}breaking it, begins to ^{bx}eat. Now, becoming cheerful, they also all took nourishment.

35 Now we were, in ^{by}all, two hundred seventy-six ^{bz}souls in the ship. Now, being sated with nourishment, they buoyed the ship, casting out the grain into the sea.

36 Now when the day ^{ca}became, they did not recognize the land, yet considered a ^{cb}certain gulf, having a

beach into which they planned, if they may be 'able, to thrust the ship. And, taking the anchors from about it, they left them in¹⁰ the sea, at the same time slacking the lashing of the rudders, and 'hoisting the foresail to the 'breeze, they kept her course¹⁰ for the beach. Now, falling into a place with a channel, they run the craft aground, and the prow, indeed, remains 'sticking unshakable, yet the stern was broken up by the violence of the billows.

⁴² Now 'came the soldiers' counsel that they should 'kill the prisoners, lest anyone, 'swimming out, may⁴³ 'flee away. Yet the centurion, intending to bring 'Paul safely through, prevents them from their intention. Besides, he orders those who are 'able to 'swim, 'diving, to be off⁴⁴ on⁴⁴ to the land first, and the rest, ⁴⁴these, indeed, on planks, yet ⁴⁴those on ⁴⁴something from the ship, and thus all 'came safely through on the land.

²⁸ And, being safely through, then we recognized that the island is ² 'called Melita. Besides, the barbarians tender us not the 'casual philanthropy, for, 'kindling a fire, they took us all in, because of the imminent 'shower and because of the cold.

³ Now at 'Paul's 'twisting together a 'certain quantity of kindling and placing it on the fire, a viper, coming out 'of the warmth, fastens on⁴ his 'hand. Now, as the barbarians perceived the wild beast hanging⁵ from his 'hand, they said to⁴ one another, "Undoubtedly this 'man is a murderer, whom, being safely through out of the sea, 'Justice lets⁵ not 'live." He, indeed, then, 'twitching the wild beast into the fire, suffered nothing evil. Yet they were apprehensive that he is 'about to 'become inflamed or suddenly 'fall down dead. Yet, ⁶on⁶ after much 'ap-

prehension, and beholding nothing coming to be amiss¹⁰ with him, retracting, they said he is a god.
Mk16¹⁸ Lu10¹⁹

⁷ Now in the regions about that 'place the freeholds belonged to the 'foremost man of the island, named Publius, who, 'receiving us, lodges⁸ us three days amiably. Now it occurred that the father of 'Publius was lying down, 'pressed⁷ with 'fever and dysentery. 'Paul, entering to⁴ 'him and 'praying, placing his 'hands on him, heals him.^{Mk16¹⁸}

⁹ Now at this occurring, the rest also of those in the island, having infirmities, approached and were cured, who honor us with many honors also, and, at our setting out, they placed on board 'what was¹⁰ ¹⁰for our needs.

¹¹ Now, after three months, we set out in an Alexandrian ship with the ensign Dioscouri, which has wintered in the island. And, landing¹² ¹²at Syracuse, we stay three days, whence, tacking about, we arrive¹³ ¹³at Rhegium, and the south wind coming on after one day, we came the second day¹⁴ ¹⁴to Puteoli, where, finding brethren, we were entreated to stay¹⁵ ¹⁵with them seven days. And thus¹⁶ ¹⁶into Rome we come.

¹⁵ And thence the 'brethren, 'hearing 'about us, come¹⁷ ¹⁷into meet us as far as Appii Forum and Three Taverns, perceiving whom, 'Paul, 'thanking 'God, took courage. Now when we entered¹⁸ ¹⁸to Rome, 'Paul was permitted to 'remain¹⁹ ¹⁹by himself together with the soldier who 'guarded him.

¹⁷ Now it occurred three days after, that he calls together those who 'are foremost of the Jews. Now, at their coming together, he said to⁴ them, "I, men, brethren, 'doing nothing contrary to the people or to the hereditary 'customs, was given up a prisoner out of Jerusalem, into

the 'hands of the Romans, who^a,
 'examining me, intended to release me, because not one cause of death
 'existed in me. Now at the contra-
 dicting of the Jews, I am compelled
 to appeal to Cæsar, not as though
 having anything of which to 'accuse
 my 'nation. thFor this 'cause, then,
 I call for you, 'to ^psee and speak to
 you. For on account of the expecta-
 tion of 'Israel this 'chain is lying
 about me."

Now 'they say to^d him, "Neither
 receive we letters concerning you
 from 'Judea, nor does any of the
 brethren coming along report or
 speak anything wicked concerning
 you. Now we count it 'worthwhile
 to hear ^bfrom you what your 'dis-
 position is. For, indeed, concerning
 this 'sect, it is known to us that
 everywhere it is being contradicted."

Now, 'setting a day for him,
 more came to^d him in^{to} the lodging,
 to whom he expounded, certifying
 to the kingdom of 'God, besides per-
 suading them concerning 'Jesus,
 both from the 'law of Moses and the
 'prophets, from morning till dusk. ³⁰
 And these, indeed, were persuaded
 by what is 'said, yet others dis-
 believed. Now there being dis-
 agreements one ^{td}with another, they
 were dismissed, 'Paul^{sb} making one
 declaration, that, "Ideally the 'holy

'spirit speaks through Isaiah⁶⁹⁻⁷⁰ the
 prophet, to^d your 'fathers, saying,
 Mt13¹⁴ Mk4¹² Lu8¹⁰ Ro11²⁵

"Go to^d this 'people and say,
 "In hearing, you will be hearing,
 and may by no means be under-
 standing,

And observing, you will be ob-
 serving, and may by no means
 be perceiving,"

For ^rstoutened is the ^rheart of
 this 'people,

^rAnd with their ears heavily they
 hear,

^rAnd with their 'eyes they squint,
^rLest at some time they may be
 perceiving with their eyes,

^rAnd with their ears should be
 hearing,

And in their ^rheart may be
 understanding,

And should be turning^r about,
 And I shall be 'healing them.'

²⁸ Let it be known to you, then,
 that to the nations was dispatched
 this 'salvation of 'God, and they
 will 'hear." (Verse 29 not genuine)

³⁰ Now he remains two whole years
 in his own hired house, and he wel-
 comed all those going in to^d him,
 heralding the kingdom of 'God, and
 teaching ³¹that which concerns the
 Lord Jesus Christ, with ^eall bold-
 ness, unforbidden. ^{2Ti29} Ph1¹²⁻¹⁴

PAUL TO THE ROMANS

Paul, a slave of Christ Jesus, a called apostle,^{Gal1¹⁵} severed¹⁰ for the evangel of God (which He promises before through His prophets in the holy scriptures), concerning His Son (Who^{1b} comes^o of the^{1a} seed of David according to the flesh, Who is¹ designated Son of God¹ with power, according to the spirit of holiness,^o by the resurrection^{Jn11¹⁴} of the^{Lu7¹¹} dead^{Mk5¹²}), Jesus Christ, our Lord, through Whom^{1C15¹⁰} we obtained grace and apostleship¹⁰ for the obedience of faith among all the nations,^{15¹⁰} for His name's^{1a} sake,^{Gal27¹⁰} among whom are you also, the called of Jesus Christ: to all who are in Rome, beloved by God, called saints:

Grace to you and peace from God, our Father, and the Lord Jesus Christ.

First, indeed, I am thanking my God through Jesus Christ concerning all of you, that your faith is being announced in the whole world.^{1Th1¹} For God is my witness, to Whom I am¹⁰ offering divine service in my spirit in the evangel of His Son,^{15¹⁰} how unintermittingly I am making mention of you,^{Ep1¹⁶} always^{on} in my prayers beseeching, if somehow, sometime, at length I shall be¹ prospered, in the will of God, to¹ come to^d you.^{Ac19²¹} For I am longing¹⁰ to¹ see you, that I may be sharing¹⁰ some spiritual grace with you,¹⁰ for you to be¹ established: yet this is to be consoled together among you through¹ⁿ one another's faith, both yours and mine.

Now I do not¹ want you to be ignorant, brethren, that often I purposed to¹ come to^d you (and was

prevented hitherto) that I should be having¹⁰ some¹ fruit among you also, according as among the rest of the nations.^{also}

To both Greeks and barbarians, to both wise and foolish, a debtor am I. Thus this eagerness¹⁰ of mine to bring the evangel to you also, who are in Rome. For not¹ ashamed am I of the evangel, for it is God's¹⁰ power¹⁰ for salvation^{1C1¹³} to everyone who is believing—to the Jew first, and to the Greek as well. For a righteousness which is of God is being revealed in it, out of faith¹⁰ for faith, according as it is¹ written:^{Ha2¹⁴} "Now the just one¹⁰ by faith shall¹ be living."

For God's¹ indignation is being revealed from¹ heaven on¹ all the irreverence and injustice of¹ⁿ men who are retaining the truth in injustice, because that which is known of God is apparent among them, for God manifests it to them. For His invisible attributes are¹ described¹ from the creation of the world, being apprehended by His^{Ps19¹⁻⁶} achievements, besides His imperceptible power and divinity,¹⁰ for them¹ to be defenseless, because, knowing God, not as God do they glorify or thank Him, but vain were they made in their reasonings, and¹ darkened^{Jn1¹} is their unintelligent heart.^{F Ep4¹⁸} Alleging themselves to be wise, they are made stupid,^{1C1²⁰} and they change the¹ glory of the incorruptible God into the likeness of an image of a corruptible¹ⁿ human being and flying creatures and quadrupeds and reptiles.^{D4¹⁵⁻¹⁹ Jr10¹⁴}

Wherefore God¹ gives them over, in the lusts of their¹ hearts,¹ⁿ to the

uncleanness of dishonoring their
bodies among themselves, those
who^a alter the truth of God into
the lie, and are venerated, and offer
divine service to the creature rather
than the Creator, Who is blessed
for the sons! Amen!

Therefore God gives them over
into dishonorable passions, for their
females, besides, alter the natural
use into that which is beside nature.

Likewise also the males, besides,
leaving the natural use of the
female, were inflamed in their
craving for one another, males
with males^{Lv18} effecting indecency,
and getting back in themselves
the retribution of their deception

which must be. And according as
they do not test God, to have Him
in recognition, God gives them
over into a disqualified mind, to do

that which is not befitting, filled
with all injustice, wickedness, evil,
greed, distended with envy, murder,
strife, guile, depravity, whisperers,
vilifiers, detesters of God,

outragers, proud, ostentatious, inventors
of evil things, stubborn to
parents, unintelligent, perfidious,
without natural affection, implac-

able, unmerciful: those who^a, recognizing
the just statute of God, that
those committing such things are
deserving of death, not only are doing
them, but are endorsing, also,
those who are committing them.

Wherefore, defenseless are you,
O man! everyone who is judging,
for in what you are judging another,
you are condemning yourself,

for you who are judging^{Mt7} are
committing the same things.^{Jn8} Now
we are aware that the judgment
of God is according to truth
against those who are committing
such things.

Yet are you reckoning on this,
O man, who art judging those
committing such things, and art
doing the same, that you will be
escaping the judgment of God? Or
are you despising the riches of His

kindness and forbearance and patience,
being ignorant that the kindness
of God is leading you into

repentance? Yet, in accord with
your hardness and unrepentant
heart you are hoarding for yourself
indignation in the day of in-

ignation and revelation of the just
judgment of God, Who will be pay-
ing each one in accord with his

acts: to those, indeed, who by en-
durance in good acts are seeking
glory and honor and incorruption,

life eonian; yet to those of faction,
and stubborn, indeed, as to the
truth, yet persuaded to injustice,

indignation and fury, affliction and
distress, on every human soul which
is effecting evil, both of the Jew
first and of the Greek, yet glory and
honor and peace to every worker
of good, both to the Jew first, and
to the Greek.³¹⁰

For there is not partiality with
God, for whoever sinned without
law, without law also shall perish,
and whoever sinned in law, through

law will be judged. For not the
listeners to law are just with God,
but the doers of law shall be justified.³²⁰

For whenever they of the nations
that have no law, by nature may be
doing that which the law demands,
these, having no law, are a law to

themselves, who are displaying the
action of the law written in their
hearts, their conscience testifying
together and their reckonings be-

tween one another, accusing or
defending them, in the day when
God will be judging the hidden
things of humanity, according to
my evangel, through Jesus Christ.

Lo! you are being denominated
a Jew, and are resting on law, and
are boasting in God, and know the
will, and are testing what things

are of consequence, being instruc-
ted out of the law. Besides, you
have confidence in yourself to be a
guide of the blind, a light of

those in darkness, a discipliner of

the imprudent, a teacher of ^rminors, having the form of knowledge and the truth in the law.

- 21 You, then, who are teaching ^aanother, you are not teaching yourself!¹²³ who are heralding not to be stealing, you are stealing!¹²⁴ who are saying not to be committing adultery, you are committing adultery! who are abominating idols, you are despoiling the sanctuary! who are boasting in a law, through the transgression of the law you are dishonoring God!¹²⁵ For because of you the ^aname of God is being blasphemed among the nations, according as it is ^wwritten.^{Ex20 Dt5 Is52}

- 22 For circumcision, indeed, is benefiting if you should be putting law into practice, yet if you should be a transgressor of law, your ^ccircumcision has become ^runcircumcision. 23 If the ^aUncircumcision, then, should be ^rmaintaining the just requirements of the law, shall not his ^cuncircumcision be reckoned ^{io}for ^rcircumcision? And the ^aUncircumcision who, ^oby nature, are ^rdischarging the law's demands, shall be judging you, who through ^aletter and ^ccircumcision, are a transgressor of law. 24 For not that which is ⁱapparent is the ^rJew,¹²⁶ nor yet that which is ⁱapparent in flesh is circumcision; but that which is ⁱhidden is the ^rJew,¹²⁷ and ^rcircumcision is of the ^rheart, in spirit,¹²⁸ not in ^aletter, whose ^aapplause is not ^oof ^hmen, but ^oof God.

- 3 ^aWhat, then, is the prerogative of the Jew, or ^awhat the benefit of ^ccircumcision?¹²⁹ Much ^ain every manner. For first, indeed, that they were entrusted with the oracles of God.¹³⁰ For ^awhat if ^asome disbelieve? Will not their ^uunbelief ⁿnullify the faithfulness of God? 4 ^{2Ti12}May it not be ^bcoming to that! Now let God ^bbe true, yet every ^hman a liar,¹³¹ even as it is ^wwritten: ^{Ps51}

"That so Thou shouldst be ^jjustified in Thy sayings,

And shalt be ^rconquering ⁱⁿ when Thou art ^bbeing judged."

- 5 Now if our ⁱinjustice is commending God's righteousness, ^awhat shall we ^ddeclare? Not that God Who is bringing on ⁱindignation^a is unjust! 6 (^aAs a ^hman am I saying it.) May it not be ^bcoming to that! Else how shall God be judging the world? 7 Yet if the truth of God supersedes bounds in my ^{lie}, ^{io}for His glory, ^awhy am I also still being judged as a sinner, and why not say, according as we are ^ccalumniated and according as ^asome are averring that we are saying, that "We should be doing evil that good may be coming"?—whose judgment is fair.¹³² 8 ^aWhat, then? Are we ^rprivileged? Undoubtedly not, for we previously charge both Jews and Greeks to be all under sin,¹³³ according as it is ^wwritten, that ^{Ps147} "Not one is just" —not ^eeven one.¹³⁴ Not one is ^uunderstanding. Not one is ^sseeking out God.

"All avoid Him: at the same time they were useless.

Not one is doing kindness: there is not ^{till} even one!"¹³⁵

"A ^rsepulcher ^oopened is their throat."¹³⁶

With their tongues they defraud."

"The ^rvenom of asps is under their ^alips."¹³⁷

Whose ^mmouth^a with imprecation and ^bbitterness is ^ccrammed.¹³⁸

^rSharp are their ^ffeet^N to shed ^ablood.¹³⁹

"Bruises and wretchedness are in their ^rways,

And the ^rway of ^rpeace they do not know."¹⁴⁰

There is no¹ fear of God in front of their ^Neyes.¹⁴¹

- 9 Now we are ^aaware that, whatever the law is saying, it is speaking to those ^uunder the law, that every ^mmouth may ^bbe ^bbarred, and the entire world may ^bbecome subject to the just verdict of God.¹⁴² because, ^oby works of law, no¹ flesh^N at ^aall shall be ^jjustified in

His sight,^{Ga216} for through law is the recognition of sin.^{Ps1432}

1 Yet now, apart from law, a righteousness of God is ^omanifest (being attested by the ^olaw and the ^oprophets), yet a righteousness of God through Jesus Christ's faith,¹⁰ for all, and on all who are believing, for
2 there is no^t distinction, for all sinned and are wanting of the ^oglory of God.

3 Being justified gratuitously in His grace, through the deliverance which is in Christ Jesus (Whom God purposed for a ^oPropitiatory shelter,^{Lv1611} through faith in His ^oblood,¹⁰ for a display of His righteousness because of the passing over of the penalties of sins which
4 occurred before in the forbearance of God, toward the display of His righteousness in the current era,¹⁰ for Him to be just and a ^oJustifier

5 of the one who is ^oof the faith of Jesus), where, then, is boasting? It is ^odebarred! Through what law? Of works? No! But through
6 faith's ^olaw,¹⁰ ¹⁰For we are reckoning a ^oman^N to be ^ojustified by faith apart from works of ^olaw,^{Ga216}

7 Or is He God of the Jews only? Is He not of the nations also? Yes,
8 of the nations also, if so be that God is One, Who will be justifying the ^oCircumcision out of faith and the ^oUncircumcision through
9 faith. Are we, then, nullifying law through faith? May it not be ^ocoming to that! ¹⁰Nay, we are ^osustaining law.^{Mt1517}

10 What, then, shall we declare that Abraham, our forefather according to ^oflesh, has found? For if Abraham was justified ^oby acts, he has something to boast in, but not toward God. For ^owhat is the ^oscripture saying? ^{Gn154}Now "Abraham believes God and it is reckoned to him ¹⁰for righteousness."^{Ga30}

11 Now to the ^oworker, the wage is not ^oreckoned ^oas a favor, but ^oas a debt. Yet to him who is not working, yet is believing on Him Who is

justifying the irreverent, his faith is ^oreckoned ¹⁰for righteousness.

12 Even as David also is telling of the happiness of the ^oman to whom God is reckoning righteousness apart from acts:^{Ps321-22}

13 Happy they whose lawlessnesses^o were pardoned and whose sins were ^ocovered over!

14 Happy the ^oman to whom the Lord by no means should be reckoning sin!

15 This happiness, then, is it ^ofor the ^oCircumcision, or ^ofor the ^oUncircumcision also? For we are saying, "To Abraham faith is ^oreckoned ¹⁰for righteousness." How, then, is it reckoned? Being in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he obtained the sign of circumcision, a ^oseal of the righteousness of the faith which was in uncircumcision,¹⁰ for him to be the ^ofather of all those who are believing through uncircumcision,¹⁰ for righteousness to be reckoned to them, and the father of the ^oCircumcision, not to those ^oof the ^oCircumcision only, but to those also who are observing the elements of the faith in the ^ofootprints of our father^F Abraham, in uncircumcision.^{Ga31}

16 For not through law is the promise to Abraham, or to his ^oSeed, for him to be enjoyer of the ^oallotment of the world, but through faith's righteousness.^{Gn154} For if those ^oof law are enjoyers of the ^oallotment, faith has been made ^ovoid and the promise has been
17 nullified, for the law is producing ^oindignation. Now where no^t law is, neither is there transgression.

18 Therefore it is ^oof faith that it may accord with grace,¹⁰ for the promise to be confirmed to the entire ^oseed, not to those ^oof the law only, but to those also ^oof the faith of Abraham, who is ^ofather of us all, according as it is ^owritten

that^{Gn17} A ⁷father of many nations have I ⁷appointed you — facing which, he believes it of the God Who is vivifying the dead and calling what ¹⁸is not as if it ¹⁸were—who, being ¹⁸beyond expectation, believes ¹⁸in expectation, ¹⁸for him ¹⁸to become the ¹⁸father of many nations, according to that which has been declared, “Thus shall be your ¹⁹seed.”^{Gn15} And, not ¹⁹being ¹⁹infirm in ¹⁹faith, he considers his¹⁹ ¹⁹body, already ¹⁹deadened¹⁹ (being inherently somewhere about a hundred years) and the deadening of the matrix of Sarah,^{Gn17} ²⁰yet the promise of ²⁰God was not doubted in ²⁰unbelief, but he, was ²⁰invigorated by ²⁰faith,^{Hb11} ²⁰giving glory to ²⁰God, being fully assured also, that, what He has promised, He is able to do also. Wherefore, also, it is reckoned to him ²⁰for righteousness.

²³ Now it was not written because of him only that it is reckoned to him, but because of us also, to whom it is ²⁴about to be ²⁴reckoned, who are believing on Him Who ²⁴rouses Jesus our ²⁴Lord ²⁴from among the dead, ²⁵Who was given up because of our ²⁵offenses, and was ²⁵roused because of our ²⁵justifying.

⁵ Being, then, justified ⁵by faith, we may be having peace toward ⁵God, through our ⁵Lord, Jesus ²Christ, through Whom we ²have the ²access also, by ²faith, into this ²grace in which ²we ²stand,^{Ep3} and we may be glorying ²in expectation of the glory of ²God.

³ Yet not only so, but we may be glorying also in ³afflictions, having perceived that ³affliction is producing endurance, yet ⁴endurance testedness, yet ⁴testedness expectation. ⁵ Now ⁵expectation is not mortifying, seeing that the love of ⁵God has been ⁵poured out in our ⁵hearts through the holy spirit which is being given to us.^{Ep1}

⁶ For Christ, while we ⁶are still infirm, still in accord with the era, for the sake of the irreverent, died.

⁷ For hardly for the sake of a just man will anyone be dying: for, for the sake of a good man, perhaps ⁷someone may even be daring to ⁸die, yet ⁸God is commending this ⁸love of ⁸His ⁸into us, seeing that, while we ⁸are still sinners, Christ ⁹died for our sakes. Much rather, then, being now justified in His ⁹blood, we shall be ⁹saved from ⁹indignation, through Him.^{1Th5}

¹⁰ For if, being enemies, we were conciliated to ¹⁰God through the death of His ¹⁰Son, much rather, being conciliated, we shall be ¹⁰saved in His ¹⁰life.^{2Co5} Yet not only so, but we are glorying also in ¹¹God, through our ¹¹Lord, Jesus Christ, through Whom we now obtained the conciliation.

¹² Therefore, even as through one ¹²man ¹²sin entered into the world, and through ¹²sin ¹²death,^{Gn2} and thus ¹²death passed through into all mankind, on which all sinned—for until law sin was in the world, yet sin is not being taken into ¹³account when there ¹³is no law, nevertheless ¹⁴death ¹⁴reigns from Adam unto Moses, ¹⁴over those also who do not sin ¹⁴in the likeness of the transgression of Adam, who is a ¹⁴type of Him Who is ¹⁴about to be.

¹⁵ But not as the offense, thus also the grace. For if, by the offense of the one, the many died, much rather the grace of ¹⁵God and the gratuity in grace, which is of the One ¹⁵Man, Jesus Christ, ¹⁵into the many superabounds.

¹⁶ And not as through one act of ¹⁶sinning, is the gratuity. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offenses into a just award. For if, by the offense of the one, ¹⁷death ¹⁷reigns through the one, much rather, those obtaining the superabundance of ¹⁷grace and the gratuity of ¹⁷righteousness shall be reigning in life through the One, Jesus Christ.

Consequently, then, as it was through one offense ¹⁰for all ¹¹man-kind ¹⁰for condemnation, thus also it is through one just award ¹⁰for all ¹¹mankind ¹⁰for life's justifying. For even as, through the disobedience of the one ¹¹man, ^{1C1522}the many were constituted sinners, thus also, through the obedience of the One, the many shall be constituted just.

Yet ¹¹law ¹¹came in by the way, that the offense should be increasing. ^{Ga319} Yet where ¹¹sin increases, ¹¹grace superexceeds, that, even as ¹¹Sin ¹¹reigns in death, thus ¹¹Grace also should be ¹¹reigning through righteousness, ¹⁰for life eonian, through Jesus Christ, our ¹¹Lord.

^aWhat, then, shall we ¹¹declare? That we may be ¹¹persisting in ¹¹sin that ¹¹grace should be increasing? ³¹

May it not be ¹¹coming to that! We, who ^adied to ¹¹sin, how shall we still be living in it? Or are you ¹¹ignorant that whoever are ¹¹baptized into Christ Jesus, are ¹¹baptized into His death? ^{Co212} We, then, were ¹¹entombed together with Him through ¹¹baptism into death, that, even as Christ was ¹¹roused ¹¹from among the dead through the glory of the Father, thus we also should be ¹¹walking in newness of ¹¹life. ⁸¹¹ For if we have become ¹¹planted together in the likeness of His death, ¹¹nevertheless we shall be of the resurrection also, ^{Ph310} knowing this, that our old ¹¹humanity was ¹¹crucified together with Him, ^{Ga524} that the body of ¹¹Sin may be ¹¹nullified, for us by no means to be still slaving for ¹¹Sin, for one who ¹¹dies has been justified from ¹¹Sin.

Now if we ¹¹died together with Christ, we ¹¹believe that we shall be living together with Him also, ^{2Ti211} having perceived that Christ, being ¹¹roused ¹¹from among the dead, is not longer dying. ¹¹Death is ¹¹flording over Him not longer, for in ¹¹that He died, He died to ¹¹Sin once for all,

yet in ¹¹that He is living, He is living to ¹¹God. Thus you also, be reckoning yourselves to be ¹¹dead, indeed, to ¹¹Sin, yet ¹¹living to ¹¹God in Christ Jesus, our ¹¹Lord. ^{Ga220 2C395}

Let not ¹¹Sin, then, be ¹¹reigning in your mortal body, ¹⁰for you to be obeying its lusts. Nor yet be ¹¹presenting your members, as ¹¹implements of ¹¹injustice, to ¹¹Sin, but ¹¹present yourselves to ¹¹God as if ¹¹alive ¹¹from among the dead, and your members as ¹¹implements of ¹¹righteousness to ¹¹God. ¹²¹² For ¹¹Sin shall not be ¹¹flording it over you, for you are not under law, but under grace.

¹⁵ ^aWhat then? Should we be sinning, seeing that we are not under law, but under grace?

May it not be ¹¹coming to that! Are you not ¹¹aware that to whom you are ¹¹presenting yourselves as ¹¹slaves ¹⁰for obedience, his ¹¹slaves you are, whom you are obeying, whether of ¹¹Sin ¹⁰for death, or of ¹¹Obedience ¹⁰for righteousness?

Now thanks be to ¹¹God that you were ¹¹slaves of ¹¹Sin, ^{1Jn824} yet you obey ¹¹from the heart the type of teaching ¹¹to which you were given over. Now, being freed from ¹¹Sin, you are ¹¹enslaved to ¹¹Righteousness.

¹⁹ As a ¹¹man am I saying this, because of the infirmity of your ¹¹flesh. For even as you present your members as ¹¹slaves to ¹¹Uncleanness and to ¹¹Lawlessness ¹⁰for lawlessness, thus now ¹¹present your members as ¹¹slaves to ¹¹Righteousness ¹⁰for holiness. For when you were ¹¹slaves of ¹¹Sin, you were free as to ²⁰ ¹¹Righteousness. Then ^awhat ¹¹fruit had you then?—¹¹of which you are now ¹¹ashamed, for, indeed, the consummation of those things is death. Yet now, being freed from ¹¹Sin, yet ¹¹enslaved ¹¹to ¹¹God, you ¹¹have your ¹¹fruit ¹⁰for holiness. Now the consummation is life eonian. For ²³ the ¹¹fratation of ¹¹Sin is death, yet

the gracious gift of God is life
eonian, in Christ Jesus, our Lord.

7 Or are you ignorant, brethren
(for I am speaking to those who
'know law), that the law is lording
it over ^{Na} a ^hman ^{on} for as much
time as he is living?

2 For a woman in wedlock is
'bound' to a living man by law. Yet
if the man should be dying, she is
'exempt from the law of the man.

3 Consequently, then, while the man
is living, she will be 'styled an adul-
teress if she should be becoming
'another man's, yet, if the man
should be dying, she is free from
the law, being no adulteress, on
becoming 'another man's.

4 So that, my brethren, you also
were put to 'death to the law
through the body of Christ, ^{io}for
you 'to 'become 'Another's, Who is
'roused' ^ofrom among the dead, that
we should be bearing 'fruit to God.

5 ^{Ga2:19, 20}For, when we were in the
'flesh, the passions of ^Asins, which
were through the law, operated in
our members ^{into} to be bearing fruit

6 to 'Death. ^{6:21}Yet now we were ex-
empted from the law, dying in that
in which we were retained, so that
it is for us to be 'slaving in newness
of spirit and not in oldness of
'letter.

7 'What, then, shall we 'declare?
That the law is ^Asin?

May it not be 'coming to that!
But sin I knew not except through
law. ^{3:20}For besides, I had not been
aware of 'coveting except the law
said, ^{Ex20:17}"You shall not be covet-
ing."

8 Now 'Sin, getting an incen-
tive through the precept, produces
in me 'all manner of coveting. For

9 apart from law 'Sin is 'dead. ^{5:13}Now
I lived, apart from law, once, yet
at the coming of the precept 'Sin

10 'revives. Yet I 'died, and it was
found that, to me, the precept ^{io}for
life, this is ^{io}for death. ^{Lv18:5}For 'Sin,

11 getting an incentive through the
precept, deludes me, and through it,

12 kills me. So that the law, indeed,
is holy, and the precept holy and
just and good. ^{1Ti1:5}

13 Became ^Agood, then, death to me?
May it not be 'coming to that! But

'Sin, that it may be appearing 'Sin,
is producing death to me through

'good, that 'Sin should 'become an
inordinate sinner through the pre-
cept. For we are 'aware that the

14 law is spiritual, yet I am fleshly,
having been 'disposed of under 'Sin.

15 For what I am effecting I 'know not,
for not what I will, this I am putting

into practice, but what I am hating,
this I am doing. Now if what I am

16 not willing, this I am doing, I am
conceding that the law is ideal. Yet

17 now it is not longer I who am
effecting it, but 'Sin making its

'home in me.

18 For I am 'aware that 'good is not
making its 'home in me (that is, in

my ^Nflesh), for 'to 'will is 'flying
beside me, yet 'to be effecting the

19 ideal is not. For it is not the good
that I 'will that I am doing, but the

evil that I am not willing, this I am
putting into practice. Now if what

20 I am not willing, this I am doing,
it is not longer I who am effecting

it, but 'Sin which is making its
'home in me.

21 Consequently, I am finding the
law that, at my 'willing to be doing

the ideal, the evil is 'flying beside
me. For I am 'gratified with the

22 law of God ^oas to the ^hman ^Nwithin,
yet I am 'observing a different law

23 in my members, 'warring with the
law of my mind, and leading me

into 'captivity 'to the law of 'sin
which 'is in my members. ^{Ga5:17}

24 A wretched ^hman am I! 'What
will 'rescue me out of this body of

25 ^Adeath? 'Why, grace! I 'thank God,
through Jesus Christ, our Lord.

Consequently, then, I 'myself, with
the mind, indeed, am slaving for

God's law, yet with the ^Nflesh for
'Sin's law.

3 Nothing, consequently, is now condemnation to those in Christ Jesus. Not according to ¹flesh are they ²walking, but according to spirit, ³for the ⁴spirit's law of ⁵life in Christ Jesus frees you from the law of ⁶sin and ⁷death. For the impotence of the law, in which it was infirm through the ⁸flesh, and ⁹God sending His ¹⁰own Son in the likeness of sin's ¹¹flesh and concerning sin, condemns ¹²sin in the flesh, ¹³that the just requirement of the law may be ¹⁴fulfilled in us, who are not ¹⁵walking in accord with ¹⁶flesh, but in accord with spirit. ¹⁷Ga5¹⁰

5 For those who ¹⁸are in accord with ¹⁹flesh are ²⁰disposed to ²¹that which is of the ²²flesh, yet those who are in accord with spirit to ²³that which is ²⁴of the spirit. For the disposition of the ²⁵flesh is ²⁶death, ²⁷yet the disposition of the spirit is ²⁸life and ²⁹peace, because the disposition of the ³⁰flesh is ³¹enmity ³²into God, for it is not ³³subject to the law of ³⁴God, ³⁵for neither is it ³⁶able. Now those who ³⁷are in the ³⁸flesh are not ³⁹able to please God.

9 Yet you are not in ⁴⁰flesh, but in spirit, if so be that God's spirit is making its ⁴¹home in you. Now if anyone ⁴²has not Christ's spirit, ⁴³this one is not His. Now if Christ is in you, the body, indeed, is ⁴⁴dead because of sin, yet the spirit is ⁴⁵life because of righteousness. Now if the ⁴⁶spirit of Him Who ⁴⁷rouses Jesus ⁴⁸from among the dead is making its ⁴⁹home in ⁵⁰you, He Who ⁵¹rouses Christ Jesus ⁵²from among the dead will also be ⁵³vivifying your mortal ⁵⁴bodies ⁵⁵because of His ⁵⁶spirit making its ⁵⁷home in ⁵⁸you.

12 Consequently, then, brethren, debtors are we, not to the ⁵⁹flesh, ⁶⁰to be living in accord with ⁶¹flesh, for if you are living in accord with ⁶²flesh, you are ⁶³about to be dying. ⁶⁴Ga6⁸ Yet if, in spirit, you are putting the practices of the body to ⁶⁵death, you will be ⁶⁶living. For whoever are being ⁶⁷led by God's ⁶⁸spirit, these are sons of God.

15 For you did not get slavery's spirit ¹⁶into fear again, ¹⁷2Ti1¹ but you got the spirit of sonship, in which we are crying, "Abba, Father!" ¹⁸Ga4⁶

16 Mk14³⁶ The ¹⁹spirit itself is testifying together with our ²⁰spirit that we are ²¹children of God. Yet if ²²children, enjoyers also of an ²³allotment, enjoyers, indeed, of an ²⁴allotment from God, yet ²⁵joint enjoyers of Christ's ²⁶allotment, ²⁷Ga4⁶ if so be that we are suffering together, that we should be ²⁸glorified together also.

18 For I am reckoning that the sufferings of the current era do not deserve ²⁹to the glory ³⁰about to be revealed ³¹to for us. ³²2Co4¹⁷ For the premonition of the ³³creation is awaiting the ³⁴unveiling of the sons of ³⁵God. ³⁶Co3¹ For to vanity was the ³⁷creation subjected, not voluntarily, but because of Him Who ³⁸subjects it, ³⁹on in expectation that the ⁴⁰creation itself, also, shall be ⁴¹freed from the ⁴²slavery of ⁴³corruption ⁴⁴into the glorious ⁴⁵freedom of the ⁴⁶children of God. For we are ⁴⁷aware that the entire ⁴⁸creation is groaning and ⁴⁹travailing together until now. Yet not only so, but we ⁵⁰ourselves also, who ⁵¹have the ⁵²firstfruit of the spirit, we ⁵³ourselves also, are groaning in ourselves, awaiting the sonship, the deliverance of our body.

24 For to ²⁵expectation were we saved. Now expectation, being observed, is not expectation, for what anyone is observing, ²⁶why is he expecting it also? Now, if we are expecting what we are not observing, we are awaiting it ²⁷with endurance.

26 Now, similarly, the ²⁸spirit also is aiding our ²⁹infirmity, for ³⁰what we should be praying for, to accord with what ³¹must be, we are not ³²aware, but the ³³spirit ³⁴itself is pleading for ³⁵us with inarticulate groanings. Now He Who is searching the ³⁶hearts is ³⁷aware ³⁸what is the disposition of the ³⁹spirit, ⁴⁰for in accord with God is it pleading for ⁴¹the saints.

28 Now we are ²⁹aware that God is working all together ³⁰for the good

of those who are loving God,^{2C11} who
 29 that, whom He foreknew, He designates beforehand, also, to be conformed to the image of His Son,¹⁰ for Him to be Firstborn among
 30 many brethren. Now whom He designates beforehand, these He calls also,²⁷¹¹⁹ and whom He calls, these He justifies also: now whom He justifies, these He glorifies also.
 31 "What, then, shall we declare to^d these things? If God is for^s us,
 32 who is against us? Surely, He who spares not His own Son, but gives Him up for^s us all, how shall He not, together with Him, also, be graciously granting us all?^{1C321-23}
 33 "Who will be indicting^{ag} God's chosen ones? God, the Justifier?
 34 "Who is the Condemner? Christ Jesus, the One dying, yet rather being roused, Who is also at God's right^c hand, Who is pleading also for our sakes?

35 "What shall be separating us from the love of God in Christ Jesus? Affliction, or distress, or persecution, or famine, or nakedness, or
 36 danger, or sword? According as it is written, that Ps43²²

"On Thy account we are being put to death the whole day,
 We are reckoned as sheep for slaughter."

37 ^{bt}Nay! in all these we are more than conquering through Him Who loves us,^{2C21}

38 For I am persuaded that neither death nor life, nor messengers, nor sovereignties, nor the present, nor what is impending, nor powers, nor height, nor depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus, our Lord.

9 The truth am I telling in Christ, I am not lying, my conscience testifying together with me in holy

spirit, that my sorrow is great, and unintermittent pain is in my heart
 3 —for I myself wished to be anathema from Christ—for my brethren, my relatives according to the
 4 flesh,^{Ex322} who are Israelites, whose is the sonship^{Ex42} and the glory and the covenants and the legislation
 Ps147¹⁹ and the divine service and the
 5 promises; whose are the fathers, and out of whom is the Christ according to the flesh, Who is over all, God^{Hb1} blessed for the eons. Amen!

6 Now it is not such as that the word of God has lapsed,¹¹ for not all those out of Israel, these are
 7 Israel; neither that Abraham's seed are all children, but "In Isaac shall
 8 your seed be called."^{Gn212} That is, that the children of the flesh, not these are the children of God, but the children of the promise is He reckoning for the seed.^{Gc43}

9 For the word of the promise is this:^{Gn1810} at "this season" I shall come "and there will be for Sarah a son." Yet, not only so, but Rebecca also is having her bed of one, Isaac, our father.^{Gn251} For, not as yet being born, nor yet putting into practice anything good or bad, that the purpose of God may be remaining as a choice, not out of acts, but of Him Who is calling,
 12 it was declared to her that^{Gn253}
 13 "The greater shall be slaving for the inferior," according as it is written,^{Mal2-3} "Jacob I love, yet Esau I hate."

14 "What, then, shall we be declaring? Not that there is injustice with God? May it not be coming to that! For to Moses He is saying,^{Ex3319} "I shall be merciful to whomever I may be merciful, and I shall be pitying whomever I may be pitying."^{Gn27} Consequently, then, it is not of him who is willing, nor of him who is racing, but of God,

- 17 the 'Merciful. For the 'scripture is saying to 'Pharaoh that ^{Ex9¹⁰} "For this selfsame thing I rouse you up, that so I should be displaying in you My 'power, and that so My 'name^A should be 'published in the entire earth." Consequently, then, to whom He 'will, He is 'merciful, yet whom He 'will, He is 'hardening.^{Ex4²¹}
- 19 You will be protesting to me, then, "Why, then, is He still blaming? for 'who has withstood His intention?" O 'man^N! 'who are you, to be sure, who are answering again to 'God? ^{Jb33¹²} 'That which is molded will not 'protest to the 'molder, ^{Is45⁹}
- 21 "Why do you make me thus?" Or 'has not the potter the right over the clay, out of the same kneading to make ^w one vessel, indeed, ^{io}for honor, yet ^w one ^{io}for dishonor? Now if 'God, wanting to display His 'indignation^A and to make His 'powerful doings known, 'carries^F, 'with much patience, the 'vessels of indignation, 'adapted ^{io}for destruction, it is that He should also be making known the riches of His 'glory^A on the 'vessels of 'mercy, which He makes ready before ^{io}for glory—us, whom He calls also, not only out of the Jews, but out of the nations
- 25 also. As He is saying in 'Hosea^{2³} also:

I shall be calling those who are not my people "My people,"
And she who is not 'beloved "Beloved;"

- 26 "And it shall be, in the place where it was declared to them, 'Not My people are you,'
There "they shall be 'called 'sons of the living God.'" ^{Hol¹⁰}
- 27 Now Isaiah^{10²²} is crying over 'Israel, If the number of the sons of Israel should be as the sand of the sea, the residue^{11⁵} shall be 'saved,
- 28 for "a 'conclusive and 'concise accounting the Lord will be doing" on the earth.
- 29 And according as Isaiah^{1⁹} 'declared before,

"Except the Lord Sabaoth conserved us a 'seed,
As Sodom would we become.
And to Gomorrah would we be likened."

- 30 "What, then, shall we be declaring? That the nations who are not 'pursuing righteousness 'overtook righteousness, yet a righteousness which is out of faith. Yet Israel, 'pursuing a law of righteousness, into a law of righteousness does not outstrip. Wherefore? Seeing that it is not out of faith, but as out of 'law works, they stumble on the 'stumbling 'stone, according as it is 'written:^{Is8¹⁴}

'Lo! I am laying in 'Zion a Stumbling Stone and a Snare Rock,
And the one believing on Him shall not be disgraced. ^{Is28¹⁶} ^{1P2⁹}

- 10 Indeed, 'brethren, the delight of my 'heart and my 'petition to^d 'God for their sake is ^{io}for salvation. For I am testifying to them that they 'have a zeal of God, but not in accord with recognition. For they, being ignorant of the righteousness of 'God, and seeking to 'establish their own righteousness, were not subject to the righteousness of 'God. For Christ is the 'consummation of law ^{io}for righteousness to everyone who is believing.⁸¹⁻⁴

- 5 For Moses is writing of the righteousness which is ^oof law, that a 'man^N who does the 'same shall be
- 6 living in it. Yet the 'righteousness ^{Lv18⁵} ^oof faith is saying thus: You may not be saying in your 'heart, 'Who will be ascending into 'heaven?—that is, to be leading Christ
- 7 down—or ^{Dl30¹²} 'Who will be descending into the abyss?—that is, to be leading Christ up ^ofrom among the
- 8 dead. But 'what is it saying? Near you is the declaration, in your 'mouth^A and in your 'heart—that is, the declaration of 'faith which we are heralding, that, if you should ever be avowing 'with your 'mouth^A the declaration that Jesus is Lord, and should be believing in your 'heart^F that 'God 'rouses Him ^ofrom among the dead, you shall be 'saved.

- 10 For with the ¹⁰heart it is ¹⁰believed ¹⁰for righteousness, yet with the ¹⁰mouth it is ¹⁰avowed ¹⁰for salvation.
- 11 For the ¹¹scripture is saying: Every-one who is believing on Him shall not be disgraced.^{15:28¹¹} For there is not distinction ¹²between Jew and Greek, for the same One is Lord of all, being rich ¹²for all who are invoking Him. For everyone, who-ever should be invoking the ¹³name of the Lord, shall be ¹³saved.^{Jo23¹³}
- 14 How, then, should they be invoking One in¹⁴ Whom they do not believe? Yet how should they be believing One of Whom they do not hear? Yet how should they be hearing apart from a heralding? Yet how should they be heralding if ever they should not be ¹⁵commissioned? According as it is ¹⁵written:^{15:52¹⁵} How beautiful are the ¹⁶feet of those bringing an evangel of ¹⁶good! But not all obey the evangel, for Isaiah ¹⁶53¹ is saying,

"Lord, ¹⁷who believes our ¹⁷tidings?"

- 17 Consequently ¹⁷faith is out of tidings, yet the tidings through a declaration of Christ.
- 18 But, I am saying, Do they not hear at ¹⁸all? To be sure!

"Into the entire land came out their utterance,
And into the ends of the ¹⁹inhabited earth their ¹⁹declarations."^{Ps19¹⁹}

- 19 But, I am saying, Did not Israel know at ¹⁹all?^{Di32¹⁹} First ²⁰Moses is saying,

I shall be provoking you to jealousy ²⁰over those not a nation;
²⁰Over an unintelligent nation shall I be vexing you.

- 20 Yet Isaiah^{65²⁰} is very daring and is saying,

²¹Found was I by those who are not ²¹seeking Me:
²¹Disclosed I became to those who are not ²¹inquiring for Me.

- 21 Now to^d Israel He is saying,^{Is65²¹}

The whole day I ²²spread out My ²²hands^c to^d a ²²stubborn and contradicting people!

- I am saying, then: Does not ²³God ²³thrust away His ²³people? May it not be ²³coming to that!^{Jer31²³} For I also am an Israelite, out of Abraham's ²⁴seed, Benjamin's tribe.
- 24 God does not ²⁴thrust away His ²⁴people whom He ²⁴foreknew.

Or have you not perceived in Elijah ²⁵what the ²⁵scripture is saying, as he is pleading with ²⁶God against Israel?^{1K19²⁶} Lord, Thy ²⁷prophets they kill, Thine ²⁷altars they dig down, and I was left alone, and they are seeking my ²⁸soul. But ²⁸what is that which apprises saying to him? I left for Myself seven thousand men who^a do not ²⁹bow the knee^a to the image of Baal.^{1K19²⁹} Thus, then, in the current era also, there has come to be a remnant according to the choice of grace. Now if it is in grace, it is not longer out of works, else the grace is coming to be not longer grace. Now, if it is out of works, it is not longer grace, else the work is not longer work.^{11³⁰}

³¹What then? What Israel is seeking for, this she did not encounter, yet the ³²chosen encountered it.^{32³¹} Now the rest were caloused, even as it is ³³written.^{Is29³³} God ³⁴gives them a spirit of stupor, ³⁴eyes not to be observing, ³⁴and ears not to be hearing, till this very ³⁵day.^{Di29³⁵}

- 9 And David is saying,^{Ps69⁹⁻²³}

Let their ³⁶table ³⁶become ³⁶to a ³⁶trap and ³⁶to a ³⁶mesh,
And ³⁷to a ³⁷snare and ³⁷to a repayment to them:

³⁸Darkened be their ³⁸eyes, not to be observing,
³⁹And their backs bow together continually.

I am saying, then, "Do they not ⁴⁰trip that they should be ⁴⁰falling?" May it not be ⁴¹coming to that! But in their offense is ⁴²salvation to the nations,^{10⁴²} to provoke them to jealousy.^{Ac15⁴⁶}

Now if their offense is the world's riches and their ⁴³discomfiture the nations' riches, how much rather that which fills them! Now to you am I saying, to the nations,

inasmuch as, indeed, then, I am the apostle of the nations, I am glorifying my 'dispensation, if somehow I should be provoking those of my 'flesh^N to jealousy and should be saving^a some^o of them. For if their 'casting^F away is the conciliation of the world, 'what will the taking^F back be if not life^o from among the 'dead?

Now if the 'firstfruit^{Ex23¹⁰} is holy, the 'kneading is also; 'and if the root is holy, the boughs are also. Now if 'some of the boughs are broken out, yet you, being a wild olive, are grafted among them, and became joint participant of the root and 'fatness of the olive,^{Jr11¹⁰} be not vaunting over the boughs. Yet if you are vaunting, you are not bearing the root, but the root you.

You will be declaring, then, "Boughs are broken out that I may be grafted in." Ideally! By 'unbelief are they broken out, yet you 'stand in 'faith. Be not 'haughty, but 'fear. For if 'God spares not the^{ac} natural boughs, neither will He be sparing you! 'Perceive, then, the kindness and severity of 'God! On those, indeed, who are 'falling, severity, yet on you, God's kindness, if you should be 'persisting in the kindness: else you also will be 'hewn^F out. Now 'they also, if they should not be 'persisting in 'unbelief, will be 'grafted in, for 'God is 'able to graft them in again.^{2C3¹⁰}

For if you were hewn out of an 'olive wild^{ac} by nature, and, beside nature, are grafted into a cultivated olive tree, how much rather shall these, who are in accord with nature, be 'grafted into their own olive tree!

For I am not willing for you to be 'ignorant of this 'secret, 'brethren, lest you may be passing for prudent among yourselves, that 'callousness, 'in part, on 'Israel has 'come, until^w the complement of the nations may be entering. And thus 'all Israel shall be 'saved, according as it is 'written,^{Is59^{w-21}}

Arriving out of 'Zion shall be the 'Rescuer.^{Ps14⁷}

He will be 'turning away irreverence from 'Jacob,

And this is^b My 'covenant^F with them

Whenever I should be 'eliminating their 'sins.^{Jr31³⁴}

²⁸ ^{ac}As to the evangel, indeed, they are enemies because of you, yet, ^{ac}as to 'choice, they are beloved because of the 'fathers.^{Dc10¹⁵}

²⁹ For unregretted are the graces and the calling of 'God. For even as you once are stubborn toward 'God, yet now were shown mercy at their 'stubbornness, thus these also are now stubborn to this 'mercy of yours, that now they also may be shown 'mercy. For 'God 'locks 'all up together in^{to} stubbornness, that He should be 'merciful to 'all.^{Gal3²⁷ 1T12¹}

³³ O, the 'depth of the riches and the wisdom and the knowledge of God! How inscrutable are His 'judgments, and 'untraceable His 'ways! For, ^awho knew the mind of the Lord? or, ^awho became His 'adviser?^{Is40¹³} or, ^awho 'gives to Him first, and will be 'repaid by Him? ³⁶ seeing that out of Him ^{1C8⁶} and through Him and ^{io}for Him is 'all: ^{Col1¹⁶} to Him be the glory ^{io}for the eons! Amen!

¹² I am entreating you, then, 'brethren, thby the pities of 'God, to present your 'bodies a 'sacrifice, living, holy, well pleasing to 'God, your logical 'divine^F service,⁶¹² and not to be 'configured^F to this 'eon, but to be 'transformed^F by the renewing^{Ep4²³} of your mind, ^{io}for you 'to be testing 'what is the will of 'God, 'good and well pleasing and mature.^{Ep5¹⁰}

³ For I am saying, through the grace which is 'given to me, to everyone who 'is among you, not to be overweening, ^bbeyond what your 'disposition 'must be, but 'to be ^{io}of a 'sane 'disposition, as 'God

parts to each the ^rmeasure of faith.
 4 Ep¹¹ "For even as, in one body, we
 'have many members, yet all the
 members 'have not the same function,
 5 thus we, who are many, are one ^mbody in Christ, yet 'individually members of one another.^{1C12}
 6 Now, having graces excell^{ing}, in accord with the grace which is
 'given to us, whether prophecy, exercise it in accord with the analogy
 7 of the 'faith; or dispensing, in the dispensation; or the 'teacher, in
 'teaching; or the 'entreater, in 'entreaty; the 'sharer, 'with generosity;
 8 the 'presider, 'with diligence; the 'merciful one, 'with glee.
 9 Let 'love be unfeigned. Abhorring that which is wicked, clinging
 10 to 'good, let us have 'fond affection ^{io}for one another with brotherly fondness, in honor deeming one
 11 another first,^{Ph23} in 'diligence not slothful, 'fervent^f in 'spirit, 'slaving for the Lord, rejoicing in 'expectation, enduring 'affliction, persevering in 'prayer,^{1Th5} contributing
 12 to the needs of the saints, 'pursuing 'hospitality.^{Ga6}
 13 'Bless those who are persecuting you: 'bless, and do not 'curse, so as to be rejoicing with those rejoicing,
 14 'lamenting with those lamenting, being 'mutually disposed ^{io}to one another,¹⁵ not being disposed to
 15 'that which is 'high, but being led^r away to the 'humble. Do not ^{io}come to pass for prudent ^bwith yourselves. Now to no one 'render evil
 16 ^{is}for evil,^{1Th5} making ^{is}ideal provision in the sight of all ^mmen, if possible that which comes out from
 17 yourselves. Being at peace with all ^{is}h mankind, you are not avenging yourselves,¹⁴ beloved, but be giving
 18 'place to His 'indignation, for it is 'written,^{Dt32} 'Mine is vengeance! I will 'repay! the Lord is saying.
 19 But "If your 'enemy should be hungering, give him the 'morsel; if he should be thirsting, give him to

'drink; for in doing this ^ryou will be heaping embers of fire on his
 21 head." Pr²⁴ Be not conquered^r by evil; but ^rconquer evil ^{io}with good.
 13 Let every ⁿsoul be 'subject to the 'superior 'authorities,¹¹³ for there is not ^aauthority except ^{by}under God. Now those which 'are,
 2 have been set ^{by}under God, so that he who is resisting an 'authority^a has withstood 'God's mandate. Now those who 'have withstood, will be getting judgment for themselves,
 3 for 'magistrates are not a 'fear to the good act, but to the evil. Now you do not 'want to be fearing the
 4 'authority. 'Do good, and you will be having applause ^ofrom it. For it is God's ^rservant ^{io}for your good. Now if you should be doing 'evil,
 'fear, for not feignedly is it wearing the ^asword. For it is God's ^rservant, an avenger ^{io}for 'indignation to him who is committing 'evil.
 5 Wherefore it is necessary to be 'subject, not only because of ^aindignation, but also because of 'conscience.
 6 For therefore you are 'settling taxes also, for they are God's 'ministers, 'perpetuated ^{io}for this self-same thing. 'Render to all their dues, to whom 'tax, 'tax, to whom 'tribute, 'tribute, to whom 'fear, 'fear, to whom 'honor, 'honor.^{Mt22}
 8 To no one 'owe ⁿanything, except 'to be loving one another, for he who is loving ^danother has fulfilled law. For this: "You shall not
 9 'commit adultery," "you shall not 'murder," "you shall not 'steal," "you shall not 'testify falsely," "you shall not 'covet,"^{Ex20} and if there is any ^dother precept, it is
 10 'summed up in this saying, in this: "You shall 'love your 'associate as yourself."^{Lv19} Love^r is not working evil to an 'associate. The complement, then, of law, is 'love.
 11 This, also, do, being 'aware of the era, that 'it is already the ⁿhour for us to be roused^{1Th5} out of sleep.^{Ep5}

for now is our salvation nearer than when we believe. The night progresses, yet the day is near. Then we should be putting off the acts of darkness, yet should be putting on the implements of light. As in the day, respectably, should we be walking, not in revelries and drunkenness,^{Ep215} not in chambering and wantonness, not in strife and jealousy, but put on the Lord Jesus Christ,^{Ga337} and be making no provision¹⁰ for the lusts of the flesh.

4 Now the infirm in the faith be taking^r to yourselves, but not¹⁰ for discrimination of reasonings. ¹¹One, indeed, is believing to eat all things, yet the infirm one is eating greens. Let not him who is eating be scorning him who is not eating. Yet let not him who is not eating be judging him who is eating, for ¹²God took^r him to Himself.^{Co216} ¹³Who are you who are judging Another's domestic? To his own Master he is standing or falling. Now he will be made to stand, for the Lord is able to make him stand.

5 ¹⁴One, indeed, is deciding for one day rather than another day, yet ¹⁵one is deciding for every day. Let each one be fully assured in his own mind.^{Ga411} He who is disposed to the day, is disposed to it to the Lord; and he who is eating, is eating to the Lord, for he is thanking God. And he who is not eating, to the Lord is not eating, and is thanking God. For not one of us is living to himself, and not one is dying to himself. For both, if we should be living, to the Lord are we living, and if we should be dying, to the Lord are we dying. Then, both if we should be living¹⁶ and if we should be dying, we are the Lord's. For ¹⁷for this Christ died and lives, that He should be Lord of the dead as well as of the living.

10 Now ¹⁸why are you judging your brother? Or ¹⁹why are you also scorning your brother? For all of us shall be presented at the ²⁰dais of God, for it is written:^{1s4523}

Living am I, the Lord is saying,

'For to Me shall bow^a every knee,^{Ph210}
And every tongue shall be acclaiming God!

12 Consequently, then, each of us shall be giving account concerning himself to God.^{Ga6} By no means, then, should we still be judging one another, but rather decide this, not^r to place a stumbling-block for a brother, or a snare.

14 I have perceived and am persuaded in the Lord Jesus that nothing is contaminatingth of itself, except that the one reckoning anything to be contaminating, to that one it is contaminating. For if, because of food, your brother^r is sorrowing, you are no longer walking according to love. Do not, by your food, destroy that one for whose sake Christ died. Then let not your good be calumniated, for the kingdom of God is not food and drink, but righteousness and peace and joy in holy spirit. For he who in this is slaving for Christ, is well pleasing to God and attested by men.

19 Consequently, then, we are pursuing that which makes for peace and that which is for the edification¹⁰ of one another.^{1C1023} Not on account of food demolish the work of God. All, indeed, is clean, but it is evil to the man^N who with stumbling is eating. It is ideal not to be eating meat, nor yet to be drinking wine, nor yet to do aught by which your brother is stumbling, or is being snared or weakened.^{1C811}

22 The faith which you have, have ²³for yourself in God's sight. Happy is he who is not judging himself in that which he is attesting. Now he who is doubting if he should be eating is condemned, seeing that it is not out of faith. Now everything which is not out of faith is sin.

15 Now we, the able, ought to be bearing the infirmities of the impotent, and not to be pleasing ourselves. Let each of us please his associate, for his good, toward

3 his 'edification.^{Ph21} For 'Christ also pleases not Himself, but, according as it is 'written, "The reproaches of those reproaching Thee 'fall on Me."^{Ps69} For whatever was written before, was written ¹⁰for this teaching.^{1C10} of ours, that through the endurance and the consolation of the scriptures we may 'have 'expectation.^{2Ti3}

5 Now may the God of 'endurance and 'consolation 'grant you 'to be mutually 'disposed 'to one another, according to Christ Jesus, that, with one accord, 'with one 'mouth, you may be glorifying the God and Father of our 'Lord Jesus Christ. 7 ^{Ph31} Wherefore be taking^r one another to yourselves according as 'Christ also took^r you to Himself, ¹⁰for the glory of 'God.

8 For I am saying that Christ has become the 'Servant of the 'Circumcision,^{Mt15} for the sake of the truth of God, ¹⁰to confirm the 'patriarchal promises. Yet the nations are to glorify 'God for^s His mercy, according as it is 'written:

"Therefore I shall be acclaiming Thee among the nations,"

"And to Thy 'name shall I be playing music."^{Ps18}

10 And again He is saying:^{Dt32}

"Be 'merry, ye nations, with His 'people!"

11 And again He is saying:^{Ps117}

"Praise the Lord, all the nations,"

And "let all the peoples laud Him."

12 And again Isaiah^{11:10} is saying, there will be "the 'root of 'Jesse,

And He Who is rising^r to be Chief of the nations:

On Him will the nations 'rely."

13 Now may the God of 'expectation be filling you with 'all joy and peace in believing, ¹⁰for you 'to be superabounding in 'expectation, in the power of holy spirit.

11 Now I 'myself also am 'persuaded concerning you, my 'brethren, that you 'yourselves also are 'bulg-

ing with goodness, 'filled^r with all knowledge, 'able also to be admonishing one another. Yet more daringly do I write to you, 'in part, as prompting you, because of the grace 'being given to me from 'God, ¹⁰for me 'to be the 'minister of Christ Jesus ¹⁰for the nations, acting as a 'priest of the evangel of 'God, that the 'offering of the nations may be becoming well received, having been hallowed 'by holy spirit.

17 I 'have, then, a 'boast in Christ Jesus, in ²that which is toward 'God. For I am not daring to 'speak any of what Christ does not effect through me ¹⁰for the obedience of the nations, in word and work, in the power of signs and miracles, in the power of God's spirit, so that, from Jerusalem and around unto 'Illyricum, I have completed the evangel of the Christ. Yet thus I am 'ambitious to be bringing the evangel ¹⁰where Christ is not named lest ¹I may be building on another's foundation,^{2C10} but, according as it is 'written,^{Is52}

"They who were not informed concerning Him 'shall 'see, And they who have not heard shall 'understand."

22 Wherefore, I was 'much hindered also in 'coming to^d you. Yet now, having by no means still place in these 'regions, yet having 'for many years a longing 'to come to^d you, ¹as ever I may be going into 'Spain (for I am expecting, while going through, to gaze upon you, and by you to be sent forward there, if I should ever first 'be 'filled, 'in part, by you)—yet now I am going into Jerusalem, dispensing to the saints.

26 ^{Ac18} For it delights 'Macedonia and 'Achaia to make 'some contribution ¹⁰for the poor of the saints who are in Jerusalem.^{2Cs1} For they are delighted, and they are their debtors, for if the nations participate in their 'spiritual things,^{1C9} they 'ought to 'minister to them in 'fleshly things also. When, then, ²⁸performing this, and 'sealing^r to

them this ^rfruit, I shall be coming
 1 away through you into Spain. Now
 I am ^aware that, in coming to^d you,
 I shall be coming ^with the blessing
 of Christ which fills.

2 Now I am entreating you, brethren,
 through our ^Lord Jesus Christ,
 and through the love of the spirit,
 to struggle together with me in
 1 ^prayers to^d ^God for^s me, that I
 should be ^rescued from the ^stub-
 born in ^Judea, ^{Ac}21²⁷ and my ^dispen-
 sation ^for ^Jerusalem may be be-
 coming well received by the saints,
 2 that I may be coming to^d you ^with
 joy through the will of God, and I
 should be resting together with you.
 3 Now the God of ^apeace be with all
 of you! Amen!

6 Now I am commending to you
 Phœbe, our ^sister, being a ^rservant
 also of the ecclesia ⁱn Cenchrea,
 2 that you should be receiving her in
 the Lord worthily of the saints, and
 may ^stand^r by her in whatever
 matter she may be needing you, for
 she became a patroness of many,
 as well as of ^myself.

3 Greet Prisca and Aquila, my ^fel-
 low workers in Christ Jesus ^{Ac}18²
 4 (who, ^a for the sake of my ^asoul,
^jeopardize their ^sown ⁿecks,
 whom not I only, but all the eccle-
 sias of the nations also are thanking)
 5 and the ecclesia ^ac of their house.

Greet Epanetus, my ^beloved, who
 is the ^rfirstfruit of the province of
 Asia ^for Christ. Greet Mary, who^a
 7 toils much ^for you. Greet Andro-
 nicus and Junias, my ^relatives and
 my ^fellow captives who^a are not-
 able among the apostles, who also
^came to be in Christ before me.
 8 Greet Ampliatus, my ^beloved in
 the Lord. Greet Urbanus, our ^fel-
 low worker in Christ, and Stachys,
 9 my ^beloved. Greet Apelles, ^attested
 in Christ. Greet those who are
 10 of ^Aristobulus. Greet Herodion,
 my ^relative. Greet those ^o of ^Nar-
 cissus who ^are in the Lord. Greet
 Tryphena and Tryphosa, who are

toiling in the Lord. Greet Persis,
 the beloved who^a toils much in the
 Lord. Greet Rufus, ^chosen in the
 Lord, and his ^mother and mine.
 14 Greet Asyncritus, Phlegon, Hermes,
 Patrobas, Hermas, and the brethren
 with them. Greet Philologos and
 Julia, Nereus and his ^sister, and
 Olympas and all the saints ^with
 16 them. Greet one another ^with a
 holy kiss. Greeting you are all the
 ecclesias of ^Christ.

17 Now I am entreating you, ^rbreth-
 ren, to be noting those who are
 making ^dissensions and ^snares^r be-
 side the teaching which you learned,
 18 and ^avoid^r them, ^{2Th}3⁶ for ^such for
 our ^Lord Christ are not ^rslaving,
 but for their ^sown ⁿbowels, ^{Ph}3¹⁰ and
 through ^compliments and adulation
 are deluding the ^rhearts of the in-
 19 nocent. For your ^obedience^a
 reached out ⁱnto all. ^on Over you,
 then, I am rejoicing. Now I am
 wanting you to be wise, indeed,
 20 ^for ^good, yet artless ^for ^evil.
 Now the God of ^apeace^a will be
^rcrushing ^Satan under your ^afeet
^swiftly. The grace of our ^Lord
 Jesus be with you!

21 Greeting you is Timothy, my ^fel-
 low worker, and Lucius and Jason
 and Sosipater, my ^relatives.

22 I, Tertius, the writer of the epis-
 tle, am greeting you in the Lord.
 23 Greeting you is Gaius, my ^host, and
 24 of the whole ecclesia. Greeting you
 is Erastus, the administrator of the
 city, and Quartus, the ^rbrother.

25 Now to Him Who is ^able to es-
 tablish you in accord with my ^evan-
 gel, and the heralding of Christ
 Jesus in accord with the revelation
^{Ep}6¹⁹ of a secret ^{Co}12³ ^hushed in times
 26 eonian, yet ^manifested now through
 prophetic scriptures ^{Ro}12⁵⁻⁸ besides,
 according to the injunction of the
 eonian God being made known ⁱnto
 all ⁿations ^for the obedience of
 27 faith—to the only wise God, through
 Christ Jesus, be ^glory ^for the
 eons of the eons. Amen! ^{1Th}11¹⁷

PAUL TO THE CORINTHIANS (1)

Paul, a called apostle of Christ Jesus, through the will of God, and
 2 Sosthenes, a brother, to the ecclesia of God which is in ^{Ac181}Corinth, hallowed ⁶¹¹in Christ Jesus, called saints, together with all in every place who are invoking the name of our Lord, Jesus Christ, both theirs and ours: ^{Rc1012}

3 Grace to you and peace from God, our Father, and the Lord Jesus Christ.

4 I am thanking my God always concerning you ^{on}over the grace of God which is being given you in
 5 Christ Jesus, ^tfor in everything are you ^renriched in Him, in ^eall expression and ^eall knowledge, ^{2C87} according as the testimony of Christ was confirmed among you, so that you are not ^rdeficient in ⁿany grace, awaiting the ^runveiling of our Lord
 8 Jesus Christ, ^{1Th32}Who will be confirming you also until the consummation, unimpeachable in the ^rday of our Lord Jesus Christ. ^AFaithful is God, through Whom you were called into the fellowship of His Son, Jesus Christ, our Lord.

10 Now I am entreating you, brethren, through the ^Aname of our Lord Jesus Christ, that all may be saying the same thing, and there may be no ^rschisms among you, ^bbut you may be ^rattuned ^tto the same mind
 11 ^{Ph22}and ^tto the same opinion, ^{Ep41-2}For it was made evident to me concerning you, my brethren, by those of Chloe, that there are strifes among
 12 you. Now I am saying this, that each of you is saying "I, indeed, am of Paul," yet "I of Apollos," yet "I of Cephas," yet "I of Christ."
 13 Christ is ^rparted! Not Paul was

crucified for your sakes! Or into the ^Aname of Paul are you baptized?

14 I am thanking God that I baptize not one of you except Crispus and
 15 Gaius, lest anyone may be saying that you are baptized into my
 16 ^Aname. Yet I baptize the household of Stephanas also. Furthermore, I am not ^raware if I baptize any other. For Christ does not commission me to be baptizing, but to be bringing the evangel, not in wisdom of word, lest the ^Across of Christ may be ^rmade ^rvoid.

18 For the word of the ^Across is ^Mstupidity, indeed, to those who are perishing, yet to us who are being saved it is the ^Mpower of God. ^{Rc123}
 19 For it is ^rwritten, ^{Is2914}I shall be destroying the wisdom of the wise, and the understanding of the intelligent shall I be repudiating. Where is the wise? Where is the scribe? Where is the discussor of this ^reon? Does not God make stupid the wisdom of this world? ^{Jb121}For since, in fact, in the wisdom of God, the world through wisdom knew not God, God delights, through the ^Astupidity of the heralding, to save those who are believing, since, in fact, ^{and} Jews signs are requesting, and Greeks wisdom are seeking, yet we are heralding Christ ^rcrucified, to Jews, indeed, a ^rsnare, ^{Is514}yet to the nations ^rstupidity, yet to those who are called, both Jews and Greeks, Christ, the ^rpower of God and the ^rwisdom of God, ^tfor the ^Astupidity of God is wiser than ^Amen, and the ^Aweakness of God is stronger than ^Amen.

26 For you are ^robserving your calling, brethren, that there are not

many wise according to the ^Nflesh; not many powerful, not many noble, but the stupid of the world God chooses, that He may be disgracing the wise, and the weak of the world God chooses, that He may be disgracing the strong, and the ignoble of the world, and the contemptible God chooses, and that which is not, that He should be discarding that which is, so that no ^Nflesh at all should be boasting in God's sight. Yet you,^o of Him, are in Christ Jesus, Who became to us ^rwisdom from God, besides ^rrighteousness and ^rholiness and ^rdeliverance, that, according as it is ^written,^{1r923-24} He Who is boasting, in the Lord let him be boasting.

And I, coming to^d you, brethren, came not ^{ac}with superiority of word or of wisdom, announcing to you the testimony of God, for I decide not to perceive anything among you except Jesus Christ and Him ^rcrucified.^{Ga614} And I came to be ^{td}with you in weakness, and in fear, and in much trembling,^{Ac189} and my word and my heralding were not ⁱwith the persuasives of human wisdom, but ⁱwith demonstration of spirit and of power,^{1Th15} that your faith may not be in the wisdom of ^hmen but in the power of God.

Yet wisdom are we speaking among the mature,^{Ep415} yet a wisdom not of this ^{con}, neither of the chief men of this ^{con}, who are being discarded, but we are speaking God's wisdom in a secret,^{Ep31-10} which has been concealed, which God designates before the ^{con} for our glory, which not one of the chief men of this ^{con} knows, for if they know, they would not crucify the Lord of ^A glory. But, according as it is ^written, That which the ^Neye did not perceive, and the ^Near did not hear, and ^{on}to which the heart of ^hman did not ^{ascend}—whatever God makes ready for those who are loving Him.^{Is641} Yet to us God reveals them through

His ^rspirit, for the spirit is searching all, ^{ae}even the ^rdepths of God.

¹¹ For ^{is} any of ^hhumanity acquainted with ^{is}that which is ^Nhuman except the spirit of ^Nhumanity which is in it? Thus also, ^{is}that which is of God not one knows, ¹² except the spirit of God. Now we obtained, not the spirit of the world, but the spirit which is ^oof God, that we may be perceiving that which is being graciously given to us by God, which we are speaking also, not ⁱwith words taught by human wisdom, but ⁱwith those taught by the spirit, matching that which is spiritual with those who are spiritual.

¹⁴ Now the soulish ^hman is not receiving those things which are of the spirit of God, for they are ^Nstupidity to him, and he is not ^{able} to know them, seeing that they are ¹⁵spiritually examined. Now he who is spiritual is, indeed, examining all, yet he is being examined by not one. ¹⁶ For ^{aw}ho knew the mind of the Lord? ^{Ro1134} Who will be deducing from Him? ^{Is4011} Yet we have the mind of Christ.

³ And I, brethren, could not speak to you as to ^{is}spiritual, but as to fleshy, as to minors in Christ.^{Ep414}

² ^rMilk I give you to drink, not solid ^rfood, for not as yet were you ^{able}. ^bNay, still, not even now are you

³ ^{able}, for you are still fleshy. For ^where there is jealousy and strife among you, are you not fleshy and ⁴ ^rwalking according to ^hman? For whenever anyone may be saying, "I, indeed, am of ^NPaul," yet ^danother, "I, of ^NApollos," will be not be fleshy?

⁵ ^{aw}What, then, is ^NApollos? Now ^{aw}what is ^NPaul? ^rServants are they, through whom you believe, and as the Lord ^rgives to each. ⁶ I plant, Apollos irrigates, but God

⁷ makes it grow up. So that, neither is he who is planting anything, nor he who is irrigating, but God Who ⁸ makes it ^rgrow up. Now he who is

planting and he who is irrigating are for one thing. Yet each will be getting his own wages according to his own toil. For God's fellow ^Mworkers are we.^{2C61} God's ^Mfarm, God's ^Mbuilding, are you.^{Ep227}

¹⁰ According to the grace of God which is being granted to me, ^{Pa}as a wise foreman I lay a foundation, yet another is building on it. Yet let each one beware how he is building on it. For other foundation ^{can not} one lay beside that which ^{is} laid, which is Jesus Christ. Now if anyone is building on this foundation gold and silver, precious stones, wood, grass, straw, each one's work will become apparent, for the day will make it evident, for it is being revealed by fire. And the fire, it will be testing each one's work—what kind it is. If anyone's work will be remaining which he builds on it, he will get wages. ¹⁵ If anyone's work shall be burned up, he will forfeit it, yet he shall be saved, yet thus, as through fire. ¹⁶ Are you not aware that you are a ^Mtemple of God ^{Ep227} and the spirit of God is making its home in you? ^{2C616} If anyone is corrupting the temple of God, God will be corrupting him, for the temple of God is holy, which you are.⁶¹⁰⁻²¹

¹⁸ Now let no one be deluding himself. If anyone among you is presuming to be wise in this ^{eon}, let him become stupid, that he may be becoming wise, for the wisdom of this world is ^Mstupidity ^bwith God. For it is written,^{1b513} "Who is clutching the wise in their craftiness." And again, The Lord knows the reasonings of the wise, that they are vain.^{Ps9111} So that, let no one be boasting in men, for all is yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or that which is impending—all is yours, yet you are Christ's, yet Christ is God's.

⁴ Thus let a man be reckoning with us—as deputies of Christ, and

administrators of God's secrets.

² ^{Ep337} Here, furthermore, it is being sought in administrators that any such may be found faithful. Now to me it is ^{to} the least trifle that I may be being examined by you or by man's day. But neither am I examining myself. For of nothing am I conscious as to myself, but not by this am I justified. Now He Who is examining me is the Lord. So that, be not judging anything before the season, till the Lord should be coming, Who will also illuminate the hidden things of darkness and manifest the counsels of the hearts. And then applause will be becoming to each one from God.

⁶ Now these things, brethren, I transfer in a figure ^{to} myself and Apollos because of you, that in us you may be learning not to be disposed above what is written, that no one may be puffed up in behalf of the one, against the other.^{Rol123} For who is discriminating between you? Now what have you which you did not obtain? Now if you obtained it also, why are you boasting as though not obtaining? Already are you sated, already are you rich, apart from us you reign. And would that you surely reign, that we also should be reigning with you! For I suppose that God demonstrates with us, the last apostles, as death-doomed, for we became a theater to the world and to messengers and to men. We are stupid because of Christ, yet you are prudent in Christ. We are weak, yet you are strong. You are glorious, yet we are dishonored. Until the present hour we are hungering also and thirsting, and are naked and are buffeted and unsettled and toiling, working with our own hands.^{2Ch12-23} Being reviled, we are blessing, being persecuted, we are bearing with it, being calumniated, we are entreating. As the offscourings of the

world we became, the scum of all things, hitherto.

14 Not to be abashing you am I writing these things, but as my ^vchildren beloved am I admonishing you. For if you should be having ten thousand ^vescorts in Christ, nevertheless not many ^vfathers, for in Christ Jesus, through the evangel, I ^vbeget you. I am entreating you, then, ^vbecome imitators of me. 15 Therefore I send to you Timothy, who is my beloved and ^vfaithful ^vchild in the Lord, who will be reminding you of my ^vways which are in Christ Jesus, according as I am teaching everywhere in every ec-
clesia.

8 Now ^asome were puffed^r up as though I were not coming to^d you. 9 2C13 Yet I shall be coming to^d you swiftly, if the Lord should ever be willing, and I will ^vknow, not the word of those who are ^vpuffed^r up, but the power. For not in word is the kingdom of ^vGod, but in power. 10 What are you wanting? ^vWith a rod may I be coming to^d you, or in love ^vand a spirit of meekness?

1 Absolutely, it is ^vheard that there is prostitution among you, and such prostitution (which^a is not ^veven ^vnamed among the nations), so that ^asomeone ^vhas his ^vfather's wife. 2 And you are ^vpuffed up, and mourn not rather, that the one who commits this ^vact may be ^vtaken away ^vfrom your midst. For I, indeed, being absent in ^vbody, yet ^vpresent in ^vspirit, have already, as if ^vpresent, thus judged the one ^veffecting this. In the ^vname of our ^vLord Jesus Christ, you being gathered, and my ^vspirit, together with the power of our ^vLord Jesus, to give up ^vsuch a one to ^vSatan ^vfor the extermination of the ^vflesh, that the spirit may be ^vsaved in the day of the Lord Jesus. 17120

6 Not ideal is your ^vboast. Ga50 ^vAre you not ^vaware that a little leaven is leavening the whole kneading? 7 Clean out, then, the old leaven, that you may be a fresh kneading, according as you are unleavened. For

our ^vPassover also, Christ, was sacrificed for our sakes^{Ex123.2} so that we may be keeping the festival, not ^vwith old leaven, nor yet ^vwith the leaven of evil and wickedness, but ^vwith unleavened sincerity and truth.

9 I write to you in the epistle not to be commingling with paramours. And undoubtedly it is not as to the paramours of this world, or the greedy and extortionate, or idolaters, else, consequently, you ought to ^vcome out of the world. Yet now I write to you not to be commingling with anyone ^vnamed a brother, if he should be a paramour, or greedy, or an idolater, or a reviler, or a drunkard, or an extortioner. With ^vsuch a one you are not ^veven to be eating. For ^vwhat is it to me to be judging those outside? You are not judging those within! Now those outside ^vGod is judging. Expel the wicked one ^vfrom among yourselves.

6 ^vDare any of you, having business ^vwith ^vanother, be ^vjudged ^vbefore the unjust, and not^{on} before the saints? Or are you not ^vaware that the saints shall ^vjudge the world? And if the world is being judged ^vby you, are you unworthy of the least tribunals? Are you not ^vaware that we shall be judging messengers, not to mention life's affairs? 4 If indeed, then, you should ^vhave tribunals for life's affairs, the ^vcontemptible in the ecclesia, these you are seating? 7411534 To^d abash you am I saying this. Thus is there not among you one wise man who will be ^vable to adjudicate^{up} amidst his ^vbrethren, but brother is suing ^vbrother, and this ^vbefore unbelievers!

7 Already, indeed, then, it is absolutely a discomfiture for you that you are having lawsuits ^vamong yourselves. Wherefore are you not rather being injured? Wherefore are you not rather being cheated? 8 But you are injuring and cheating, and this brethren! Or are you not ^vaware that the unjust shall not be

enjoying the allotment of God's kingdom? Be not deceived. Neither paramours, nor idolaters, nor adulterers, nor catamites, nor sodomites, nor thieves, nor the greedy, nor drunkards; no revilers, no extortioners shall be enjoying the allotment of God's kingdom. And some of you were these, but you are bathed off, but you are hallowed, but you were justified in the name of our Lord Jesus Christ and by the spirit of our God.

All is allowed me, but not all is expedient. All is allowed me, but I will not be put under its authority by anything. Foods for the bowels and the bowels for foods, yet God will be discarding these as well as those. Now the body is not for prostitution, but for the Lord, and the Lord for the body. Now God arouses the Lord also, and will be rousing us up through His power.

Are you not aware that your bodies are members of Christ? Taking, then, the members of Christ away, should I be making them members of a prostitute? May it not be becoming to that! Or are you not aware that he who joins a prostitute is one body? For, He is averring, the two will be one flesh. Now he who joins the Lord is one spirit. Flee from prostitution. The penalty of every sin, whatsoever a man may be doing, is outside of the body, yet he who is committing prostitution is sinning against his own body. Or are you not aware that your body is a temple of the holy spirit in you, which you have from God, and you are not your own? For you are bought with a price. By all means glorify God in your body.

Now, concerning what you write to me: It is ideal for a man not to be touching a woman. Yet, because of prostitution, let each man have a wife for himself and

each woman have her own husband. Let the husband render to the wife her due, yet likewise the wife also to the husband. The wife has not the jurisdiction of her own body, but the husband, yet likewise the husband also has not the jurisdiction of his own body, but the wife. Do not deprive one another, except sometime it should be by agreement for a period, that you should have leisure for prayer, and you may be on the same again, lest Satan may be trying you because of your incontinence. Now this I am saying as a concession, not as an injunction. For I want all men to be as I myself also, but each has his own gracious gift from God, one indeed, thus, yet one thus.

Now I am saying to the unmarried and the widows, that it is ideal for them if ever they should be remaining even as I. Yet if they are not controlling themselves, let them marry, for it is better to marry than to be on fire.

Now to the married I am charging, not I, but the Lord: A wife is not to be separated from her husband. Yet if she should be separated also, let her remain unmarried or be conciliated to her husband. And a husband is not to leave a wife.

Now to the rest am I speaking, not the Lord. If any brother has an unbelieving wife, and she approves of making a home with him, let him not leave her. And a wife who has an unbelieving husband, and he approves of making a home with her, let her not leave her husband. For the unbelieving husband is hallowed by the wife, and the unbelieving wife is hallowed by the brother, else, consequently, your children are unclean. Yet now they are holy. Yet if the unbeliever is separating, let them separate. A brother or a sister is not enslaved in such a case.

Now God has called us in peace. For of ^awhat are you ^aaware, O ⁿwife—^lwill you be ^asaving your ⁿhusband—or of ^awhat are you ^aaware, O ⁿhusband—^lwill you be ^asaving your ^wwife—except as the Lord parts to each?

Each as God has called him, thus let him be ^fwalking. And thus am I prescribing in all the ecclesias. Was anyone called having been circumcised? Let him not be ^dde-circumcised. Is anyone ^ccalled in uncircumcision? Let him not ^ccircumcise. ^CCircumcision is ⁿnothing, and ^uuncircumcision is ⁿnothing, but the keeping of the precepts of God.

^{Gal 5} Each one in the calling in which he was called, in this let him be remaining. Were you called a slave? Let it not be causing you care. But if you are ^aable to ^bbecome free also, use it rather. For, in the Lord, he who is being called a slave, is the Lord's ^mfreedman. Likewise, he who is being called, being free, is a ^mslave of Christ. With a price are you bought. Do not ^bbecome the slaves of ^mmen. Each one, in what he was called, brethren, in this let him ^rremain ^wwith God.

Now concerning the celibates or virgins, I ^have no ⁱnjunction of the Lord. Yet an opinion am I giving, as one who ^has enjoyed mercy by the Lord to be faithful. I am inferring, then, this ideal to be ⁱnherent, because of the ^present necessity, ^ffor it is ideal for ⁿhumanity to be thus. You are ^fbound to a wife? Do not ^sseek to be ^lloosed. You have been ^floosed from a wife? Do not ^sseek a wife. Yet if you ever should be marrying, also, you did not sin. And if the virgin should be marrying, she did not sin. Yet affliction in the ^fflesh will ^such be having. Yet I am sparing you.

Now this I am averring, brethren, the era is ^limited; that, furthermore, those also having wives may be as not having them, and those lamenting as not lamenting, and those rejoicing as not rejoicing, and those buying as not retaining, and those using this world

as not using it up. For the fashion of this world is passing by. ^{1J2 15-17}

³² Now I ^want you to be without worry. ^{Lul 10} The unmarried one is ^solicitous about the things of the Lord, how he should be pleasing the Lord. Yet he who marries is ^solicitous about the things of the world, how he should be pleasing his ^wife, and is ^parted. The unmarried ^woman as well as the virgin: the unmarried one is ^solicitous about the things of the Lord, that she may be holy in ^body as well as in ^spirit, yet she who marries is ^solicitous about the things of the world, how she should be pleasing her ^husband. Now this I am saying ^tdfor your ^sown ^expedience, not that I should be casting a ⁿoose over you, but ^tdfor that which is respectable and assiduous—to be undistractedly for the Lord.

³⁶ Now if anyone is inferring it to be ⁱndecent ^onfor his ^virgin, if she should be over her meridian, and thus it ^ought to ^occur, what he ^will, let him ^do. He is not sinning. Let them ^marry. Yet he who ^stands ^fsettled^f in his ^fheart, having no necessity, yet ^has authority ^as to ^his own will, and has decided this in ^his own ^hheart (to be keeping his ^sf ^virgin) ideally will be doing. So that he also who is taking his ^sf ^virgin in marriage, ideally will be doing, yet ^he who is not taking in marriage will be doing better.

³⁹ A wife is ^bound^f by law ^onfor whatever time her ^husband is living. ^{Ro 7} Yet if the husband should be ^reposing, she is free to be married to whom she ^will, only in the Lord. Yet happier is she if ever she should be remaining thus, according to my ^opinion. Now I ^presume that I also ^have God's spirit.

⁸ Now concerning the idol sacrifices: We are ^aware that we all ^have knowledge. Knowledge ^puffs^f up, yet ^love ^fbuilds up. If anyone is presuming to ^know anything, he knew not as yet according as he ^must know. Now if anyone is loving God, this one is ^known^a by

1 Him.^{Ga4} Then, concerning the feeding on the idol sacrifices: We are aware that an idol is nothing in the world, and that there is not
 2 dother God except One. For even if so be that there are those being termed gods, also, whether in heaven or on earth, even as there are many gods and many lords, ^bt nevertheless for us there is one God, the Father, out of Whom all is,^{Ro1130}
 3 and we ⁱo for Him, and one Lord, Jesus Christ, through Whom all is,
 4 Col¹⁶ and we through Him. But not in all is there this knowledge. Now some, used hitherto to the idol, are eating of it as an idol sacrifice, and their conscience, being weak, is being ^polluted. Now food will not give us a ^standing^F with God, neither, if we should not be eating are we in want, nor if we should be eating are we ^cloyed.^{Ro1417}
 5 Now ^beware lest somehow this right of ^Eyours may ^become a
 6 ^Fstumbling-block to the weak. For if anyone should be ^Pseeing you, who have knowledge, lying down in an idol's shrine, will not the conscience of him who ⁱs weak be ⁱnured ^{to} the eating of the idol sacrifices?
 7 For the weak one is ^Perishing also ^by ^syour knowledge; the brother because of whom Christ died.^{Ro1415}
 8 Now in thus sinning ⁱo against brethren, and ^beating their weak conscience, ^Eyou are sinning ⁱo against Christ. Wherefore, if food is ^snar-
 9 ing my brother, I may under no circumstances be eating ^Emeat ⁱo for the eon, lest I should be ^snar-
 10 ing my brother.^{Ro1421}
 11 I am not free? I am not an apostle? I have not seen Jesus our Lord? You are not my work in the Lord? If to others I am not an apostle, ^bt nevertheless I surely am to you! For you are the ^Mseal of my apostleship in the Lord.^{2Co31-3}
 12 My defense to those examining

1 me is this: 'Have we no right at ^πall to eat and drink? 'Have we no right at ^πall to be leading about a sister as a wife, ^aeven as the rest of the apostles and the brothers of the Lord and Cephas? Or 'have only I and Barnabas not right not to be working? ^πWho is warring at any time supplying his own rations? ^πWho is planting a vineyard and not eating ^o of its fruit? ^POr ^awho is tending a flock and not eating ^o of the milk of the flock?

2 Not according to ^hman am I speaking these things. Or is the law not also saying these things? For in the law of Moses it is ^written:^{De2514} "You shall not muzzle the threshing ox." Not for oxen is the care of God! Or is He undoubtedly saying it because of us? Because of us, for it was written that the ^Plougher ought to be ^Ploughing ^{on} in expectation, and the ^Pthresher to ^Partake of his expectation. ^PIf, ^{on} in expectation, we sow the ^Espiritual in you, is it a great thing if we shall ^reap of your ^fleshly things?^{Ga66} If others are partaking of this right from you, are not rather we? ^bt Nevertheless we do not use this right, but we are foregoing all, lest we may be giving any hindrance to the evangel of Christ.

3 Are you not aware that the workers at the sacred things are eating of the things ^o of the sanctuary? Those settling beside the altar have their ^Pportion with the altar.^{Nu181-15}
 4 Thus the Lord also prescribes that those who are announcing the evangel are to be living ^o of the evangel. Yet I do not use ^πany of these things.
 5 Now I do not write these things that it may be becoming thus with me, for it is my ideal rather to be dying, than that anyone shall be making my boast ^Fvoid.

6 For if I should be bringing the evangel, it is not for me to boast

n, for necessity is ¹lying upon me, for it were woe to me if I should not be bringing the evangel! For if I am engaging in this voluntarily, I have ²wages, yet if involuntarily, I have been entrusted with an administration.^{Col12} ³What, then, is my ⁴wage? That, in bringing the evangel, I should be ⁵placing the evangel without expense, so ⁶as not to use up my ⁷authority in the evangel.

For, being free ⁸of all, I ⁹enslave myself to all, that I should be gaining the more. And I became to the Jews as a Jew, that I should be gaining Jews;^{Ac16} to those under law as under law (not being ¹⁰myself under law), that I should be gaining those under law;^{Ac21} to those without law as without law (not being without God's law, but legally Christ's), that I should be gaining those without law.^{Ga23} ¹¹I became as weak to the weak, that I should be gaining the weak. To ¹²all have I become all, that I should undoubtedly be saving ¹³some. Now all am I doing because of the evangel, that I may be becoming a joint participant of it.

Are you not ¹⁴aware that ¹⁵those racing in a stadium are, indeed, all racing, yet one is obtaining the prize? Thus be racing that you may be grasping it. ¹⁶Now every ¹⁷contender is controlling himself in ¹⁸all things; ¹⁹they, indeed, then, that they may be obtaining a corruptible wreath, yet we an incorruptible. Now then, thus am I racing, not as dubious, thus am I boxing, not as punching the air, but I am belaboring my ²⁰body and leading it into ²¹slavery, lest somehow, when ²²heralding to others, I ²³myself may ²⁴become disqualified.^{Ro 8:13}

For I do not ²⁵want you to be ²⁶ignorant, brethren, that our ²⁷fathers all were under the cloud, and all passed through the sea,^{Ex13:14} and all are ²⁸baptized into ²⁹Moses in the cloud and in the sea, and all ³⁰ate the same spiritual ³¹food, and all

³²drank the same spiritual ³³drink, for they ³⁴drank ³⁵of the spiritual ³⁶Rock following the food. Now the ³⁷Rock was ³⁸Christ.^{Ex17:1-6}

³⁹But not, in the majority of them, is the delight of ⁴⁰God, for they were strewn along in the wilderness.^{Nu26:4} ⁴¹Now these things became ⁴²types of us, ⁴³so for us not to be lusters after evil things, according as they also ⁴⁴lust.^{Nu11} Nor yet be becoming idolaters, according as ⁴⁵some of them, even as it is ⁴⁶written, "⁴⁷Seated are the people to ⁴⁸eat and ⁴⁹drink, and they rise to ⁵⁰sport."^{Ex32} Nor yet may we be committing prostitution, according as ⁵¹some of them commit prostitution, and fall in one day ⁵²twenty-three thousand.^{Nu25:1-9} Nor yet may we be putting the Lord on trial, according as ⁵³some of them put Him on trial, and perished by ⁵⁴serpents.^{Nu21:1-6} Nor yet be murmuring even as ⁵⁵some of them murmur, and perished by the exterminator.

⁵⁶Now all this befalls ⁵⁷them typically. Yet it was written ⁵⁸for our admonition, ⁵⁹to whom the consummations of the eons have attained.^{Ro15:4} ⁶⁰So that, let him who is supposing he ⁶¹stands ⁶²before that he should not be ⁶³falling. No ⁶⁴trial has taken you except what is human. Now, ⁶⁵faithful is ⁶⁶God, Who will not be leaving you to be tried above what you are ⁶⁷able, but, together with the trial, will be making the sequel also, ⁶⁸to enable you to ⁶⁹undergo it.

⁷⁰Wherefore, my beloved, ⁷¹flee from ⁷²idolatry. As to the prudent am I saying it. Judge you what I am averring. The ⁷³cup of ⁷⁴blessing which we are blessing, is it not the communion of the ⁷⁵blood of ⁷⁶Christ? The ⁷⁷bread which we are breaking, is it not the communion of the ⁷⁸body of ⁷⁹Christ? ⁸⁰For we, who are many, are one ⁸¹bread, one ⁸²body,^{12:13} for ⁸³all are partaking ⁸⁴of the one bread.

⁸⁵Observe ⁸⁶Israel according to the ⁸⁷flesh. Are not those eating the sacrifices participants with the al-

19 tar? ^{Dt12²⁷} aWhat, then, am I aver-
 20 ring? That an idol sacrifice is any-
 thing? Or that an idol is anything?
 21 But that that which the nations are
 sacrificing, they are sacrificing to
 demons and not to God. Now I do
 not 'want you to 'become partici-
 22 pants with the demons. ^{Dt32¹⁷} You
 'can not 'drink the 'cup of the Lord
 and the 'cup of demons. You 'can
 not be partaking of the 'table of
 the Lord and the 'table of demons.
 23 Or are we provoking the Lord to
 jealousy? Not stronger than He
 are we!
 24 All is allowed me, but not all is
 'expedient. All is allowed me, but
 25 not all is 'edifying. Let no one be
 seeking the welfare of himself, but
 that of ^danother. Everything that is
 'sold 'at the meat market be eating,
 examining nothing because of 'con-
 26 science. ^{1Ti4¹} For "the Lord's is the
 earth and that which fills it." ^{Ps24¹}
 27 If anyone of the unbelievers is in-
 viting you, and you 'want to 'go, be
 eating everything that is 'placed
 before you, examining nothing be-
 28 cause of 'conscience. Yet if anyone
 should be saying to you, "This is a
 sacred sacrifice," do not 'eat, be-
 cause of that one who divulges it,
 29 and 'conscience. ⁸ Yet conscience, I
 am saying, not that of yourself, but
 that of ^danother. For why is my
 'freedom being decided by another's
 30 conscience? If I, with gratitude, am
 partaking, ^awhy am I being calum-
 31 niated for^a that for which I am giv-
 ing thanks? ^{1Ti4³} Then, whether you
 are eating or drinking, or anything
 you are doing, 'do all ¹⁰for the glory
 32 of God. And 'become not a 'stum-
 bling block to Jews as well as to
 Greeks and to the ecclesia of 'God,
 33 ^{Rol4¹³} according as I also am pleasing
 all in all things, not seeking my
^sown 'expedience, but that of the
 many, that they may be 'saved.
 11 'Become imitators of me, ^{Ph3¹⁷} ac-
 12 cording as I also am of Christ. ^{4¹⁰}

2 Now I am applauding you that
 you 'remember all of mine, and are
 retaining the traditions according

3 as I 'give them over to you. Now
 I 'want you to be aware that the
 'Head of every man is 'Christ, yet
 the 'head of the woman is the man,
^{Ep5²²} yet the 'Head of 'Christ is
 'God.

4 'Every man praying or prophesy-
 ing having aught ^{a0}on his head, is
 5 disgracing his 'Head. Yet every
 woman praying or prophesying
 with uncovered 'head, is disgracing
 her 'head, for it is one and the
 6 same as 'being 'shaven. For if a
 woman is not covering, let her be
 shorn also. Now if it is a shame
 for a woman to be 'shorn or
 7 'shaven, let her be covering. For a
 man, indeed, 'ought not to be cov-
 ering his 'head, being inherently the
 image and glory of God. Yet the
 woman is the 'glory of the man.
 8 For man is not out of woman, but
 9 woman out of man. ^{Gn2²²} For, also,
 man is not created because of the
 woman, but woman because of the
 man. Therefore the woman 'ought
 10 to 'have authority ^{c0}over her 'head
 because of the messengers. How-
 11 ever, neither is woman apart from
 man, nor man apart from woman.
 12 in the Lord. For even as the
 woman is out of the man, thus the
 man also is through the woman, yet
 'all is ^o of 'God.

13 Judge in yourselves^s: Is it be-
 coming in a woman to be praying
 14 to 'God uncovered? Is not 'even
 'nature ^sitself teaching you that if
 a man, indeed, should have 'tresses,
 15 it is a 'dishonor to him, yet if a
 woman should have 'tresses, it is
 her 'glory, seeing that 'tresses
 have been given her instead of
 clothing? Now if anyone is pre-
 16 suming to be rivalrous, we 'have
 no^t such usage, neither the ecclesias
 of 'God.

17 Now in giving this charge I am
 not applauding, ¹for you are coming
 together, not ¹⁰for the better, but
 18 ¹⁰for 'discomfiture. For first, in-
 deed, at your coming together in
 the ecclesia, I am hearing of
 'schisms inhering among you, and

"some part I am believing.¹² For it 'must be that there are sects also among you, that those also who are qualified may be becoming apparent among you.^{Ep43}

Then, at your coming together ^{on}in the same place, it is not to be eating the Lord's dinner, for each one is getting 'his own dinner before in the eating, and ^wone, indeed, is 'hungry, yet ^wone is 'drunk. For 'have you no^t homes at ^aall in^{to} which to 'eat and 'drink? Or are you despising the ecclesia of 'God, and mortifying those who 'have nothing? "What may I be saying to you? Shall I be applauding you in this? I am not applauding.

For I accepted from the Lord, what I [']give over also to you, that the Lord Jesus, in the night in which He was given up, took bread, and, [']giving thanks, breaks it and said, "This is My ^mbody, 'broken for your sakes. This 'do ^{to}for a 'recollection of Me."

Similarly, the cup also, after dining, saying, "This ^mcup^a is the new ^acovenant in My^a blood. This 'do, whensoever you should be drinking, ^{to}for a 'recollection of Me." For whensoever you should be eating this 'bread and drinking this ^acup, you are [']announcing the Lord's death until ^wHe should be coming.^{Mt126²⁰⁻²⁹ Mk14²³⁻²⁵ Lu22¹⁹⁻²⁰}

So that, whoever should be eating the bread or drinking the ^acup of the Lord unworthily, will be liable for the ^abody and the ^ablood of the Lord. Now let a ^hmanⁿ 'test himself first, and thus let him 'eat ^oof the bread and 'drink ^oof the ^acup. For he who is eating and drinking unworthily is eating and drinking judgment to himself, not discriminating the ^abody of the Lord. Therefore many among you are infirm and ailing, and a considerable number [']are reposing. For if we adjudicated ourselves, we would not be judged. Yet, being judged, we are being [']disciplined by the Lord,

that we may not be 'condemned ^{to}with the world.

³³ So that, my brethren, when coming together ^{to}to 'eat, be waiting ³⁴for one another. Now if anyone may be 'hungry, let him 'eat ^{'at} home, that you may not be coming together ^{to}for judgment. Now the rest I shall be prescribing as soon as I should be coming.

¹² Now concerning the spiritual endowments, brethren, I do not [']want you to be 'ignorant. You are [']aware that when you were of the nations, you were [']led away^r to^d the voiceless idols, as ever you [']were led. ³ Wherefore I am making known to you that no^t one, speaking ^{'by} God's spirit, is saying, "Anathema is Jesus." And no^t one is [']able to [']say "Lord is Jesus" except ^{'by} holy spirit.^{Pn2¹¹}

⁴ Now there are apportionments of graces, yet the same spirit.^{Ep4¹¹} ⁵ and there are apportionments of service, and the same Lord, and there are apportionments of operations, yet the same God Who is operating ^{'all} in all.

⁷ Now to each one is being given the manifestation of the spirit, with ⁸a view to^d [']expedience. For to ^wone, indeed, through the spirit, is being ⁹given the word of wisdom, yet to another the word of knowledge, according to the same spirit, yet to [']another faith, ^{'by} the same spirit, yet to another the graces of healing, ^{'by} the one spirit, yet to another operations of [']powerful deeds, yet to another prophecy, yet to another discrimination of spirits, yet to [']another species of [']languages, yet to another translation of [']languages. Now all these ^{'one} and the same spirit is operating, apportioning to each his own, according as He is intending.

¹² [']For even as the body is one and [']has many members, yet all the members of the one [']body, being many, are one body,^{Ep4¹⁴} thus also is the Christ.^{Rol2¹} For in one spirit also

we all are baptized into one ^mbody, whether Jews or Greeks, whether slaves or free, and all are made to imbibе one spirit.

¹⁴ For the body also is not one member, but many. If the ^foot should be saying, "Seeing that I am not a hand, I am not ^o of the body," not ^bfor this is it not ^o of the body. And if the ^ear should be saying, "Seeing that I am not an eye, I am not ^o of the body," not ^bfor this is it not ^o of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the scent? Yet now ^God placed the members, each one of them, in the body according as He wills. Now if it were ^all one member, where were the body?

²⁰ Yet now there are, indeed, many members, yet one body. Yet the ^eye ^can not ^say to the hand, "I ^have not ⁿeed of you," or, again, the ^head to the feet, "I ^have not ⁿeed of you." ^bNay, much rather, those members of the body ^supposed to be ⁱnherently weaker are necessary, and which we ^suppose to be a more dishonored part of the body, these we are investing with more exceeding honor, and our ⁱndecent members ^have more exceeding respectability. Now our ^respectable members ^have not ⁿeed, but ^God blends the body together, giving to that which is ^deficient more exceeding honor, that there may be no schism in the body, but the members may be ^mutually ^solicitous for ^one another. And whether one member is suffering, all the members are sympathizing, or one member is being esteemed, all the members are rejoicing ^with it.

²⁷ Now you are the ^mbody of Christ, and members ^o of a part, whom also ^God, indeed, placed in the ecclesia, first, apostles, second, prophets, third, teachers, thereupon ^apowers, thereupon graces of healing, supports, ^pilotage, species of ^alan-

guages. Not all are apostles. Not all are prophets. Not all are teachers. ^{Eph411}Not all have ^apowers. Not all ^have the graces of healing. Not all are speaking ^alanguages. Not all are interpreting. Yet be ^zealous for the greater ^gracеs. ¹⁴²And still I am showing you a ^path, ^acсsuited to transcendence. ¹³¹⁹

¹³ If I should be speaking in the ^alanguages of ^men and of ^messengers, yet should ^have no love, I have become resounding ^ropper or a clanging ^cymbal. And if I should ^have prophecy and should be perceiving all ^secrets and ^all ^knowledge, and if I should ^have ^all ^faith, so as to transport mountains, yet ^have no love, I am nothing. And if ever I should be mortelling out all my ^possessions, and if I should be giving up my ^body, that I should be boasting, yet may ^have no love, in nothing do I ^benefit. ^Love is ^patient, is ^kind. ^Love is not ^jealous. ^Love is not bragging, is not ^puffed up, is not ⁱndecent, is not ^self-seeking, is not ⁱncensed, is not taking account of ^evil, is not rejoicing ⁱn ⁱnjustice, yet is rejoicing together with the truth, is foregoing all, is believing all, is expecting all, is enduring all. ^Love is never lapsing: yet, whether prophecies, they will be ^discarded, ^{Eph223} or ^alanguages, they will ^cease, ^{Eph411} or knowledge, it will be ^discarded. ^{Col1}For out of an instalment are we knowing, and out of an instalment are we prophesying. Now whenever maturity ^may be coming, that which is out of an instalment shall be ^discarded. ^{Eph113}

¹¹ When I was a ^minor, I spoke as a ^minor, I was disposed as a ^minor. I took account of things as a ^minor. Yet when I have become a man, I have discarded ^that which is a ^minor's. ^For at present we are observing ^thу means of a mirror, in an enigma, yet then, ^aface to ^aface. At present I ^know out of an instalment, yet then I shall

'recognize according as I am recognized also.

Yet now are remaining faith, expectation, love—these three. Yet the greatest of these is love. Be pursuing love.

Now be zealous for spiritual endowments, yet rather that you may be prophesying.¹³ For he who is speaking in a language is not speaking to men, but to God, for no one is hearing, yet in spirit he is speaking secrets. Yet he who is prophesying is speaking to men to edification and consolation and comfort.^{Null12} He who is speaking in a language is edifying himself, yet he who is prophesying is edifying the ecclesia. Now I want you all to be speaking in languages, yet rather that you may be prophesying, for greater is he who is prophesying than he who is speaking in languages, outside and except he may be interpreting, that the ecclesia may be getting edification.¹²¹

Yet now, brethren, if I should be coming to you speaking in languages, what shall I be benefiting you if ever I should not be speaking to you either in revelation, or in knowledge, or in prophecy, or in teaching? Likewise, soulless things, giving a sound, whether flute or lyre, if they should not be giving a distinction to the utterances, how will the fluting or the lyre playing be known? For if a trumpet, also, should be giving a dubious sound, who will be preparing for battle? Thus, you also, if you should not be giving an intelligible expression through the language, how will it be known what is being spoken? For you will be speaking into the air. There are perchance, so many species of sounds in the world, and nothing is soundless. If, then, I should not be perceiving the import of the sound, I shall be a barbarian to the one speaking, and the one speaking a barbarian to me. Thus you also, since you are zealots

for spiritual endowments, seek that you may be superabounding to the edification of the ecclesia.

¹³ Wherefore let even him who is speaking in a language, pray that he may be interpreting. For if I should be praying in a language, my spirit is praying, yet my mind is unfruitful. What is it, then? Should I be praying in the spirit, yet I will be praying with the mind also. In the spirit will I be playing music, yet I will be playing with the mind also. Else, if you should be blessing in the spirit, how shall he who is filling up the place of a plain person be declaring Amen! at your giving of thanks, since, in fact, he is not aware what you are saying? For you, indeed, are giving thanks ideally, but the other is not edified.

¹⁸ I thank God that I speak in a language more than all of you. But, in the ecclesia, do I want to speak five words with my mind, that I should be instructing others also, or ten thousand words in a language?

²⁰ Brethren, do not become little children in disposition. But in evil be minors, yet in disposition become mature.^{Ep41} In the law it is written that, In different languages and by different lips shall I speak to this people, and neither thus will they be hearkening to Me, the Lord is saying.^{Is2311-12} So that languages are for a sign, not to the believers, but to the unbelievers. Yet prophecy is not for the unbelievers, but for believers.

²³ If, then, the whole ecclesia should be coming together in the same place, and all should be speaking in languages, yet should plain persons or unbelievers be entering, will they not be declaring that you are mad? Now if all should be prophesying, yet some unbeliever or plain person be entering, he is being exposed by all, he is being examined by all. The hidden things of his heart are becoming apparent, and

thus, falling on his face, he will be worshipping God, reporting that 'God really is among you.

25 "What, then, is it, brethren? Whenever you may be coming together, each of you 'has a psalm, 'has a teaching, 'has a revelation, 'has a 'language, 'has a translation. 27 Let all 'occur to^d 'edification. Besides, if anyone is speaking in a 'language, ^aby two, or, the most, three, and ^{up} by instalments, let one also 'interpret. Now if there should be no interpreter, let him 'hush in the ecclesia, yet let him 'speak to himself and to God.

29 Now let the prophets 'speak by twos or threes, and let the others 30 'discriminate. Yet if it should be 'revealed to another sitting by, let 31 the first 'hush, for you 'can all be prophesying one^a by one, that all may be learning and all be 'consoled. 32 And the ^aspiritual endowments of prophets are 'subject to the prophets. 33 For God is not for turbulence, but peace, as in all the ecclesias of the saints.

34 Let the women in the ecclesias 'hush, for it is not 'permitted to them to 'speak, but let them be 'subject, according as the 'law, also, 35 is saying.^{1Ti21} Now, if they 'want to 'learn anything, let them be inquiring of their own husbands 'at home, for it is a shame for a woman to be speaking in the ecclesia. Or from you came out the word of God? Or ^{into} to you only did it attain? If anyone is presuming to be a prophet or spiritual, let him be recognizing that what I am writing to you is a precept of the Lord. Now if anyone is 'ignorant, let him be 'ignorant!

39 So that, my brethren, be 'zealous to be prophesying,¹²³ and the speaking in 'languages do not 'forbid. 40 Yet let all 'occur respectably and ^{as}in order.^{Co25}

15 Now I am making known to you, brethren, the evangel which I ^ebring to you, which you accepted also, in

2 which you 'stand' also, through which you are 'saved also, if you are retaining ^awhat I said in bringing the evangel to you, outside and except you believe feignedly.

3 For I 'give over to you among the ^efirst what I accepted also, that Christ died for^s our 'sins according to the scriptures, and that He was entombed, and that He has been ^roused the third day according to the scriptures, and that He was seen by Cephas,^{Lu243} thereupon by the twelve.^{Mk1611T} Thereupon He was seen by over five hundred brethren at once, ^o of whom the majority are remaining hitherto, yet ^asome were put to ^repose also. Thereupon He was seen by James, thereafter by all the apostles.

8 Yet, last of all, even as if a 'pre-mature birth, He was seen by me also. For I am the least of the apostles, who am not competent to be 'called an apostle,^{Ep33} because I persecute the ecclesia of God.^{Ac53} Yet, in the grace of God I am what I am, and His 'grace, which is in^{to} me, did not come to be for 'naught, but more exceedingly than all of them ^{1Ti12}toil I—yet not I, but the grace of God which is ^{to}with me.^{2Ch123}

11 Then, whether I or 'they, thus we are heralding and thus you believe.

12 Now if Christ is being heralded that He has been ^roused ^ofrom among the dead, how are ^asome among you saying that there is not ^resurrection of the dead? Now if there is not ^resurrection of the dead, neither has Christ been ^roused. Now if Christ has not been ^roused, for 'naught, consequently, is our 'heralding, and for 'naught is your 'faith. Now we are being found false witnesses also of God, seeing that we testify ^aby God that He ^rouses Christ, Whom, consequently, He ^rouses not, if so be that the dead are not being ^roused. For, if the dead 'are not being ^roused, neither has Christ been ^roused. Now, if Christ has not

been 'roused, vain is your faith—you are still in your 'sins! Consequently those also, who are put to 'repose' in Christ, perished. If we are having an expectation in Christ in this 'life only, more forlorn than all 'men are we.

(Yet now Christ has been 'roused among the dead, the 'First-fruit of those who are 'reposing. Col¹⁹ For since, in fact, through a 'man came death, through a 'Man, also, comes the resurrection of the dead. For even as, in 'Adam, all are dying, thus also, in 'Christ, shall all be 'vivified. Yet each in 'his own class: the Firstfruit, Christ; thereupon those who are 'Christ's in His 'presence; ^{1Th⁴12} thereafter comes the 'consummation, whenever He may be giving up the kingdom to His 'God and Father, ^{Jn²⁰17} whenever He should be nullifying 'all sovereignty and 'all 'authority and 'power. For He 'must be reigning until ^w He should be placing all His 'enemies under His 'feet. ^{Ps¹¹⁰1} The last enemy being abolished is 'death. ^{2Ti¹10} For He subjects all under His 'feet. ^{Ps⁸⁰6} Now whenever He may be saying that all is 'subject, it is evident that it is outside of Him Who subjects 'all to Him. Now, whenever 'all may be 'subjected to Him, then the Son Himself also shall be 'subjected to Him Who subjects 'all to Him, that 'God may be All in all.)

Else "what shall those be doing who are baptizing? It is for the sake of the dead absolutely if the dead 'are not being 'roused. Why are they baptizing also for their sake? "Why are we also in 'danger every hour? ^{Ro⁸36} ac Daily am I 'dying. By this boast of yours, brethren, which I 'have in Christ Jesus, our 'Lord, if, ^{ac} as a 'man, I fight wild beasts in Ephesus, "what is the benefit to me? If the dead are not being 'roused, "we may be eating

and drinking, for tomorrow we are dying." ^{Is²²19} Be not 'deceived: evil conversations are corrupting kind characters. 'Sober up justly and do not be sinning, for ^{ac} some 'have an ignorance of God. ^{Ep⁵14} To ^d abash you am I saying it.

But "someone will be protesting, "How 'are the dead being 'roused? Now with what body are they coming?" Imprudent one! 'What you are sowing is not vivifying if it should not be dying. And, what you are sowing, you are not sowing the body which shall 'come to be, but a naked kernel, ¹ perchance of wheat or ^{ac} some of the rest. Yet 'God is giving it a body according as He wills, and to each of the seeds its 'own body. Not ^{ac} all flesh is the same flesh, but there is ^{other} one, indeed, of 'men, yet another flesh of beasts, yet another flesh of flyers, yet another of fishes. There are bodies celestial as well as bodies terrestrial. But a different glory, indeed, is that of the celestial, yet a different that of the terrestrial, ⁴¹ another glory of the sun, and another glory of the moon, and another glory of the stars, for star is excelling star in glory.

Thus also is the resurrection of the dead. It is 'sown' in corruption; it is 'roused' in incorruption. It is 'sown' in dishonor; it is 'roused' in glory. It is 'sown' in infirmity; it is 'roused' in power. It is 'sown' a soulish body; it is 'roused' a spiritual body. ^{Ph³21}

If there is a soulish body, there is a spiritual also. Thus it is 'written also, ^{Gn²7} The first 'man, Adam, "became ^{io} a living 'soul;" the last 'Adam ^{io} a vivifying 'Spirit. But not first the spiritual, but the soulish, thereupon the spiritual.

The first 'man was out of the earth, soilish; the second 'Man is the Lord out of heaven. Such as the

soilish one is, such are those also who are soilish, and such as the Celestial One, such are those also who are celestials. And according as we wear the image of the soilish, we should be wearing the image also of the Celestial.^{Ph320-21}

Now this I am averring, brethren, that flesh and blood^{Lu2439} is not able to enjoy an allotment in the kingdom of God, neither is corruption enjoying the allotment of incorruption. Lo! a secret to you am I telling! We all, indeed, shall not be put to repose, yet we all shall change, in an instant, in the twinkling of an eye, at the last trumpet. For He will be trumpeting, and the dead will be roused incorruptible, and we shall change.^{1Th416} For this corruptible must put on incorruption, and this mortal put on immortality.^{2Co51}

Now, whenever this corruptible should be putting on incorruption and this mortal should be putting on immortality, then shall come to pass the word which is written,

Swallowed up was Death by Victory.^{1Co55}

Where, O Death, is your victory? ^{Ho1314} (Sept)

Where, O Death, is your sting?

Now the sting of Death is sin, yet the power of sin is the law.^{Ro415}

Now thanks be to God, Who is giving us the victory, through our Lord Jesus Christ.^{Ro831}

So that, my beloved brethren, become settled, unmovable, superabounding in the work of the Lord always, being aware that your toil is not for naught in the Lord.^{Ga69-10}

Now, concerning the collection for the saints,^{Ac112} even as I prescribe to the ecclesias of Galatia,

^{Ga210} ^{Ly2543} thus do you also. On one of the sabbath days let each of you lay aside by himself in store that in which he should be prospered, that no collections should be occurring then, whenever I may come. Now whenever I should be coming along, whomsoever you should be attesting through letters, these shall I be sending to carry

away your grace into Jerusalem.

Now if it should be worth while for me also to be going, they shall be going together with me.

Now I shall be coming to you whenever I may pass through Macedonia,^{2Co12} for I am passing through Macedonia.^{Ac1921} Now, perchance, I shall be abiding with you, or wintering also, that you should be sending me forward wheresoever I may be going. For I do not want to see you at present on the way, for I am expecting to stay some time with you, if ever the Lord should permit. Yet I shall stay in Ephesus till Pentecost, for a door has opened for me, great and operative, and many are opposing.^{Ac191-2}

Now if Timothy should be coming, look to it that he should be with you fearlessly, for he is working at the work of the Lord, as I also. ^{Ph22} No one, then, should be scorning him. Now send him forward in peace, that he may be coming to me, for I am awaiting him with the brethren.^{1Th142}

Now, concerning brother Apollos, I entreat him much that he may be coming to you with the brethren, and it was undoubtedly not his will that he should come now, yet he will come whenever he should have an opportunity.

Watch! Stand firm in the faith! Be manly! Be staunch! Let all your actions occur in love!

Now I am entreating you, brethren—you are acquainted with the house of Stephanas and Fortunatus, that it is the firstfruit of Achaia, and they set themselves to the service for the saints—that you also may be subject to such, and to every fellow worker and toiler.

Now I am rejoicing that the presence of Stephanas and Fortunatus and Achaicus, for this deficiency of yours, these men fill up, for they soothe my spirit and yours. Then be recognizing such.^{Ph22} ^{1Th512}

Greeting you are the ecclesias of the province of Asia. Greeting you much in the Lord are Aquila and

Prisca, together with the ecclesia
^aof their house.^{Rol6^s-5}Greeting you
 are all the brethren. Greet one an-
 other 'with a holy kiss.^{Rol6¹⁰}

The salutation with my ^ahand—
 Paul.^{2Th3¹⁷} If anyone is not 'fond of

the Lord Jesus Christ, let him be
 anathema! Maran atha!^{Ga1⁸}

²³ The grace of the Lord Jesus
²⁴ Christ be with you! My 'love be
 with all of you in Christ Jecus!
 Amen!

PAUL TO THE CORINTHIANS (2)

Paul, an apostle of Christ Jesus, through the will of God, and brother Timothy, to the ecclesia of God which is in Corinth, ^{Ac18} together with all the saints who are in the whole of Achaia:

² Grace to you and peace from God, our Father, and the Lord Jesus Christ.

³ Blessed is the God and Father of our Lord Jesus Christ, the Father of pities^A, and God of all consolation, ^{Ro15} Who is consoling us ^{on} in our every affliction ^{to} enable us to be consoling those ^{on} in every affliction, through the consolation with which we ourselves are being ⁵ consoled by God, seeing that, according as the sufferings of Christ are superabounding in ^{to} us, thus, through Christ, our consolation also is superabounding.

⁶ Now, whether we are being afflicted for^s your consolation and salvation, or whether we are being consoled for^s your consolation, which is operating in the endurance of the same sufferings which we also are ⁷ suffering, our expectation, also, is confirmed over you, being aware that, as you are participants of the sufferings, thus of the consolation also.

⁸ For we do not want you to be ignorant, brethren, concerning our affliction which ^{to} came to us in the province of Asia, that we were inordinately burdened, over our ability, so that we were despairing of life also. But we have the ⁹ arescript of death in ourselves, that we may be having no confidence ^{on} in ourselves, but ^{on} in God, Who ¹⁰ rouses^r the dead, Who rescues us ^o from a death of such proportions,

and will be rescuing; ^{to} Whom we rely that He will still be rescuing also; you also assisting together by a petition for^s us, ^{Ro15} in order that, ^o from many faces He may be thanked th by many in our behalf for the gracious gift given ^{to} us.

¹² For our boasting is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world, yet more superabundantly toward you. For not other things are we writing to you than what you are reading or recognizing also. Now I am expecting that you will recognize ultimately, according as you also recognized us ⁱⁿ part, for we are your glorifying (even as you also are ours) in the day of our Lord Jesus.

¹⁵ And in this confidence I intended formerly to come ^{to} you, that you should be having a second grace, and through you to pass through into Macedonia, and to come again from Macedonia ^{to} you, and by you to be sent forward into Judea. ¹⁷ ^{IC16} Intending this, then, consequently do I not^a use lightness? Or what I am planning, am I planning according to the flesh, that it may be with me "Yes, yes," and "No, no"?

¹⁸ Now God is faithful, for our word toward you is not "Yes" and "No", for the Son of God, Jesus Christ, Who is being heralded among you through us—through me and Silvanus and Timothy—became not "Yes" and "No," ²⁰ but in Him has become "Yes." For whatever promises are of God, are in Him "Yes." Wherefore through

Him also is the "Amen" to God, ¹¹ in the face of Christ, lest we should be overreached by Satan, for we are not ignorant of the things he apprehends.

Now, on coming into Troas for the evangel of Christ, and a door being open for me in the Lord, I have not ease in my spirit at my not finding Titus, my brother, but taking leave of them, I came away into Macedonia.

Now thanks be to God, Who always gives us a triumph in Christ, and is manifesting the odor of His knowledge through us in every place, for we are a fragrance of Christ to God, in those who are being saved and in those who are perishing: ¹⁶ to these, indeed, an odor of death for death, yet to those an odor of life for life. And for this who is competent? ¹⁷ For we are not as the majority, who are peddling the word of God, but as of sincerity, but as of God, in the sight of God in Christ, are we speaking.

Are we beginning again to commend ourselves? ³ Or need we not, even as some, commendatory letters to you or from you? You are our letter, ² engraven in our hearts, known and read by all

men, for you are manifesting a letter of Christ, dispensed by us, and engraven, not with ink, but with the spirit of the living God, not on stone tablets, ⁴ but on the fleshy tablets of the heart. ⁵ Now such is the confidence we have through Christ toward God (not that we are competent of ourselves, to reckon anything as of ourselves, but our competency is of God),

Who also makes us competent dispensers of a new covenant, not of the letter, but of the spirit, for the letter is killing, yet the spirit is vivifying. ⁶ (Now if the dispensation of death, by letters chiseled in stone, came in glory, so that the

sons of Israel were not able to look intently into the face of Moses, because of the glory of his face, which was being nullified, how shall not rather the dispensation of the spirit be in glory? For if in the dispensation of ^acondemnation is glory, much rather the dispensation of righteousness is exceeding in glory.^{Ga3¹} For that also which has been glorified has not been glorified in this particular, on account of the glory ^ttranscendent. For if that which is being nullified was nullified through glory, much rather that which is remaining, remains in glory.

Having, then, such an expectation, we are using much boldness, and are not even as Moses. He placed a covering ^{on}over his face, ^{td}so that the sons of Israel were not to look intently ^{into} the consummation of that which is being nullified.^{Ex34²⁹} But their apprehensions were ^rcalloused, for until this very day the same ^rcovering is remaining ^{on}at the reading of the old covenant, it not being ^rdiscovered that, in Christ, it is being nullified. But till today, if ever the reading of ^aMoses should be reached, a ^rcovering is lying on their ^rheart. Yet if ever it should reach a ^rturning back ^{to} the Lord, the ^rcovering is ^ttaken^r from about it.)

Now the Lord is the ^mspirit; yet where the spirit of the Lord is, there is freedom. ⁿNow we all, with ^uuncovered^r face, viewing the Lord's glory as in a mirror, are being transformed into the same image, from glory ^{into} glory, even as from the Lord, the spirit.

Therefore, having this dispensation, according as we were shown ²mercy, we are not ^ddespondent. But we spurn the hidden things of shame, not ^rwalking in craftiness, nor ^radulterating the word of God, but, by manifestation of the truth, commending ourselves ^{to} every ^hman's conscience in God's sight.

Now, if our ^revangel is ^rcovered^r, also, it is ^rcovered^r in those who are perishing, in whom the god of this ^acon ^rblinds the apprehensions of the unbelieving ^{so} that the ⁱillumination of the evangel of the ^aglory of Christ, Who is the Image of the invisible God, does not ^rirradiate them. For we are not heralding ourselves, but Christ Jesus the Lord, yet ourselves your ^rslaves because of Jesus,^{1Co9¹⁹} ^tfor the God Who ^ssays that,^{Gn13} out of darkness light shall be shining, is He Who ^rshines in our ^rhearts, ^{td}with a view to the ⁱillumination of the knowledge of the glory of God in the ^rface of Jesus Christ.

Now we ^rhave this ^rtreasure in ^rearthen ^rvessels, that the transcendence of the power may be of God and not ^o of us.^{3⁵} In everything, being afflicted, but not distressed, perplexed, but not despairing, persecuted, but not forsaken, ^{cast} down, but not perishing—always ^rcarrying about in the body the deadening of Jesus, that the life also of Jesus may be ^rmanifested in our body.^{Ga2²⁰} For we who are living are ever being given up ^{into} death because of Jesus,^{Ro8³⁶} that the life also of Jesus may be ^rmanifested in our mortal ⁿflesh. So that death is operating in us, yet ^rlife in you.

Now, having the same spirit of faith, in accord with what is ^wwritten, "I believe, wherefore I speak also," ^{Ps116¹⁰} we also are believing, wherefore we are speaking also, being ^aware that He Who ^rrouses the Lord Jesus will be ^rrousing us also, through Jesus, and will be ^rpresenting us together with you. For ^all is because of you, that the grace, ^rincreasing through the majority, should be superabounding in ^rthanksgiving ^{into} the glory of God.

Wherefore we are not ^ddespondent, but ^even if our ^{outward} ^hman^a is decaying, ^bnevertheless that within us is being renewed day

17 ^ahy day, ^{Ep316} For the momentary ¹² ¹lightness of our ¹affliction is producing for us ^ac transcendently ¹⁰ transcendent eonian ¹burden of ¹⁸ glory, at our not noting what is being observed, but what is not being observed, for what is being observed is temporary, yet what is not being observed is eonian.

5 ¹For we are ¹aware that, if our ¹terrestrial ¹tabernacle house ^{2P113} should be ¹demolished, we ¹have a building ^o of God, a house not made by hands, eonian, in the heavens. ^{Ro823}

2 ¹For in this also we are groaning, longing to be dressed in our ¹habitation which is ^ofrom heaven, if so

3 be that, being ¹dressed also, we

4 shall not be ¹found naked. For we also, who are in the tabernacle, are groaning, being burdened, on which we are not wanting to be stripped, but to be dressed, ^{Ro823} that the mortal may be ¹swallowed ¹up by ¹life.

5 ^{1C153} Now He Who produces us ¹⁰ for this same longing is God, Who is also giving us the ¹earnest of the spirit. ^{Ep112}

6 Being, then, courageous always, ¹² and ¹aware that, being at ¹home in the body, we are ¹away from

7 ¹home from the Lord (for ¹by faith are we ¹walking, ^{Hb111} not ¹by perception), yet we are ¹encouraged, and are delighting rather to be

8 ¹away from ¹home out of the body and to be at ¹home ¹with the Lord.

9 Wherefore we are ¹ambitious also, whether ¹at ¹home or ¹away from ¹home, to be well pleasing to Him.

10 For ¹all of us ¹must be manifested in front of the ¹dais of ¹Christ, ^{Ep68} that each should be ¹requited ¹for ¹that which he puts into practice through the body, whether good or bad. ^{Ro1410}

11 Being ¹aware, then, of the fear of the Lord, we are persuading ¹men, yet we ¹are manifest to God. ^{Ep512} Now I am expecting to be ¹manifest in your ¹consciences also.

Not again are we commending ourselves to you, but are giving an incentive to you by boasting over you, that you may ¹have it ¹for those who are boasting in ¹personal appearance and not in ¹heart. For, whether we were beside ourselves, it is to God, whether we are ¹sane, it is to you. For the love of ¹Christ is ¹constraining us, ¹judging this, that, if One died for the sake of all, consequently ¹all ¹died. And He died for the sake of all that those who are living should by no means still be living to themselves, but to the One dying and being ¹roused for their sakes. ^{Ro147}

So that we, from ¹now on, are ¹acquainted with ¹not one according to ¹flesh. ^{Co311} Yet, ¹even if we have known Christ according to ¹flesh, ^{Ro95} ¹nevertheless now we ¹know Him so ¹not longer. So that, if anyone is in Christ, there is a new ¹creation: ^{Ga615} the ¹primitive passed by. ¹Lo! there has ¹come ¹new! ¹Rv211-5

Yet ¹all is ^o of ¹God, Who conciliates us to Himself through Christ, and is giving us the dispensation of the conciliation, how that God was in Christ, conciliating the world to Himself, not reckoning their ¹offenses to them, and placing in us the word of the conciliation.

For ¹Christ, then, are we ¹ambassadors, as of ¹God entreating through us. We are beseeching: "For Christ's sake be ¹conciliated to ¹God!" ^{Ro511} For the One not knowing sin, He makes to be a ¹sin offering for our sakes that we may be becoming God's ¹righteousness in Him.

Now, working together, we are also entreating you not to receive the grace of ¹God ¹⁰ for ¹naught. For He is saying ¹Is49

"In a season acceptable I reply to you,

And in a ¹day of ¹salvation I help you."

¹Lo! Now is a most acceptable era! ¹Lo! Now is a ¹day of ¹salvation!

3 We are giving no one cause to [†]stumble in [†]anything, lest [†]flaws
 4 be found with the service, but in everything we are commending ourselves as servants of God, in much endurance, in afflictions, in necessities, in distresses, in blows, in jails, in turbulences, in [†]toil, in vigils, in fasts, in pureness, in knowledge, in patience, in kindness, in holy spirit, in love unfeigned, in the word of [†]truth, in the power of God, [†]through the [†]implements of righteousness of the right hand and of the left, through glory and dishonor, through defamation and renown, as deceivers and true, as [†]unknown and [†]recognized, as dying, and [†]lo! we are living, as disciplined and not put to [†]death, as sorrowing, yet ever rejoicing, as poor, yet enriching many, as having nothing, and retaining all. ^{Ph412}
 11 Our [†]mouth is [†]open[†] toward you, Corinthians, [†]your [†]heart is [†]broadened. You are not [†]distressed in us, yet you are [†]distressed in your [†]compassions. Now, as a recompense in [†]kind (as [†]to [†]children am I saying this), you also be [†]broadened!
 14 Do not [†]become diversely [†]yoked with unbelievers. For [†]what partnership have [†]righteousness and [†]lawlessness? Or [†]what communion has [†]light [†]with [†]darkness?
 15 Now [†]what agreement has Christ [†]with Beliar? ^{Dt1315} Or [†]what part a believer with an unbeliever? ^{Ep311}
 16 Now [†]what concurrence has a temple of God with idols? ^{1C316} For you are the [†]temple of the living God, according as [†]God said, that ^{Lv2611} I will be making My [†]home[†] and will be [†]walking[†] in [†]them, and I will be their God, and they shall be My people. Wherefore, Come out [†]of their midst and be [†]severed, the Lord is saying. ^{1S521} And [†]touch[†] not the [†]unclean, and I will [†]admit[†] you, and I will be [†]to a[†] Father to you, and you shall be [†]to sons [†]and [†]daughters to Me, [†]says the Lord Almighty.

Having, then, these promises, beloved, we should be [†]cleansing ourselves from every pollution of [†]flesh and spirit, completing holiness in the fear of God.
 2 Make [†]room for us. We injure not one; we corrupt not one; we overreach not one. ^{Ac2047} I am not saying this with a view to [†]d condemnation, for I have declared before that you are in our [†]hearts [†]to [†]die together and to [†]live together.
 4 Much is my boldness toward you; much is my boasting over you. I am [†]filled full with [†]consolation, I am superexceeding in [†]joy [†]in [†]all our affliction. For [†]even at our coming into Macedonia, our [†]flesh [†]has not ease, but we are [†]afflicted in everything: outside fightings; inside fears.
 6 But [†]God, Who is consoling the [†]humble, consoles us [†]by the [†]presence of Titus, yet not only [†]by his [†]presence, but [†]by the consolation also with which he was consoled [†]over you, informing us of your [†]longing, your [†]anguish, your [†]zeal for my sake; so that I rather rejoice that, [†]even if I make you sorry [†]by an [†]epistle, I am not regretting it, [†]even if I did regret. For I am observing that that [†]epistle makes you sorry, [†]even if it is [†]for an [†]hour. Now I am rejoicing, not that you were made sorry, but that you were made sorry [†]into repentance. For you were made sorry according to God, that you may [†]forfeit nothing [†]by us. For sorrow according to God is producing repentance [†]for unregretted salvation, yet the sorrow of the world is producing death. ^{Mt273}
 11 For [†]lo! this same thing—for you to be made sorry according to God—how much it produces in you of diligence, [†]may, defense, [†]may, resentment, [†]may, fear, [†]may, longing, [†]may, zeal, [†]may, avenging! In everything you commend yourselves to be pure in this matter. ^{1C51}

12 Consequently, ^aeven if I write to you, it is not on account of the one who injures, but neither on account of the one being injured, but on account of ^amanifesting to^d you your diligence ^aon our behalf in ^aGod's sight.

13 Therefore we are ^aconsoled, yet ^{on}in our ^aconsolation we rather rejoiced more exceedingly ^{on}in the joy of Titus, ^afor his ^aspirit has ¹⁴been ^asoothed ^aby you all, ^afor, if I have boasted any to him over you, I was not disgraced, but as we speak all in truth to you, thus also our ^aboasting ¹⁵before Titus came to be truth. And his ^acompassions ¹⁶for you are superabundantly more, having a recollection of the obedience of you ^aall, as, with fear and ¹⁶trembling, you receive him. ²⁹I am rejoicing that in everything I am ^aencouraged in you.

3 Now we are making known to you, brethren, the grace of ^aGod which has been ^abestowed in the ecclesias of ^aMacedonia, ^afor, in a test of much affliction, the superabundance of their ^ajoy and the ^acorresponding ^adepth of their poverty superabounds ¹⁰to the riches of ³their ^agenerosity, ^{Ro15:26}^afor, according to their ability, I am testifying, and ^bbeyond their ability, of their ⁴own accord, with much entreaty beseeching of us the grace and the fellowship of the service ¹⁰for the saints; ^{Ac1:12}^aand not according as we expect, but themselves they ^agive first to the Lord, and to us through ⁶the will of God. ¹⁰So that we entreat Titus that, according as he undertakes before, thus also should he be completing in¹⁰ you this ^agrace also. But, even as you are superabounding in everything—in faith and word and knowledge and ^aall diligence and the love that flows out of you into us—that you may be superabounding in this ^agrace ¹⁸also. ^{1C1:1}^aI am not saying this ^aas an injunction, but, through the dili-

gence of ^aothers, testing also the genuineness of this love of yours.

9 For you ^aknow the grace of our ^aLord Jesus Christ, that, being rich, because of you He is poor, that you, by His ^apoverty, should be ¹⁰^arich. ^{Ph26}^aAnd in this I am giving an opinion, for this is ^aexpedient for you, who^a, for a year past, undertake before, not only the doing but the willing also. Yet now complete the doing also, so that, even as the eagerness to ^awill, thus also may be the completion, out of what you ¹²^ahave. For if ^aeagerness ^alies^a before, it is most acceptable according to whatever one may ^ahave, not according to what he ^ahas not.

13 For it is not, that, to others ease, ¹⁴yet to you affliction, but ^aby an equality, in the current occasion, your ^asuperabundance is ¹⁰for ^atheir want, that ^atheir ^asuperabundance also may be coming to be ¹⁰for your want, so that there may be coming to be an equality, according as it is ¹⁵written: the one with ^amuch increases not, and the one with ^afew lessens not. ^{Ex16:13}

16 Now thanks be to ^aGod, Who is imparting the same diligence for^a you ¹⁰to the ^aheart of Titus, ^afor he, indeed, receives the entreaty, yet, being inherently more diligent, of his own accord he came out to^d you. ¹⁸Now we send together with him the brother whose ^aapplause in the evangel is through all the ecclesias, yet ¹⁹not only so, but who was ^aselected also by the ecclesias to be our fellow traveler ¹⁰with this ^agrace which is being dispensed by us to^d the glory of the Lord ^aHimself; ²⁰our eagerness, also, putting this so that ^ano ^aone should find ^aflaws in us in this ^aexuberance which is being dispensed by us, for we are providing the ideal, not only in the sight of the Lord, but in the sight of ^amen also. ^{Ro12:17}

22 Now we send together with them our ^abrother, whom we test in many

things, often, being diligent, yet now much more diligent, yet with much confidence ⁱⁿ you, whether on behalf of Titus, my mate and fellow worker ^{for} you, or our brethren, the apostle of the ecclesias, the glory of Christ. Then the display of your love and our boasting over you ⁱⁿ to them is being displayed ⁱⁿ the face of the ecclesias. ^{2Th 14}

9 For, indeed, concerning the dispensation ^{for} the saints, it is superfluous for me ^{to} be writing to you. For I am aware of your eagerness, of which I am boasting over you to the Macedonians, that "Achaia has been prepared a year past." And your zeal provokes the majority. Yet I send the brethren, lest our boasting over you may be made void ⁱⁿ this particular, that you may be prepared according as I said, lest somehow, if the Macedonians should be coming together with me and finding you unprepared, we may be disgraced (not that we should say you!) in this assumption of boasting.

5 I deem it necessary, then, to entreat the brethren that they may be coming before ⁱⁿ to you and should be adjusting beforehand your bounty as promised before. This to be ready thus, as a bounty and not as greed, yet as this: who is sowing sparingly, sparingly shall be reaping also, and who is sowing ^{on} bountifully, ^{on} bountifully shall be reaping also, each according as he has proposed in his heart, not sorrowfully, nor of compulsion, for the gleeful giver is loved by God. ^{Pr 11:24}

8 Now God is able to lavish all grace ^{on} you, that, having all contentment in everything always, you may be superabounding ⁱⁿ every good work, according as it is written, He scatters, He gives to the drudges, His righteousness remains ^{for} the ^{eon}. ^{Ps 112} Now may He Who is supplying seed to the sower, and bread ^{for} food, be furnishing and multiplying your

seed and be making the product of your righteousness grow, being enriched in everything, ^{for} all the generosity, which is producing through us thanksgiving to God, ^{for} the dispensation of this ministry not only is replenishing the wants of the saints, but is superabounding also through much thanksgiving, to God, ^{through} the testedness of this dispensation, glorifying God ^{at} the subjection of your avowal ⁱⁿ to the evangel of Christ, ^{Phil 2} and in the generosity of the contribution ^{for} them and ^{for} all, and in their petition ^{for} you, longing to be acquainted with you, because of the transcendent grace of God on you. ^{1Co 12:31} Now thanks be to God ^{on} for His indescribable gratuity!

10 Now I, Paul, myself am entreating you, through the meekness and leniency of Christ, who, ^{as} to a personal appearance, indeed, am humble among you, yet, being absent, have courage ^{to} ward you. ^{1Co 13:3} Yet I am beseeching, not, being present, to have courage with the confidence with which I am reckoning to dare ^{on} any who reckon us as walking according to the flesh. For, walking in flesh, we are not warring according to the flesh. ^{Ep 6:12} For the weapons of our warfare are not fleshly, but powerful to God toward the pulling down of bulwarks; pulling down reckonings and every height elevating itself against the knowledge of God, ^{1Co 2:8} and leading into captivity every apprehension into the obedience of Christ, and having all in readiness to avenge every disobedience, whenever your obedience may be completed.

7 Are you looking at that ^{on} the surface? If anyone is presuming to have confidence in himself to be Christ's, let him be reckoning this again ^{on} with himself, that, according as he is Christ's, thus also are we. For if ever I, besides, should also be boasting somewhat more excessively concerning our author-

ity (which the Lord ²gives us ¹⁰for building you up and not ¹⁰for pulling you down), I shall not be put to shame, lest I should seem as ever terrifying you through epistles, seeing that he is averring, "His epistles, indeed, are ⁴weighty and ⁴strong, yet his ¹bodily presence is ¹weak and his ¹expression to be ¹scorned." Let such a one be reckoning this, that such as we are in word, through epistles, being absent, such also, being present, are we in act.¹³ For we are not daring to judge ourselves by, or compare ourselves with, ⁶some who are commending themselves. But they, measuring themselves ¹by themselves, and comparing themselves with themselves, do not understand.

Now we shall not be boasting ¹⁰immeasurably, but according to the measure of our range—which measure God parts to us^{Rol23}—to reach on as far as you also (for it is not as though, not reaching on ¹⁰to you, we are overstretching ourselves, for we outstrip others even as far as you in the evangel of Christ), ^{Rol1520} not boasting ¹⁰immeasurably^r in others' toils, yet having the expectation, your faith growing, to be magnified ¹among you ¹⁰superabundantly,^{Ac513} according to our range, so as to bring the evangel ¹⁰beyond you, not to boast in another's range over ¹⁰to that which is ready. Now he who is boasting, let him be boasting in the Lord.^{1C131} For not he who is commending himself is qualified, but whom the Lord is commending.^{1C43}

Would that you had borne with any little imprudence of mine! ¹⁰Nay, and be bearing with me, for I am jealous over you with a jealousy of God. For I betroth you to one Man, to present a chaste virgin to Christ.^{Ep520} Yet I fear lest somehow, as the serpent deludes Eve by its craftiness, it should be corrupting your apprehension from the singleness

and pureness which is ¹⁰to Christ. For if, indeed, he who is coming is heralding another Jesus whom we do not herald, or you are obtaining a different spirit, which you did not obtain, or a different evangel, which you do not receive, you are bearing with him ideally. For I am reckoning to be deficient in nothing pertaining to the paramount apostles. ¹²¹¹ Yet even if I am plain in expression, ¹⁰nevertheless I am not in knowledge, but in everything being made manifest in all ¹⁰for you.

Or do I sin in humbling myself that you may ¹be exalted, seeing that I bring the evangel of God to you gratuitously? Other ecclesias I despoil, getting rations ¹⁰for dispensing to you.^{Ph415} And, being present ¹⁰with you and in want, I am not an encumbrance to ¹⁰anyone (for the brethren coming from Macedonia replenish my wants), and in everything I keep and shall be keeping myself that I be not burdensome to you.

The truth of Christ is in me, ¹⁰for this boasting shall not be barred ¹⁰from me in the regions of Achaia.^{1C915} Wherefore? Seeing that I am not loving you? God is aware! Now what I am doing and will be doing is that I should strike off the incentive from those wanting an incentive, that in what they are boasting they may be found according as we also. For such are false apostles, fraudulent workers, being transfigured into apostles of Christ.²¹⁷ And no marvel, for Satan himself is being transfigured into a messenger of light.^{1P55} It is not great thing, then, if his servants also are being transfigured as dispensers of righteousness — whose consummation shall be according to their acts.

Again I am saying, no one should presume me to be imprudent. Otherwise surely, even if it should be as imprudent, receive me, that I

also should 'boast ^asome little! ¹² What I 'speak, I am not speaking in accord with the Lord, but as in imprudence, in this 'assumption of 'boasting. Since many are boasting according to the 'flesh, I also shall be boasting. For with relish are you bearing with the imprudent, being prudent. For you are bearing with it if anyone is 'enslaving you, if anyone is 'devouring, if anyone is obtaining, if anyone is elevating⁷ himself, if anyone is lashing you in¹⁰ the face. ^aBy way of dishonor am I saying this, as that we are 'weakened.

Now in whatever anyone is daring (in imprudence am I saying it), I also am daring. Hebrews are they? I also! Israelites are they? I also! The 'seed of Abraham are they? I also! ^{Ph3} Servants of Christ are they? (Being insane, I am speaking.) Above them am I! In 'weariness more exceedingly, ¹ in jails more exceedingly, in blows inordinately, in 'deaths often. By Jews five times I got forty ^bsave one. ^{D1253} Thrice am I flogged with rods, ^{Ac1622} once am I stoned, ^{Ac1413} thrice am I shipwrecked, a night and a day have I spent in a 'swamp, in journeys often, in dangers of rivers, in dangers of robbers, in dangers ^c of my race, ^{Ac2019} in dangers ^c of the nations, in dangers in the city, in dangers in the wilderness, in dangers in the sea, in dangers among false brethren; in toil and labor, in vigils often, in famine and thirst, in fasts often, in cold and nakedness; ¹ ^c apart from what is outside, that which is coming upon me ^{ac} daily, the solicitude for all the ecclesias. ^a Who is 'weak and I am not 'weak? ^a Who 'is 'snared and I am not 'on 'fire? If I 'must 'boast, I will be boasting in that which is of my 'weakness. The God and Father of the Lord Jesus, Who is 'blessed ⁴⁰ for the eons, is 'aware

that I am not lying. In Damascus the ethnarch of Aretus, the king, garrisoned the city of the Damascenes, wanting to arrest me, and I am lowered in a wicker basket through a window through the wall, and escaped his ^a hands. ^{Ac932}

If boasting 'must be, though it is not 'expedient, indeed, yet I shall also be coming ^{into} apparitions and revelations of the Lord. I am 'acquainted with a ^b man in Christ, fourteen years before this, ^{Ac1419} (whether in a body I am not 'aware, or outside of the body, I am not 'aware—God is 'aware) 'such a one was snatched away to the third heaven. ^{Rv211} And I am 'acquainted with 'such a ^b man (whether in a body or outside of the body I am not 'aware—God is 'aware) that he was snatched away into 'paradise and hears ineffable declarations, which it is not 'allowed a ^b man⁴ to speak. Over 'such a one¹¹ I shall be boasting; ^{Ph31} yet over myself I shall not be boasting, except in my 'infirmities. ¹ ^c For, if ever I should be wanting to boast, I shall not be imprudent, for I shall be declaring the truth. Yet I am 'reticent. No ^a one should be reckoning ^{io} me to be above what he is observing of me or anything he is hearing ^c of me. ⁷ Wherefore also, lest I should be 'lifted up by the transcendence of the revelations, there was given to me a 'splinter in the flesh, a messenger of Satan, that he may be buffeting me, lest I may be 'lifted up. ^{Ga412} For^s this I entreat the Lord thrice, that it should 'withdraw from me. And He has protested to me, "Sufficient for you is my 'grace, for My 'power in infirmity is being perfected." With the greatest relish, then, will I rather be glorying in my 'infirmities, that the power of Christ should be 'tabernacling ^{on} over me. ^{Ph43} Wherefore I 'delight in infirmities, in outrages,

in necessities, in persecutions, in distresses, for Christ's sake, for, whenever I may be 'weak, then I am 'powerful.^{Ro53}

I have become imprudent: you compel me. For I ought to be 'com- 13
mended by you, for I am not defi-
cient in anything pertaining to the
paramount apostles, 'even if I am
nothing. Indeed, the signs of an
apostle are produced among you
in 'all endurance, besides in signs
and miracles and 'powerful deeds.
For is there anything in which you
were discomfited above the rest of
the ecclesias, except that I 'myself
am not an encumbrance to you?⁷¹¹³⁻⁹
Deal graciously with me for this
injustice!

'Lo! this third time I 'hold myself
ready to 'come to^d you and I shall
not be an 'encumbrance, for I am
not seeking 'yours but you. For
'the children 'ought not to be hoard-
ing for the parents, but the parents
for the children. Yet with the
greatest relish shall I 'spend^r and
be 'bankrupted^r for the sake of your
'souls, 'even if loving you more ex-
ceedingly diminishes your 'love for
me.

Now, let be, I do not 'overburden
you, but, being inherently crafty, I
got you by guile! Did not anyone of
those whom I have dispatched to^d
you? Through him overreach I
you? I entreat Titus, and dispatch
together with him a 'brother. Does
Titus not 'overreach you? 'Walk
we not in the same spirit? Not
in the same 'foot-prints?⁸⁰

Again, you are presuming that we
are defending ourselves to you.
Facing 'God, in Christ, are we
speaking, yet 'all, beloved, for the
sake of your 'edification. For I
'fear, lest somehow, on coming, I
may not be finding you such as I
'want, and I may be 'found by you
such as you do not 'want; lest some-
how there be strife, jealousy, 'fury,
factions, vilifications, whisperings,
'puffing up, turbulences.¹⁰²

Not again at my coming will my
'God be 'humbling me toward you,

and I shall be mourning for many
who have sinned before and are not
'repenting^{on} of the 'uncleaness
and prostit^ution and wantonness
which they commit.

13 'Lo! This is the third time I am
coming to^d you. ^{on}At the 'mouth
of two witnesses, and three, shall
every declaration be made 'to
2 'stand.^{Mt1816} I have declared before,
and am predicting as when being
present the second time, and now,
being absent, to those having sinned
before and to all the rest, that if I
should be coming ^{to} again, I shall
3 not 'spare,^{1C41} since you are seeking
a test of Christ 'speaking in me,
Who is not 'weak ^{to}for you, but
4 'powerful among you. For 'even if
He was crucified out of weakness,
^{b1}nevertheless He is living ^oby the
power of God. For we also are
'weak together with Him, but we
shall be living together with Him
^oby the power of God ^{to}for you.^{Ph27}
5 'Try yourselves, if you are in the
faith; 'test yourselves. Or are you
not recognizing yourselves that
Christ Jesus is in you, except you
6 are 'somewhat disqualified? Now
I am expecting that you will 'know
7 that we are not disqualified! Now
we are wishing to^d 'God that you
do not do 'anything evil, not that
we may be appearing qualified, but
that you may be doing that which
is ideal, yet we may be as dis-
8 qualified. For we are not 'able
for anything against the truth, but
9 for the sake of the truth. For we
are rejoicing whenever we may be
'weak, yet you may be powerful.
Now this are we wishing also:
10 your 'readjustment. Therefore I am
writing these things, being absent,
that, being present, I should not be
using severity, according to the au-
thority which the Lord 'gives me
^{to}for building up and not ^{to}for 'pull-
ing down.¹⁰¹¹

11 Furthermore, brethren, 'rejoice,
readjust, be 'entreated, be 'mutually
'disposed, be at 'peace, and the

God of ¹²love and of ¹⁴peace will be ¹⁴with you. ^{Ph4:7} Greet one another Christ and the love of God and
¹³with a holy kiss. All the saints the communion of the holy spirit
are greeting you. be with you all! Amen!

PAUL TO THE GALATIANS

Paul, an apostle (not from ^hmen, neither through a ^hman, but through Jesus Christ and God, the Father, Who ^rouses Him ^ofrom among the dead), and all the brethren ^{to}with me, to the ecclesias of Galatia:

Grace to you, and peace, from God, our Father, and the Lord Jesus Christ, Who ^gives Himself for our ^sins, so that He might ^extricate^r us out of the ^present wicked eon, according to the will of our God and Father, to Whom be ^glory ^{io}for the eons of the eons. Amen!

I am marveling that you are ^transferred^r thus swiftly, from that which calls you in the grace of Christ, ^{to}to a different evangel, which is not another, except it be that ^asome who are disturbing you ^want also to ^distort the evangel of Christ. ^{Ac151} But if ever we also, or a messenger out of heaven, should be bringing an evangel to you beside that which we ^bring to you, let him be anathema! As we have declared before and at present I am saying again, if anyone is bringing you an evangel beside that which you accepted, let him be anathema! ^[1C16²²]

For, at present, am I persuading ^hmen or God? Or am I seeking to ^please ^hmen? If I still pleased ^hmen, I were not a ^slave of Christ. ^{1Th21} For I am making known to you, brethren, as to the evangel which is being ^brought by me, that it is not in accord with ^hman. ^N For neither did I accept it ^ofrom a ^hman, nor was I taught it, but it came through a revelation of Jesus Christ. ^{Ep31} For you hear of my ^behavior once, in Judaism, that I

inordinately persecuted the ecclesia of God and ravaged it. ^{Ac919} And I progressed in Judaism above many contemporaries in my ^race, being inherently exceedingly more zealous for the traditions of my fathers. ^{Ac223}

Now, when it delights God, Who severs me ^ofrom my mother's womb and calls me through His ^grace, to ^unveil His Son in me that I may be evangelizing Him among the nations, ^{Ac221} I did not immediately submit it to ⁿflesh and ^blood, neither came I up ^{into} Jerusalem ^{to}those who were apostles before me, but I came away into Arabia, and I return again ^{into} Damascus.

Thereupon, after three years, I came up ^{into} Jerusalem to relate my story to Cephas, and I stay ^{to}with him fifteen days. ^{Ac926} Yet I did not become acquainted with any ^dother one of the apostles, except James, the brother of the Lord. Now what I am writing to you, ^{lo!} in God's sight, I say that I am not lying. ²¹ Thereupon I came into the regions of Syria and Cilicia. Yet I was ²² unknown by ^face to the ecclesias of Judea which are in Christ. Yet only they were hearing that "He who was persecuting us once, now is evangelizing the ^afaith which once he ^ravaged." And they glorified God in me.

Thereupon, thafter the lapse of fourteen years, I again went up ^{into} Jerusalem with Barnabas, taking ² Titus also along with me. Now I went up in accord with a revelation, and submitted to them the evangel which I am heralding among the nations, yet privately

to those of 'repute, lest somehow I should be 'racing or 'ran ¹⁰for 'naught.^{Ph210}

3 But not even Titus, who is ¹⁰with me, being a Greek, is compelled 4 to be circumcised.^{Ac163} Yet, it was because of the false brethren who were smuggled in, who^a came in by the way to 'spy out our 'freedom which we 'have in Christ Jesus,^{Ac151} that they shall be 'enslaving us— 5 to whom, not even ¹⁰for an hour do we simulate by 'subjection, that the truth of the evangel should be continuing ¹⁰with you.

6 Now from those 'reputed to be somewhat—what kind they once were is of no 'consequence to me ('God is not taking up the human 7 'aspect)—for to me those of 'repute submitted nothing. But, on the contrary, perceiving that I have been entrusted with the evangel of the 8 'Uncircumcision, according as Peter of the 'Circumcision (for He Who operates in Peter ¹⁰for the apostleship of the 'Circumcision operates 9 in me also ¹⁰for the nations), and, knowing the grace which is being given to me, James and Cephas and John, who are 'supposed to be 'pillars, 'give to me and Barnabas the 10 'right hand of fellowship, that we, indeed, are to be ¹⁰for the nations, yet they ¹⁰for the 'Circumcision—only that we may be remembering the poor, which same thing ¹⁰this I 'endeavor also to do.^{Ac1129}

11 Now when Cephas came ¹⁰to Antioch, I withstood him ¹⁰to the 'face, 12 'for he was 'self-censured. For, before the coming of ¹⁰some from James, he ate together with those of the nations. Yet when they came, he shrank back, and severed himself, fearing those ¹⁰of the 'Circumcision. And the rest of the Jews also play the hypocrite with him, so that Barnabas also was 'fled away with their 'hypocrisy. But when I perceived that they are not 'correct 'in their attitude toward the truth of the evangel, I said to 'Cephas in

front of all, "If you, being inherently a Jew, are living as the nations, and not as the Jews,^{Ac1023} how are you compelling the nations to be judaizing?"

We, who by nature are Jews, and not sinners ¹⁰of the nations, having perceived that a ¹⁰man^N is not being justified ¹⁰by works of law, if he should not be through the faith of Christ Jesus, we also believe in ¹⁰Christ Jesus that we may be 'justified ¹⁰by the faith of Christ and not ¹⁰by works of law, seeing that ¹⁰by works of law shall not ¹⁰flesh^N at 'all be 'justified. Now if, while seeking to be justified in Christ, we ¹⁰ourselves also were 'found sinners, is Christ, consequently, a 'dispenser of sin? May it not be ¹⁰coming to that! For if I am 'building again these things which I 'demolish, I am commending myself as a transgressor. For I, through law, 'died to law, that I should be 'living to God. ¹⁰With Christ have I been 'crucified, yet I am 'living; not ¹⁰longer I, but 'living in me is Christ. Now that which I am now 'living in flesh, I am 'living in faith that is of the Son of 'God, Who loves me, and 21 'gives Himself up for^s me.^{Ro69} I am not repudiating the grace of 'God, for if righteousness is through law, consequently Christ died gratuitously.

3 O foolish Galatians! ¹⁰Who 'bewitches you, ¹⁰before whose ¹⁰eyes Jesus Christ was 'graphically 'crucified? This only I 'want to 'learn from you: Did you get the spirit ¹⁰by works of law or ¹⁰by the hearing of 'faith? ¹⁰Un63 Ro813 So foolish are you? 'Undertaking in spirit, are you now being completed in ¹⁰flesh? 4 So much did you suffer feignedly? Since, surely, it also is feignedly! 5 He, then, who is supplying you with the spirit, and operating works of ¹⁰power 'among you—did you get the spirit ¹⁰by works of 'law

or ^oby the hearing of ^afaith, according as Abraham believes ^oGod, and it is reckoned to him ^ofor righteousness? ^{Gn15^o} Know, consequently, that those ^oof faith, these are ^msons of Abraham. Now the scripture, perceiving before that ^oGod is justifying the nations ^oby faith, brings before an evangel to Abraham, that ^{Gn12^o} In you shall all the nations be ^blessed. So that those ^oof faith are being blessed together with believing Abraham. ^{Ro4¹⁰}

For whoever are ^oof works of law are under a curse, for it is ^written that, ^{Dl27^o} Accursed is everyone who is not ^remaining in all things ^written in the scroll of the law to do them. Now that in law ⁿot one is being justified ^bwith ^oGod is evident, ^ffor the just one ^oby faith shall ^be living. ^{Hk2^o} Now the law is not ^oof faith, but who does them "shall be living in them." ^{Lv18^o} Christ ^reclaims us ^ofrom the ^curse of the law, becoming a ^curse for our sakes, ^ffor it is ^written, Accursed is everyone hanging on a tree, ^{Dl21^o} that the blessing of Abraham may be ^bcoming ⁱnto the nations in Jesus Christ, that we may be obtaining the promise of the spirit through ^ffaith.

Brethren (I am saying this ^aas a ^human), a ⁿhuman covenant likewise having been ratified, ⁿot one is repudiating or modifying it. Now to Abraham the promises were declared, and to his ^aSeed. He is not saying "And to ^aseeds," as ^oof many, but as ^oof One: And to "your ^aSeed," which is Christ. ^{Gn22^o} Now this am I saying: a covenant, having been ratified before by ^oGod, the law, having ^bcome four hundred and thirty years afterward, does ^{Ex12^o} not ⁱnvalidate, ⁱso as ^to nullify the promise. For if the ^renjoyment of the allotment is ^oof law, it is not longer ^oof promise. Yet ^oGod has

graciously granted it to Abraham through the promise.

^oWhat, then, is the law? On behalf of ^transgressions ^{Ro5^o} was it added, until the ^aSeed should ^bcome to Whom He has promised, being prescribed through messengers ^{Ac7^o} in the ^ahand of a mediator. ^{Ex20^o} Now there is not ^aMediator of one. ^{Dl5^o} Yet ^oGod is One.

Is the law, then, against the promises of ^oGod? May it not be ^bcoming to that! For if a law were given that is ^able to vivify, really, ^righteousness were out of law. ^{Ro8^o} But the scripture ^rlocks up ^all together under sin, that the promise out of Jesus Christ's faith may be ^bgiven to those who are believing.

Now before the coming of ^ffaith we were ^rgarrisoned under law, being ^rlocked up together ^ofor the faith ^about to be revealed. So that the law has become our ^rescort ⁱnto Christ, that we may be ^bjustified ^oby faith. ^{Ro3^o} ^{11^o} ^{12^o}

Now, at the coming of ^ffaith, we are not longer under an ^rescort. ^{Ro10^o} for you are all ^msons of God, through ^ffaith in Christ Jesus. For whoever are ^rbaptized into Christ, ^rput on Christ, ^{Co3^o} in Whom there is not Jew nor yet Greek, there is not slave nor yet free, there is not male and female, ^{Ro10^o} for you all are ⁿone in Christ Jesus. ^{1Cl2^o} Now if you are Christ's, consequently you are of Abraham's ^aseed, ^{Ro9^o} enjoyers of the ^fallotment according to the promise.

Now I am saying, ^ofor as much time as the enjoyer of an allotment is a minor, in nothing is he of more ^consequence than a slave, being ^master of all, but is under guardians and administrators until the time purposed by the father. Thus we also, when we were ^minors, were ^renslaved under the elements of the world. ^{Co2^o} Now when the full time came, ^oGod delegates His ^Son, ^bcome ^oof a woman. ^bcome under

law, that He should be ^{reclaiming} those under law, that we may be getting the place of a son. Now, seeing that you are ^{sons}, God delegates the spirit of His Son into our hearts, crying "Abba! Father!" ^{Ro8} So that you are not longer a ^{slave}, but a ^{son}. Now if a son, an enjoyer also of God's allotment, through Christ.

But then, indeed, having not perception of God, you are ^{slaves} of those who, by nature, are not gods. Yet now, knowing God, yet rather being ^{known} by God, how are you ^{turning} back again ^{onto} the ^{infirm} and ^{poor} elements for which you ^{want} to ^{slave} again anew? Days are you scrutinizing, and months and seasons and years. I ^{fear} for you, lest somehow I have toiled ^{for} you feignedly. ^{Co2}

Become as I, ^{for} I am even as you, brethren, I ^{besech} you. In nothing do you injure me. Now you are ^{aware} that during an infirmity of the ^{flesh} I bring the evangel to you ^{formerly}. And your ^{trial}, in my ^{flesh}, you do not scorn, neither do you loathe it, but as a messenger of God you receive me, as Christ Jesus. Where, then, is your happiness? For I am testifying to you, that, if possible, ^{gouging} out your eyes, you would ^{give} them to me. So that I have become your enemy by being true to you!

They are ^{jealous} over you, not ideally, but they ^{want} to ^{debar} you that you may be ^{jealous} over them. Now it is ideal for you to be ^{jealous} in the ideal always, and not only in my ^{presence} ^{with} you. ^{Co7}

Little children mine, with whom I am ^{travailing} again until ^{Christ} may ^{be} ^{formed} in you! ^{IC4} Yet I wanted to be ^{present} ^{with} you at present, and to change my voice, ^{for} I am ^{perplexed} ^{about} you.

Tell me, those wanting to be under law, are you not hearing the law? For it is ^{written}, that

Abraham had two sons, one out of the maid ^{Gn16} and one out of the free woman. ^{Gn18} But the one, indeed, out of the maid is ^{begotten} according to ^{flesh}, yet the one out of the free woman through the promise: ^{Ro9} which^a is allegorizing, for these women are two ^{covenants}, one, indeed, from mount Sinai, ^{generating} into ^{slavery}, which^a is ^{Hagar}. Now ^{Hagar} is mount Sinai in Arabia, yet she is in ^{line} with Jerusalem which now is, for she is in ^{slavery} with her children. ^{Ro8} Yet the Jerusalem above is free, who^a is ^{mother} of us all. ^{Hb12} For it is ^{written}, ^{Is54}

"Be ^{glad}, barren one, who art not bringing forth!

Burst forth and implore, thou who art not ^{travailing}!

^{For} many are the children of the desolate,

Rather than of her who ^{has} the husband."

Now you, brethren, ^{as} Isaac, are children of promise. But even as then, the one ^{generated} according to ^{flesh} persecuted the one according to spirit, thus also it is now. But ^{what} is the ^{scripture} saying? ^{Cast} out this maid and her son, for by no means shall the son of the maid be enjoying the allotment with the son of the free woman. ^{Gn21} Wherefore, brethren, we are not ^{children} of a maid, ^{but} of the free woman.

^{For} freedom Christ frees us! Stand firm, then, and be not again ^{enthralled} with the ^{yoke} of slavery. ^{IC7}

Lo! I, Paul, am saying to you that if you should be ^{circumcising}, Christ will ^{benefit} you nothing. ^{Ac13} Now I am attesting again to every ^{man} who is ^{circumcising}, that he is a debtor to do the whole law. Exempted from Christ were you who are being justified in law. You ^{fall} out of ^{grace}. ^{Ro6} For we, in spirit, are awaiting the ^{expectation} of

righteousness by faith. For in Christ Jesus neither circumcision is availing anything, nor uncircumcision, but faith, operating through love.^{1C7:19}

You raced ideally! "Who hinders you not to be persuaded by the truth? This persuasion is not of Him Who is calling you. A little leaven is leavening the whole kneading."^{1C5:6} I have confidence in¹⁰ you in the Lord that in nothing you will be disposed otherwise. Now he who is disturbing you shall be bearing his judgment, whoever^a he may be.

Now I, brethren, if I am still heralding circumcision, why am I still being persecuted? Consequently the snare of the cross of Christ has been nullified. Would that those who are raising you to insurrection struck themselves off also!

For you were called on for freedom, brethren, only use not the freedom for an incentive to the flesh, but through love be enslaving for one another. For the entire law is fulfilled in one word, in this: "You shall love your associate as yourself."^{Lv19:18} Now if you are biting and devouring one another, beware that you may not be consumed by one another.

Now I am saying, Walk in spirit, and you should under no circumstances be consummating the lust of the flesh.^{Ro8:13} For the flesh is lusting against the spirit, yet the spirit against the flesh. Now these are opposing one another, lest you should be doing whatever you may want.^{Ro7:15} Now, if you are led by spirit, you are not still under law.

Now apparent are the works of the flesh, which^a are adultery, prostitution, uncleanness, wantonness, idolatry, enchantment, enmities, strife, jealousies, furies, factions, dissensions, sects, envies, murders, drunkennesses, revelries, and the like of these, which, I am predicting to you, according as I predicted also, that those committing such things shall not be enjoying the allotment of the kingdom of God.^{Ep5: 1Co6:9}

Now the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, meekness, self-control.^{Ep5:22} against such things there is no law.^{1Ti3:1} Now those of Christ Jesus crucify the flesh together with its passions and lusts.^{Ro6:6} If we may be living in spirit, in spirit we may be observing the elements also.^{Ph3:10} We may not become vainglorious, challenging one another, envying one another.

6 Brethren, if a man should be precipitated, also, in some offense, you, who are spiritual, be attuning such a one, in a spirit of meekness, noting yourself, that you, also, may not be tried. Bear one another's burdens, and thus fill up the law of Christ.^{Ro15:1} For if anyone is supposing himself to be anything, being nothing, he is imposing on himself.^{Ro12:3} Now let each one be testing his own work, and then he shall be having his boast for himself alone, and not for another, for each one shall be bearing his own load.

6 Now let him who is being instructed in the word be contributing to him who is instructing, in all good things.^{1C9:1} Be not deceived, God is not to be sneered at, for whatsoever a man may be sowing, this shall he be reaping also, for he who is sowing for his own flesh, from the flesh shall be reaping corruption, yet he who is sowing for the spirit, from the spirit shall be reaping life eternal.^{Ro8:13} Now we may not be despondent in ideal doing.^{2Th3:12} for in due season we shall be reaping, if we do not faint. Consequently, then, as we have occasion, we are working for the good of all, yet specially for the family of faith.

11 Lo! with what size letters I write to you with my own hand!^{2Th3:17} 12 Whoever are wanting to put on a fair face in the flesh, these are compelling you to circumsise only that they may not be persecuted for the cross of Christ Jesus.^{Ph3:18}

- 13 For not ^ueven they who are circum-
cising are ^rmaintaining law, but
they ^want you to be ^circumcised
that they should be boasting in that
14 ^rflesh of yours.^{Ph32} Now may it not
^be^c mine to be boasting, except in
the ^across of our ^Lord Jesus Christ,
through which the world has been
^rcrucified to me, and I to the world.
15 For in Christ Jesus neither circum-
cision nor uncircumcision is any-

thing,^{1C712} but a new ^rcreation.^{2C517}
16 And whoever shall observe the ^ele-
ments by this ^rule, peace be on
them, and mercy, and on the Israel
of ^God.

17 For the rest, let no one ^afford
me ^weariness, for I am ^bearing in
my ^body the ^rbrand marks of the
Lord Jesus Christ.

18 The ^grace of our ^Lord Jesus
Christ be with your ^spirit, breth-
ren! Amen!

PAUL TO THE [EPHESIANS]

Paul, an apostle of Christ Jesus through the will of God, to all the saints who 'are also believers in Christ Jesus:

2 Grace to you and peace, from God, our Father, and the Lord Jesus Christ.

3 Blessed is the God and Father of our Lord Jesus Christ, Who blesses us 'with every spiritual blessing

4 among the celestials, in Christ, according as He chooses us in Him before the disruption of the world,

5 we to be holy and 'flawless in His sight, in love 'designating us before-hand 'for the place of a son 'for Him through Christ Jesus; in accord with the delight of His 'will,

6 'for the laud of the glory of His 'grace, which graces us in the 'Be-

7 loved; in Whom we are having the deliverance through His 'blood, the forgiveness of 'offenses in accord

8 with the riches of His 'grace, which He lavishes 'on us; in 'all wisdom and prudence making 'known to us the secret of His 'will (in accord with His 'delight, which He pur-

10 posed in Him) 'to have an 'adminis-tration of the complement of the eras, to 'head up 'all in the Christ—

11 both 'that in the heavens and 'that on the earth—in Him in Whom our

'lot was cast also, being designated beforehand according to the pur-

12 pose of the One Who is operating 'all in accord with the counsel of His 'will, 'that we should 'be 'for the laud of His 'glory, who are

13 'pre-expectant in the Christ.^{1Th4¹⁸ 1Cl5}

13 In Whom you also—on 'hearing the word of 'truth, the evangel of your 'salvation—in Whom on 'be-lieving also, you are 'sealed with the holy 'spirit of 'promise⁴³⁰ (which

is an 'earnest of the enjoyment of our 'allotment, 'to the deliverance of that which has been procured) 'for the laud of His 'glory.^{1Ro8:12Cl21}

15 Therefore, I also, on 'hearing of this 'faith 'ac of yours ^{2Cl2:2-6} in the Lord Jesus, and that 'for all the saints, do not 'cease giving thanks

16 for^s you, making mention 'on in my prayers^{Col13} that the God of our Lord Jesus Christ, the Father of 'glory,

17 may be giving you a spirit of 'wis-dom and 'revelation in the realiza-tion of Him,^{1Cl27} the 'eyes of your

18 'heart having been 'enlightened, 'for you 'to perceive 'what is the 'expectation of His 'calling, and

'what the riches of the 'glory of the enjoyment of His 'allotment

19 'among the saints, and 'what the 'transcendent greatness of His 'power 'for us who are believing, in

20 accord with the operation of the might of His 'strength, which is

21 'operative in the Christ, 'rousing Him 'from among the dead and 'seating^A Him 'at His 'right^C hand

22 'among the celestials, up over every 'sovereignty and 'authority and

'power and 'lordship, and every 'name that is 'named, not only in this 'eon, but also in that which is

23 impending:^{Ps1101} and 'subjects 'all under His 'feet, and 'gives Him, as

24 'Head over all, to the ecclesia which^a is His 'body,^{1Cl212} the complement by which 'all in all is being com-pleted.

2 And you, being 'dead to your 'of-fenses and 'sins, in which once you

2 'walked, in accord with the 'eon of this 'world, in accord with the chief of the jurisdiction of the air,⁶¹² the spirit now 'operating in the sons of

3 'stubbornness (among whom we

also all behaved ourselves once in the lusts of our flesh, doing the will of the flesh and of the comprehension, and were, in our nature, children of indignation, even as the rest), yet God, being rich in mercy, because of His vast love with which He loves us (we also being dead to the offenses and the lusts), vivifies us together in Christ (in grace are you saved!)^{Ro6} and arouses us together and seats us together among the celestials, in Christ Jesus,^{Co2} that, in the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus. For in grace are you saved, through faith, and this is not out of you; it is God's oblation,^{Lv12} not of works, lest anyone should be boasting.^{2Ti1} For His achievement are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them.^{Ti2}

Wherefore, remember that once you, the nations in flesh—who are termed "Uncircumcision" by those termed "Circumcision", in flesh, made by hands—^{Ga2} that you were, in that era, apart from Christ, being alienated from the citizenship of Israel, and guests of the promise covenants, having no expectation, and without God in the world.^{Ac21}

Yet now, in Christ Jesus, you, who once are far off, are become near by the blood of Christ. For He is our Peace, Who makes both one, and razes the central wall of the barrier (the enmity in His flesh),^{Co2} nullifying the law of precepts in decrees,^{Ac15} that He should be creating the two, in Himself, into one new humanity,^{Co3} making peace;⁴ and should be reconciling both in one body to God through the cross, killing the enmity in it.

And, coming, He brings the evangel of peace to you, those afar, and peace to those near, for through Him we both have had the access, in one spirit, to the Father.

Consequently, then, no longer are you guests^{Ro15} and sojourners, but are fellow-citizens of the saints and belong to God's family, being built on the foundation of the apostles and prophets, the capstone of the corner being Christ Jesus Himself, in Whom the entire building, being connected together, is growing into a holy temple in the Lord: in Whom you, also, are being built together for God's dwelling place, in spirit.^{2Co5}

On this behalf I, Paul, the prisoner of Christ Jesus for you, the nations—since you surely hear of the administration of the grace of God that is given to me for you, for by revelation the secret is made known to me (according as I write before, in brief, by which those who are reading are able to apprehend my understanding in the secret of the Christ,^{1P3} which, in other generations, is not made known to the sons of humanity as it was now revealed to His holy apostles and prophets):^{Co1} in spirit the nations are to be joint enjoyers of an allotment, and a joint body, and joint partakers of the promise in Christ Jesus, through the evangel of which I became the dispenser,^{Ga2} in accord with the gratuity of the grace of God, which is granted to me in accord with His powerful operation. To me, less than the least of all saints, was granted this grace: to bring the evangel of the untraceable riches of Christ to the nations, and to enlighten all as to what is the administration of the secret, which has been concealed from the eons in God,^{Co1} Who creates all, that now may be made known to

the 'sovereignities and the 'authorities among the celestials, through the ecclesia, the multifarious wisdom of 'God, in accord with the purpose of the 'eons, which He makes n 'Christ Jesus, our 'Lord; in Whom we 'have 'boldness and 'access 'with confidence, through His 'faith.—Wherefore I am requesting you not to be 'despondent 'at those of my afflictions for your sake 'which^a are your 'glory.^{Col¹² 1Th³}

On this behalf am I 'showing my 'knees to^d the Father of our 'Lord esus Christ, 'after Whom every 'indred in the heavens and on earth re being named, that He may be iving you, in accord with the riches f His 'glory, to be made 'staunch ith power, through His 'spirit, in^{to} ie 'man^a within, 'Christ to 'dwell in our 'hearts^r through 'faith, that ou, having been 'rooted and ounded in love, should be 'strong to 'grasp, together with all the aints, "what is its 'breadth and ength and 'depth and 'height -to know, besides, the knowledge ranscending love of 'Christ—that ou may be 'completed ^{for} the entire complement of 'God.

Now to Him Who is 'able to do urtherexcessively above all that we re requesting or apprehending, according to the power that is operating in us, to Him be 'glory in the ecclesia and in Christ Jesus ^{for} ll the generations of the eon of he eons! Amen!

I am entreating you, then, I, he prisoner in the Lord, to 'walk orthily of the calling with which ou were called,^{Col¹} with 'all 'humility and meekness, with patience, aring with one another in love, deavoring to 'keep the unity of ie 'spirit 'with the 'tie of 'peace: ie 'body and one spirit, according as you were called also 'with one pectation of your 'calling; one ord, one 'faith, one 'baptism, one od and Father of all, Who is over all and through all and in ^{1,1C5^o 12^o}

Now to each one of us was given 'grace in accord with the 'measure of the gratuity of 'Christ. Wherefore He is saying,^{Ps68¹⁸}

"Ascending ^{on} high,
He 'captures 'captivity
And 'gives gifts to 'mankind.

Now the "He ascended," "what is it except that He first descended also into the lower parts of the earth? He Who descends is the Same Who ascends also, up over all who are of the heavens, that He should be completing 'all. And the same One 'gives these, indeed, as apostles, yet these as prophets, yet these as evangelists, yet these as 'pastors and teachers,^{1C12^s} toward the 'readjusting of the saints ^{for} the work of dispensing, ^{for} the 'upbuilding of the 'body of 'Christ, unto the end that we should 'all 'attain ^{into} the unity of the faith and of the realization of the son of 'God, ^{into} a 'mature man, ^{into} the 'measure of the 'stature of^{Ph³} the 'complement ^{Col¹} of the Christ, that we ^{may} by no means still be 'minors,^{1C13¹} 'surging hither and thither and being 'carried about by every 'wind of 'teaching, 'by 'human 'caprice, 'by craftiness with a view to^d the systematizing of the deception.

Now, being true, in love we should be making 'all 'grow into Him, Who is the 'Head—Christ—out of Whom the 'entire 'body, being articulated together and united through every 'assimilation of the supply, in accord with the operation in measure of each one's part, is making for the growth of the body, ^{for} the upbuilding of itself in love.^{Co2¹⁹}

This, then, I am saying and attesting in the Lord: By no means are you still to be 'walking according as those of the nations also are 'walking,² in the vanity of their mind, their comprehension 'being 'darkened, being 'estranged from the 'life of 'God because of the ignorance that 'is in them, because of the

19 ^fcallousness of their ^fhearts, who^a, being ^tpast feeling, in greed ^tgive themselves up with ^wwantonness ⁱⁿto ^call ^funcleaness as a vocation.

20 Now you did not thus learn

21 ^cChrist, since, surely, Him you hear, and ^by Him were taught (accord-

22 ing as the truth is in ^jJesus), ^tto ^tput off from you, ^{as} regards your

former ^bbehavior, the old ⁿhuman-

ity which is corrupting in accord

23 with its ^seductive desires, yet to be

^r rejuvenated^f in the spirit of your

24 ^mind, and ^tto ^tput on the new ⁿhumanity^{Ro6^v} which, in accord with

God, is being ^rcreated in righteous-

ness and benignity of the ^ttruth.

25 ^{Co3^v} Wherefore, ^fputting off the false,

let each be speaking the truth with

his ^associate, ^tfor we are ^fmembers

of one another.^{Ro12^v}

26 Are you ⁱndignant,^v and not sin-

ning? Do not let the ^tsun be sink-

27 ing on your vexation, nor yet be

28 giving place to the adversary. Let

him who ^tsteals by no means still be

stealing: yet rather let him be toil-

ing, working with his ^thands at

what is good, that he may ^thave to

29 ^tshare with one who ^thas need. Let

no ^ttainted word at all be issuing

out of your ^mouth, but if any is

good toward ⁿeedful edification,

that it may be giving grace to those

hearing.

30 And do not be causing sorrow to

the holy ^spirit of ^cGod ^by which you

are ^rsealed ^{io}for the ^day of deliver-

31 ^{ance}.^{1^v} Let ^call ^bitterness and fury

and anger and clamor and calumny

be ^ttaken^f away from you ^{io}with ^call

32 ^{malice},^{Co3^s} yet ^tbecome kind ⁱⁿto one

another, tenderly compassionate,^{Ph2^v}

dealing graciously ^{Co3^v} among your-

selves, according as ^cGod also, in

Christ, deals graciously with you.

5 ^tBecome, then, imitators of ^cGod,

2 ^tas beloved ^fchildren, and be ^fwalk-

ing in love, according as ^cChrist also

loves you, and ^tgives Himself up

for^s us, an ^foffering and a sacrifice

to ^cGod, ^{io}for a ^ffragrant ^{odor}.^{Lv1^v}

3 Now, ^call prostitution and unclean-

ness or greed—let it not be ⁿamed among you, according as is becom-

4 ing in saints—and vileness and

stupid speaking or jesting, which

are not proper, but rather thanks-

5 giving.^{Ga5^v} For this you ^tperceive,

knowing that not ^tparamour at ^call

or ^funclean or greedy person, who is

an ^midolater, ^thas any ^tallotment to

6 enjoy in the kingdom of ^cChrist and

of God.^{1Co6^v} Now let no one be seduc-

ing you with ^fempty words, for be-

7 cause of these things the ⁱndigna-

tion of ^cGod is coming on the sons

of ^tstubbornness. Do not, then, ^tbe-

8 come joint partakers with them, for

you were once ^mdarkness, yet now

you are ^mlight in the Lord.^{1Th5^v}

As children of ^tlight be ^fwalking

9 (for the ^ffruit of the ^tlight is in ^call

goodness and righteousness and

truth), testing ^awhat is well pleas-

10 ing to the Lord.^{Ro12^v} And be not joint

11 ^tparticipants in the ^funfruitful ^acts

of ^fdarkness, yet rather be expos-

12 ing them also, for it is a shame

^aeven to ^tsay what hidden ^occur-

13 rences are done by them. Now all

that which is being exposed, by the

light is made ^tmanifest, for every-

thing which is making manifest is

14 ^mlight. Wherefore He is saying,

^{Ps1^v} Rouse! O ^tdrowsy^f one, and ^rise

^ofrom among the ^dead, and ^cChrist

shall ^tdawn^f upon you!^{1Is601^v}

15 Then be observing accurately,

brethren, how you are ^fwalking,

16 not as unwise, but as wise,^{Co3^v} ^rec-

claiming the era, ^tfor the ^days are

17 wicked. Therefore do not ^tbecome

imprudent, but ^tunderstand ^awhat

18 the will of the Lord is. And be

not ^tdrunk with wine, in which is

profligacy, but ^tbe filled full ^twith

19 spirit, speaking to yourselves in

psalms and hymns and spiritual

songs, singing and playing music in

20 your ^thearts^f to the Lord,^{Co3^v} ^tgiving

thanks always for^s ^call things, in

the ⁿame of our ^cLord, ^jJesus

21 ^cChrist, to our ^cGod and Father, be-

ing subject to one another in the

22 fear of ^cChrist. ^wives, be ^tsubject

to your ^{own} husbands as to a master, ^{Co318} for the husband is ^{head} of the wife ^{even} as ^{Christ} is Head of the ecclesia, and ^{He} is the Saviour of the ^{body}. ^{Nevertheless}, as the ecclesia is ^{subject} to ^{Christ}, thus are the wives also to their husbands in all things.

Husbands, be loving your wives according as ^{Christ} also loves the ecclesia, and ^{gives} Himself up for its sake, that ^{He} should be hallowing it, ^{cleansing} it in the ^{bath} of the ^{water} (^{with} His declaration), that ^{He} should be presenting to Himself a glorified ecclesia, not having ^{spot} or ^{wrinkle} or any such things, but that it may be holy and ^{flawless}. Thus, the husbands also ^{ought} to be loving their ^{sown} wives as their ^{sown} bodies. Who is loving his ^{sown} wife is loving ^{himself}. ^{Co319} For not one at any time hates his ^{sown} ^{flesh}, but is ^{nurturing} and ^{cherishing} it, according as ^{Christ} also the ecclesia, ^{for} we are ^{members} of His ^{body}. ^{1Co1212} ^{is} For this "a ^{man} shall leave his father and mother and shall be ^{joined} to ^{his} wife, and the two shall be ^{to} one flesh." ^{Gn21}

This secret is great: yet I am saying this as ^{into} Christ and as ^{into} the ecclesia. Moreover, you also, ^{individually}, each be loving his ^{sown} wife thus, as himself, yet that the wife may be fearing the husband.

Children, be obeying your parents, in the Lord, for this is just. ^{Co320} ^{Ex2012} "Honor your father and mother" (which^a is the first precept ^{with} a promise), that it may be becoming well with you, and you should be a long time on the earth. ^{Ex2017} ^{Dt510}

And fathers, do not be vexing your children, but be nurturing them in the discipline and admonition of the Lord. ^{Co321}

Slaves, be obeying your masters

according to the ^{flesh} with fear and trembling, in the ^{singleness} of your ^{heart}, as to ^{Christ}, not ^{with} ^{eye} slavery, as ^{man-pleasers}, but as slaves of Christ, doing the will of ^{God} ^{from} the soul, with good humor ^{slaving} as to the Lord and not to ^{men}, having perceived that, whatsoever good each one should be doing, for this he will be ^{required} ^{by} the Lord, whether slave or free. ^{Co322} ^{1Ti61} ^{Ti129}

And, masters, be doing the same toward them, being lax in threatening, having perceived that their ^{Master} as well as yours is in the heavens, and there is not partiality ^{with} Him. ^{Co41}

For the rest, brethren mine, ^{be} ^{invigorated} in the Lord and in the might of His ^{strength}. ^{Put} on the panoply of ^{God}, to ^{enable} you to stand up to ^{the} stratagems of the Adversary, ^{for} it is not ours to ^{wrestle} ^{with} ^{blood} and ^{flesh}, but ^{with} the ^{sovereignities}, ^{with} the ^{authorities}, ^{with} the world-mights of this ^{darkness}, ^{with} the spiritual forces of ^{wickedness} among the celestials. ^{2Co101} Therefore ^{take} up the panoply of ^{God} that you may be ^{enabled} to withstand in the wicked ^{day}, and, having ^{effected} all, to stand. ^{Stand}, then, girded about your loins ^{with} truth, ^{with} the cuirass of ^{righteousness} put on, and your feet sandaled ^{with} the readiness of the evangel of ^{peace}. ^{Ro51-2} ^{with} all taking up the large shield of ^{faith}, ^{by} which you will be ^{able} to extinguish all the ^{fery} arrows of the wicked one. And receive the helmet of ^{salvation} and the sword of the spirit, which is a declaration of ^{God}. ^{Hb412} ^{During} every prayer and petition be praying ^{on} every occasion (in spirit being vigilant also ^{for} it ^{with} ^{all} perseverance and petition concerning all the saints, ^{Co42} and for^s me), that to me expression may be ^{granted}, in the ^{opening} of my

mouth ⁱwith boldness, to make ²² known the secret of the evangel, for^s which I am conducting an 'em-bassy in a chain, that in it I should be speaking boldly, as I 'must speak.^{Phl¹² Co⁴³⁻¹}

Now that you also may be 'ac-quainted with my ^{ac}affairs, and "what is engaging me, all will be made known to you by Tychicus, the beloved brother and ^afaithful

servant in the Lord,^{Co⁴⁷}whom I send to^d you ^{to}for this same thing,^{2Ti¹⁴¹²} that you may 'know our concerns, and he should be consoling your ^Fhearts.

²³ Peace be to the brethren, and love with faith, from God, the Father, and the Lord Jesus Christ.

²⁴ Grace be with all who are loving our Lord Jesus Christ in ⁱincorruption! Amen!

PAUL TO THE PHILIPPIANS

Paul and Timothy, ¹slaves of Christ Jesus, to all the saints in Christ Jesus who ²are in Philippi, together with the supervisors and servants:

³ Grace to you and peace, from God, our Father, and the Lord Jesus Christ.

⁴ I am thanking my God ⁵on at every remembrance of you, always, in every petition of mine for^s you all, making the petition with joy, ⁶on for your contribution ⁷into the evangel from the first day until now, having this same confidence, that He Who undertakes a good work ⁸among you, will be performing it until the ⁹day of Jesus Christ: according as it is just for me to be ¹⁰disposed in this way over you all, because, ¹¹having ¹²me you in ¹³your my ¹⁴heart, both in my bonds and in the defense and confirmation of the evangel, you all ¹⁵are joint participants with me of grace, for God is my Witness how I am longing for you all in the compassions of Christ Jesus. And this I am praying, that your love may be superabounding still ¹⁶more and ¹⁷more in realization and ¹⁸all sensibility, ¹⁹for you to be testing what things are of consequence, that you may be sincere and no stumbling ²⁰block ²¹for the ²²day of Christ, ²³filled with the ²⁴fruit of righteousness that is through Jesus Christ, ²⁵for the glory and laud of God. ²⁶Col¹

²⁷ Now I am intending you to ²⁸know, brethren, that my ²⁹ac affairs have rather come to be ³⁰for the ³¹progress of the evangel, so that my ³²bonds in Christ ³³become apparent in the whole pretorium and to all the rest, ³⁴2Ti² and the majority of the brethren, having confidence in the

Lord as to my bonds, are more exceedingly daring to ³⁵speak the word of God fearlessly. ³⁶Some, indeed, are ³⁷even heralding Christ because of envy and strife, yet ³⁸some because of delight, also; these, indeed, ³⁹of love, having perceived that I ⁴⁰am ⁴¹located ⁴²for the defense of the evangel, yet those are announcing Christ out of ⁴³ faction, not purely, surmising to ⁴⁴rouse affliction in my bonds. ⁴⁵What ⁴⁶for then? — Moreover, seeing that, ⁴⁷1Co⁹ by every method, whether in pretense or in truth, Christ is being announced, I am rejoicing in this also, and will be rejoicing ⁴⁸nevertheless.

⁴⁹ For I am ⁵⁰aware that, for me, this will be eventuating ⁵¹into salvation through your petition and the supply of the spirit of Jesus Christ, in accord with my premonition and expectation, that in nothing shall I be put to ⁵²shame, but ⁵³with ⁵⁴all boldness, as always, now also, Christ shall be ⁵⁵magnified in my body, whether through life or through death. ⁵⁶Ac²⁸ For to me to be living is ⁵⁷Christ, ⁵⁸Ga² and to be dying ⁵⁹again. Now if it is to be living in ⁶⁰flesh, this to me means ⁶¹fruit from work, and ⁶²what I shall be preferring I am not making known. (Yet I am being ⁶³pressed out of the two, having a ⁶⁴yearning ⁶⁵for the ⁶⁶solution, and to be together with Christ, for it, rather, is much better.) Yet ⁶⁷to be staying in the ⁶⁸flesh is more necessary because of you. And, having this confidence, I am ⁶⁹aware that I shall be remaining and shall be ⁷⁰abiding with you all ⁷¹for your ⁷²progress and joy of faith, that your glorying may be superabounding in Christ Jesus in me through my ⁷³presence ⁷⁴with you again.

Only the 'citizens³² walking worthily of the evangel of Christ, that, whether coming and making your acquaintance, or being absent, I should be hearing of your concerns, that you are standing firm in one spirit, one soul, competing together in the faith of the evangel, and not being startled by those who are opposing in anything, which^a is to them a proof of destruction, yet of your salvation, and this from God, for to you it is graciously granted, for Christ's sake, not only to be believing on Him, but to be suffering for His sake also, having the same struggle such as you are perceiving in me, and now are hearing to be in me.

If, then, there is any consolation in Christ, if any comfort of love, if any communion of spirit, if any compassion and pity, fill my joy full, that you may be mutually disposed, having mutual love, joined in soul, being disposed to one thing^{1C10}—nothing according with faction, nor yet according with vain glory—but with humility, deeming one another superior to one's self, not each noting that which is his own, but each that of others also.^{1C1021}

For let this disposition be in you, which is in Christ Jesus also, Who, being inherently in the form of God, deems it not pillaging to be equal with God, nevertheless empties Himself, taking the form of a slave, coming to be in the likeness of humanity, and, being found in fashion as a man, He humbles Himself, becoming obedient unto death,^{ye} even the death of the cross.

Wherefore, also, God highly exalts Him, and graces Him with the name that is above every name, Ep12 that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean, and every tongue should be acknowledging that Jesus Christ is Lord,

for the glory of God, the Father.^{1C123}

So that, my beloved, according as you always obey, not as in my presence only, but now much rather in my absence, with fear and trembling be carrying your own salvation into effect, for it is God Who is operating in you to will as well as to work for the sake of His delight. All be doing without murmurings and reasonings, that you may become blameless and artless, children of God, flawless, in the midst of a generation crooked and perverse, among whom you are appearing as luminaries in the world, having on the word of life, for my glorying in the day of Christ, that I did not run for naught, neither that I toil for naught. But, even if I am a libation^{Nu15} on the sacrifice and ministration of your faith, I am rejoicing myself and rejoicing together with you all. Now, to be mutual, you also be rejoicing, and be rejoicing together with me.

Now I am expecting, in the Lord Jesus, to send Timothy to you quickly, that I also may be of good cheer when I know of your concerns. For I have not one equally sensitive, who will be so genuinely solicitous of your concerns, for all are seeking that which is their own, not that which is Christ Jesus'. Now you know his testedness, that, as a child with a father, he slaves with me for the evangel.^{1C16} This one, indeed, then, I am expecting to send—as ever I may be perceiving my course from the things about me—forthwith. Yet I have confidence in the Lord that I myself shall also be coming quickly.

Now I deem it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, yet your apostle and minister for my need,⁴¹⁵ since, in fact, he was longing for you all and depressed,

- because you hear that he is infirm.
- 27 For he is infirm, also, very nigh death, but 'God is merciful to him, yet not to him only, but to me also, lest I should be having sorrow on sorrow. The more diligently, then, I send him, that, seeing him, you may be rejoicing again and I may be more sorrow free. 'Receive him, then, in the Lord with 'all joy, and
- 30 'have 'such in honor, seeing that because of the work of the Lord he draws near unto death, 'risking his 'soul^a that he should 'fill up your 'want of 'ministration toward me.
- 3 For the rest, my brethren, 'rejoice in the Lord. To be writing the same to you is not, indeed, irksome for me, yet it is your security. 'Beware of 'curs, 'beware of 'evil^r workers.
- 3 'Beware of the 'm^aimcⁱsion, ^{Ro225} for we are the 'circumcision who are 'offering divine service in the spirit of God, and are glorying in Christ Jesus, and 'have no^t confidence in 'flesh. ^{Ga612 Co211}
- 4 And am even I having confidence in the 'flesh, also? If any other one is presuming to have confidence in the 'flesh, I rather: in circumcision the eighth day, ° of the race of Israel, of the tribe of Benjamin, a Hebrew ° of Hebrews, in ^{ac}relation to law, a Pharisee, ^{Ac265} in ^{ac}relation to zeal, persecuting the ecclesia, in ^{ac}relation to the righteousness which is in law, becoming lameless.
- 7 But things which^a were gain to me, these I have deemed a 'forfeit because of 'Christ. But, to be sure, I am also deeming all to be a 'forfeit because of the 'superiority of the knowledge of 'Christ Jesus, my 'Lord, because of Whom I 'forfeited 'all, and am deeming it to be 'refuse, that I should be 'gaining
- 9 Christ, and may be 'found in Him, not having my righteousness, which is ° of law, but that which is through the faith of Christ, the righteousness which is ° from God on for
- 10 'faith, ^{Ro321} to know Him, and the power of His 'resurrection, and the fellowship of His 'sufferings, conforming^r to His 'death, if somehow
- 11 ^{1C153} I should be attaining ⁱⁿto the ^{out}resurrection that is out from among the dead. Not that I already obtained, or am already 'perfected. Yet I am 'pursuing, if I may be 'grasping also that ^{on}for which I was 'grasped also by Christ Jesus.
- 13 Brethren, not as yet am I reckoning myself to have grasped, yet one thing — 'forgetting, indeed, those things which are behind, yet stretching out to those in front—
- 14 ^{actoward} the goal am I pursuing ^{io}for the prize of 'God's 'calling above in Christ Jesus. Whoever, then, are mature, may be 'disposed to this, and if in anything you are differently 'disposed, this also shall
- 16 'God 'reveal to you. Moreover, in^{io} what we outstrip others, there is to be a 'mutual 'disposition to 'observe the same elementary rule. ^{Ga610}
- 17 'Become imitators together of me, brethren, and be noting those who are 'walking thus, according as you
- 18 'have us for a 'model, ^{1C111} for many are 'walking, of whom I often told you, yet now am lamenting also as I 'tell it, who are 'enemies of the cross of 'Christ, ^{Ga612} whose 'consummation is destruction, whose 'god^r is their 'bowels, and whose 'glory is in their 'shame, who to the 'et^rrestrial are 'disposed. ^{Co31 Ep13}
- 20 For our 'realm^r is inherent in the heavens, out of which we are awaiting a Saviour also, the Lord, Jesus Christ,
- 21 ^{1Th110} Who will 'transfigure the body of our 'humiliation, to 'conform it to the body of His 'glory, in accord with the operation which enables Him ^{even}to subject 'all to Himself. ^{1C1512-14}
- 4 So that, my brethren, beloved and longed for, my ^{joy} and 'w^reach, be 'standing firm thus in the Lord, my beloved. ^{1Th210} I am entreating

Euodia and I am entreating Syn-
tyche, to be mutually 'disposed in
3 the Lord. Yes, I am asking you
also, genuine 'yokefellow, be aiding
them, these women who^d 'compete
together with me in the evangel,
with Clement also, and the rest
of my fellow workers whose 'names
are in the 'scroll of 'life.

4 Be rejoicing in the Lord always!

3¹ Again, I will 'declare, be rejoicing!

5 Let your 'lenience be 'known to all

6 ^hmen: the Lord is 'near. Let nothing
be worrying you, but in every-
thing, by 'prayer and 'petition, with
thanksgiving, let your 'requests be
7 made 'known to^d 'God, and the
peace of 'God, that is 'superior to
every frame of mind, shall 'be gar-
risoning your 'hearts and your
'apprehensions in Christ Jesus, Co3¹⁵

8 For the rest, brethren, whatever is
true, whatever is grave, whatever is
just, whatever is pure, whatever is
agreeable, whatever is renowned—if
there is any virtue, and if any ap-
plause, be taking these into account.

9 What you learned also, and accepted
and hear and perceived in me, these
be putting into practice, and the
God of ^apeace will be with you.

0 Now I rejoiced in the Lord greatly
that at length, for once your 'dis-
position ^{over} toward me 'blossomed,
on² to which you were disposed also,

1 yet you lacked occasion. Not that I
am hinting ^acat a want, for I learned
to be content in that in which I am.

2 1¹⁶ I am 'aware what it is to 'be

'humbled as well as 'aware what it
is to be superabounding. In every-
thing and 'among all am I 'initiated,
to be 'satisfied as well as to be
hungering, to be superabounding as
well as to be in 'want. For all am I
'strong in Him Who is 'invigorating
me, in Christ! 2¹²

14 Moreover, you do ideally in your
joint contribution in my 'affliction.

15 Now you Philippians also are
'aware that, in the beginning of
the evangel, when I came out from
Macedonia, not one ecclesia par-
ticipates with me in¹⁰ the matter of
giving and getting, except you only,
16 'for in Thessalonica also, you send,
and once and twice, ^ato my 'need, 2¹¹

17 Not that I am seeking for a 'gift,
but I am seeking for 'fruit that is

18 increasing ¹⁰for your account. Now
I am collecting all, and am super-
abounding. I have been 'filled^r full,
'receiving ^bfrom Epaphroditus the
things ^bfrom you, an 'odor fragrant,
a 'sacrifice acceptable, well 'pleas-

19 ing to 'God. Now my 'God shall be
filling your every need in accord
with His 'riches in glory in Christ
20 Jesus. Now to our 'God and Father
'be 'glory ¹⁰for the eons of the eons!
Amen!

21 Greet every saint in Christ Jesus.
Greeting you are the brethren with
me. Greeting you are all the saints,
yet especially those ^oof Cæsar's
'house.

23 The grace of the Lord Jesus
Christ be with your 'spirit! Amen!

PAUL TO THE COLOSSIANS

Paul, an apostle of Christ Jesus, through the will of God, and brother Timothy, to the saints and believing brethren in Christ in Colosse:

Grace to you and peace, from God, our Father, and the Lord Jesus Christ.

We are thanking the God and Father of our Lord Jesus Christ, always praying concerning you, on hearing of your faith in Christ Jesus and the love which you have for all the saints, because of the expectation reserved for you in the heavens, which you hear before in the word of a truth of the evangel, which, being present with you, according as in the entire world also, is bearing fruit and growing, according as it is among you also, from the day on which you hear and realized the grace of God in truth, according as you learned it from Epaphras, our beloved fellow slave, who is a faithful dispenser of Christ for us, and who makes evident also to us your love in spirit.

Therefore we also, from the day on which we hear, do not cease praying for you and requesting that you may be filled full with the realization of His will, in all wisdom and spiritual understanding, Ep1¹⁵ you to walk worthily of the Lord for all pleasing, bearing fruit in every good work, and growing in the realization of God; Ep11¹ being endued with all power, in accord with the might of His glory, for all endurance and patience with joy; Ep3² at the same time giving thanks to the Father, Who makes you competent for

a part of the allotment of the saints, in light, Ep12² Who rescues us out of the jurisdiction of Darkness, and transports us into the kingdom of the Son of His love, in Whom we are having deliverance, the pardon of sins, Who is the Image of the invisible God, Firstborn of every creature, for in Him is all created, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, all is created through Him and for Him, Jn1³ and He is before all, and all has its cohesion in Him.

And He is the Head of the body, the ecclesia, Ep12²² Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first, for in Him the entire complement delights to dwell, and through Him to reconcile all to Him (making peace through the blood of His cross Ep2¹⁶), through Him, whether those on the earth or those in the heavens.

And you, being once estranged and enemies in comprehension, by wicked acts, yet now He reconciles by His body of flesh, through His death, to present you holy and flawless and unimpeachable in His sight, since surely you are persisting in the faith, grounded and settled, and are not being removed from the expectation of the evangel which you hear, which is being heralded in the entire creation which is under heaven, of which I, Paul, became the dispenser. I am now rejoicing in my sufferings for you, and am filling up in my flesh, in His stead, the deficien-

cies of the afflictions of ^AChrist, for^s His ^M-body,^{Ep313} which is the ⁹ ecclesia of which I became a ^rdispenser, in accord with the administration of ^God, which is ^rgranted to me ^{to}for you, to complete the word of ^God—the secret which has been ^rconcealed from the ^eons and from the ^agenerations, yet now was made manifest to His ^saints,^{Ep31} to whom ^God wills to make known ²⁷ what are the glorious ^riches of this ^recret ^among the nations, which is: Christ ^among you, ²⁸ the ^aexpectation of glory—Whom we are announcing, admonishing every ^hman and teaching every ^hman in ^eall wisdom, that we should be presenting every ^hman ^rmature ²⁹ in Christ Jesus; ^{to}for which I am toiling also, struggling in accord with His ^roperation, which is operating in me ^awith power.

² For I ^want you to perceive what the ^rstruggle amounts to which I am having for your sakes and for those in Laodicea, and whoever have not seen my ^aface in ⁿflesh,^{2Cl3} ² that their ^rhearts may be ^rconsoled, being united in love, and ^{to}to ^eall the riches of the ^assurance of ^understanding, ^{to}unto a realization of the secret of the ^God and Father of ³ Christ, in Whom all the ^resources of wisdom and knowledge are concealed. Now I am saying this, that ⁴ no one may be beguiling you ^awith persuasive words. For ^even if, in ⁿflesh, I am ^absent, ^bnevertheless, in ^spirit, I am ^{to}with you, rejoicing and observing your ^rder and the ^rstability of your ^aith in^{to} Christ. ⁶ As, then, you accepted Christ Jesus, the Lord, be walking in Him, ⁷ having been ^rooted and ^ruilt^r up in Him, and being confirmed in the faith according as you were taught, superabounding in it ^awith thanksgiving.^{Ep317}

⁸ Beware that no ^aone shall ^rbe despoiling you through philosophy and ^rempty seduction, in accord with ^ahuman tradition, in accord

with the elements of the world, and not in accord with Christ,^{1Ti32} ⁹ for in Him the entire complement of the Deity is ^rdwelling bodily. And you are ^rcomplete^r in Him, Who is the ^rHead of every ^asovereignty and ^authority,^{Ep131} in Whom you were ^rcircumcised also with a ^rcircumcision not made by hands, in the stripping^r off of the body of ^aflesh in the ^rcircumcision of Christ.^{Ph33} ¹² Being ^rentombed together with Him in ^rbaptism^{Ro61} (in which you were ^roused together also through ^afaith in the operation of ^God, Who ^rouses Him ^ofrom among the dead, ¹³ you also being ^adead in the offenses and the uncircumcision of your flesh), He ^rvivifies us together ^{to}jointly with Him, ^rdealing graciously with all our offenses, ^rerasing^r the ^ahandwriting of the decrees against us, which was hostile to us, and has ^rtaken it away out of the midst, ^rnailing^r it to the ^across,^{Ep21} ¹⁵ stripping^r off the ^asovereignities and ^aauthorities, ^awith boldness He makes a ^rshow of them, ^rtriumphing^r over them in it.

¹⁶ Let no ^aone, then, be judging you in food or in drink or in the particulars of a festival, or of a new moon, or of sabbaths, which are a ^rshadow of those things which are impending^{He101} — yet the ^rbody is the Christ's. Let no one be ^rarbitrating against you, wanting, in ^rhumility and the ritual of the messengers, to ^rparade what he has seen, feignedly, ^rpuffed ^rup by his ^afleshy mind, and ^rnot holding the Head, out of Whom the entire ^rbody, being supplied and united through the assimilation and ligaments, is growing in the growth of ^God.^{Ep111-116} ¹⁹ If, then, you died together with Christ from the elements of the world, ^awhy, as living in the world, are you subject to ^rdecrees:^{Ac164} ^{Ga34} "You should not be touching, nor yet tasting, nor yet coming into contact." ²² which things are all ^{to}for corruption from use, in accord with those

directions and teachings of ^hmen, which^a are, indeed, having an expression of wisdom in a willful ritual and ^humility and asceticism—not ^of any value, toward the surfeiting of the ⁿflesh? ¹⁷¹⁴⁹ Ac15²⁹

3 If, then, you were ^roused together with ^Christ, be seeking that which is above, where ^Christ is, ^asitting ^at the ^right^hand of ^God. 2 Be ^disposed to ^ethat which is above, ⁿot to ^ethat on the earth, for you ^died and your ^life is ^hid^r together with ^Christ in ^God. Whenever ^Christ, our ^rLife, should be ^manifested, then you also shall be ^manifested together with Him in glory.

5 Deaden, then, your ^amembers that are on the earth: prostitution, ^uncleanness, passion, evil desire and ^greed, which^a is ^midolatry, because of which the indignation of ^God is coming on the sons of ^astubbornness—among whom you also once ^walked, when you lived in these things. ^{Ro812} Ga5²⁴

8 Yet now you also be ^rputting away all these: anger, fury, malice, calumny, obscenity, out of your ^amouth. Do not ^lie ⁱnto one another, ^stripping^r off the ^rold ⁿhumanity together with its ^practices, and ^rputting on^r the ^ryoung, ^{Ep422} which is being renewed into recognition, to accord with the Image of the One Who ^rcreates it, ^wherein there is no^t Greek ^{Ga329} and Jew, ^{1Cl124} ^aCircumcision and ^aUncircumcision, ^abarbarian, Scythian, slave, freeman, but ^all and in all is Christ.

12 ^rPut on, then, as ^God's chosen ones, holy and ^beloved, pitiful compassions, kindness, ^humility, meekness, patience, bearing with one another and dealing graciously among yourselves, if anyone should be having a complaint ^against any. According as the Lord also deals graciously with you, thus also you. 14 Now ^onover all these put on ^love, which^a is the ⁿtie of ^rmaturity. ^{Ep421} 15 And let the ^pence of ^Christ be ^arbitrating in your ^rhearts, ^ofor

which you were called also in one ^rbody; and ^become ^thankful. Let the word of ^Christ be making its ^home in ^you richly, in ^all wisdom, teaching and admonishing yourselves; in psalms, in hymns, in spiritual songs, singing, ^with grace in your ^rhearts to ^God. And everything, ^awhatsoever you may be doing, in word and in act, do all in the ^aname of our ^Lord Jesus Christ, giving thanks to ^God, the Father, through Him. ^{Ep519-29}

18 ^Wives, be ^subject to your husbands, as is proper in the Lord. ^{Ep522} 19 ^Husbands, ^love ^{1P31} your ^sown wives and be not ^bitter toward them. ^{Ep525} 20 ^Children, ^obey your parents ^ac in all things, for this is well pleasing in the Lord. ^{Ep61} 21 ^Fathers, do not ^vex your ^children, lest they may be ^disheartened. ^{Ep64}

22 ^Slaves, ^obey ^ac in all things your masters according to the ⁿflesh, not ^with ^eye-slavery as ^hmanpleasers, but ^with ^rsingleness of ^hearth, fearing the Lord. All, whatsoever you may be doing, ^work ^ofrom the ^asoul, as to the Lord and not to ^hmen, being ^aware that from the Lord you will be getting the compensation of the enjoyment of an ^allotment: for the Lord Christ are you slaving. For he who is injuring shall be ^requited for that which he injures, and there is no^t partiality. ^{Ep65-7}

23 ^Masters, ^tender that which is just and ^equitable to your ^slaves, being ^aware that you also ^have a ^rMaster in heaven. ^{Ep69}

2 In ^prayer be persevering, ^watching in it ^with thanksgiving, praying at the same time concerning us also, that ^God ^rshould be opening for us a door of the word, to speak the secret of ^Christ, because of which I am ^bound also, that I should be making it manifest, as I ^must speak. In wisdom be ^walking toward those outside, reclaiming^r the era, ^{Ep511} your ^word being always ^with grace, ^seasoned^r with

- ¹² salt, perceiving how you must ¹² answer each one. ^{Ep4:23}
- ⁷ All my affairs shall be made known to you by Tychicus, a beloved brother and faithful servant and fellow slave in the Lord, ^{Ep1:1} ¹³ whom I send to^d you ¹⁰for this same thing, that you may know that which concerns you and he should
- ⁸ be consoling your hearts, together with Onesimus, a faithful and beloved brother, who is one of you. They shall make known to you all things here. ^{Ep6:21} ^{2Ti4:2}
- ¹⁰ Greeting you is Aristarchus, my fellow captive, and Mark, cousin of Barnabas (concerning whom you obtained directions: if he should be coming to^d you, receive him), ^{2Ti4:11}
- ¹¹ and Jesus, termed Justus, who are of the Circumcision. These are the only fellow workers ¹⁰for the kingdom of God who^a became a solace to me. ¹⁸

Greeting you is Epaphras, who is one of you, a slave of Christ Jesus, always struggling for^s you in prayers, that you may stand^r mature^r and fully assured in all the will of God. For I am testifying of him that he has much misery over you and those in Laodicea and those in Hierapolis.

Greeting you is Luke, the beloved physician, and Demas. Greet the brethren in Laodicea, and Nympha, and the ecclesia ^aat her home. And whenever the epistle should be read ^bto you, ^dcause that it should be read in the Laodicean ecclesia also, and that you also may be reading that out of Laodicea. And say to Archippus: "Look to the service which you accepted in the Lord, that you may be fulfilling it." The salutation is by my hand—Paul's. Remember my bonds!

Grace be with you! Amen!

PAUL TO THE THESSALONIANS (1)

Paul and Silvanus and Timothy 2
to the ecclesia of the Thessalonians
Ac17¹ in God, the Father, and the
Lord Jesus Christ:

Grace to you and peace, from
God, our Father, and the Lord
Jesus Christ.

2 We are thanking God always con-
cerning you all, making mention of
3 you ^{on}in our prayers, unintermit-
tingly remembering your work of
faith and toil of love and endur-
ance of expectation 1C13¹⁹ of our
Lord Jesus Christ, in front of our
4 God and Father, having perceived,
brethren beloved by God, your
5 choice, Ac18⁹⁻¹¹ for the evangel of our
God did not become ⁱⁿto you in word
only, but in power also, and in holy
spirit and much assurance, accord-
ing as you are aware. Such as this
we became among you because of
you.

6 And you became imitators of us
and of the Lord, receiving the
word in much affliction with joy of
7 holy spirit, so that you become
models to all the believers in Mace-
8 donia and in Achaia. For from
you has been sounded forth the
word of the Lord, not only in Mace-
donia and in Achaia, but in every
place your faith toward God has
come out, so that we have no need
9 to be speaking of anything, for they
are reporting concerning us, what
kind of an entrance Ac17¹ we have had
to^d you, and how you turn^f back to^d
God from idols, to be ^fslaving for
10 the living and true God, and to be
waiting for His Son out of the
heavens, Whom He ^frouses ^ofrom
among the dead, Jesus, our Rescuer
out of the coming ^Aindignation.

For you ^syourselves are aware,
brethren, that our ^fentrance to^d
you Ac17¹ has not come to be for
2 ^fnaught, ³⁵but, though suffering be-
fore and being outraged in Philippi,
Ac16¹⁹ according as you are aware,
we are bold in our God to speak
the evangel of God to^d you with a
3 vast struggle. For our entreaty
is not out of deception, nor yet
out of uncleanness, nor yet with
4 guile 2C2¹⁷ but, according as we have
been tested by God to be entrust-
ed with the evangel, thus are we
speaking, not as pleasing ^hmen, but
God, Who is testing our ^fhearts. Ga1¹⁰
5 For neither did we at any time be-
come flattering in expression, ac-
cording as you are aware, neither
with a pretense for greed, God is
6 witness, Ph4¹⁶ neither seeking glory
^ofrom ^hmen, neither from you, nor
from others, when we could be
a burden as Christ's apostles. Ac20³³
7 But we became gentle in your midst,
as if a nurse should be cherishing
8 her ^sown children. Thus being ar-
dently attached to you, we are de-
lighting to ^fshare with you not only
the evangel of God, but our ^sown
souls^A also, because you came to be
beloved by us.

9 For you remember, brethren, our
toil and labor: 2Th3⁸ working night
and day ^{td}so as not to be burden-
some to any of you, we herald ⁱⁿto
you the evangel of God. 1C4¹² You
are witnesses, and God, how benign-
ly and justly and blamelessly we
became to you, who are believing,
even as you are aware how we were
to each one of you, as a father to
his ^sown children, consoling and
comforting you and attesting ^{io}unto

you to be walking worthily of God, Who calls you into His own kingdom and glory.

13 And therefore we also are thanking God unintermittingly that, in accepting the word heard from us, from God you receive, Gal¹¹ not the word of men, but, according as it truly is, the word of God, which is operating also in you who are believing.

14 For you became imitators, brethren, of the ecclesias of God which are in Judea in Christ Jesus, for you suffered the same, even you by your own fellowtribesmen, according as they also by the Jews, who kill the Lord Jesus as well as the prophets, and banish us, and are not pleasing to God, and are contrary to all men, forbidding us to speak to the nations that they may be saved, into fill up their sins always. Yet the indignation outstrips on to them in to a consummation.

17 Now we, brethren, being bereaved of you for the period of an hour, in face, not in heart, Ac¹⁷ endeavor the more exceedingly to see your face, with much yearning, because we want to come to you, indeed I, Paul, and once—even twice—and Satan hinders us, Ac²⁰

19 For who is our expectation, or joy, or wreath of glorying? Or is it not even you, in front of our Lord Jesus, at His presence? For you are our glory and joy. 2Cl¹⁴ Ph²¹⁶

3 Wherefore, when we could by no means longer refrain, it seems well for us to be left in Athens alone, Ac¹⁷ and we send Timothy, our brother and God's servant in the evangel of Christ, into establish and to console you for the sake of your faith. No one is to be swayed by these afflictions, for you yourselves are aware that we are located for this. For, even when we were with you, we predicted to you that we are about to be afflicted, ac-

cording as it came to be also, and you are aware.

5 Therefore, when I also could by no means longer refrain, I send into know of your faith, lest somehow the trier tries you 2Cl¹³ and our toil may be coming to be for naught. Ph²¹⁶ Yet at present, because of Timothy's coming to us from you, Ac¹⁸ and bringing us the evangel of your faith and your love, and that you have a good remembrance of us always, longing to see us even as we also you—therefore we were consoled, brethren, over you in all our necessity and affliction, through your faith, for now we are living if ever you are standing firm in the Lord. For what thanksgiving are we able to repay to God concerning you for all the joy with which we are rejoicing because of you in front of our God, night and day superexcessively beseeching into see your face and to readjust the deficiencies of your faith? Now may our God and Father Himself, and our Lord Jesus, be directing our way to you!

12 Now may the Lord cause you to increase and superabound in love for one another 2Th¹³ and for all, even as we also for you, into establish your hearts unblamable in holiness in front of our God and Father, in the presence of our Lord Jesus with all His saints. 2¹⁹

4 For the rest, then, brethren, we are asking you and entreating in the Lord Jesus, that, according as you accepted from us how you must be walking and pleasing God (according as you are walking also), that you may be superabounding yet more, for you are aware what charges we give to you through the Lord Jesus. For this is the will of God: your holiness. Ro⁶¹⁹ You are to be abstaining from all prostitution; 1C⁶¹³⁻²⁰ each of you is to be aware of his own vessel,

to be acquiring it in holiness
 5 and honor, not in lustful passion
 even as the nations also who are not
 6 acquainted with God. No one is
 to be circumventing and overreaching
 his brother in the matter, because
 the Lord is the Avenger of
 all these, according as we said to
 7 you before also, and certify, for
 God calls us, not ^{on}for uncleanness,
 8 but in holiness. Surely, in consequence,
 then, he who is repudiating is
 not repudiating ^hman, but God,
 Who is also giving His holy spirit
ⁱⁿto you.

9 Now, concerning brotherly fondness,
 we have not need to be writing
 to you, for you yourselves are
 taught by God ^{to} to be loving one
 10 another, for you are doing it also
ⁱⁿto all the brethren who are in the
 whole of Macedonia. Now we are
 entreating you, brethren, to be
 11 superabounding yet more, and that
 you be ambitious to be quiet, and
 to be engaged in your own affairs,
 and to be working with your hands,
^{Ep4:28} according as we charge you,
 12 that you may be walking respectably
 toward those outside ^{2Co3:1} and
 you may have need of nothing. ^{Co4:3}

13 Now we do not want you to be
 ignorant, brethren, concerning
 those who are reposing, lest you
 may sorrow according as the rest,
 also, who have no expectation.

14 ^{1Co15:12-20} For, if we are believing that
 Jesus died and rose, thus also, those
 who are put to repose, will God,
 through Jesus, lead forth together

15 with Him. ^{1Co15:20-25} For this we are saying
 to you by the word of the Lord,
 that we, the living, who are surviving
ⁱⁿto the presence of the Lord,
 should by no means outstrip those
 16 who are put ^{to} to repose, for the
 Lord Himself will be descending
 from heaven with a shout of command,
 with the voice of the Chief
 Messenger, and with the trumpet
 of God, and the dead in Christ
 17 shall be rising first. ^{Ep1:12} Thereupon
 we, the living who are surviving,
 shall at the same time be snatched

away together with them in clouds,
ⁱⁿto meet the Lord ⁱⁿto the air. And
 thus shall we always be together
 with the Lord. So that, console
 one another with these words.

5 Now concerning the times and the
 eras, brethren, you have not need to
 2 be written to, ^{Ac17} for you yourselves
 are accurately aware that the
 day of the Lord ^{Rv1:10} is as a thief
 in the night—thus is it coming! ^{2P3:10}
 3 Now whenever they may be saying
 "Peace and security," then extermination
 is standing by them unawares,
 even as a pang over the pregnant,
 and they may by no means
 4 escape. ^{Lu17:34}

4 Now you, brethren, are not in
 darkness, that the day may be
 5 overtaking you as a thief, for you
 are all sons of the light and sons
 of the day. ^{Ep5:5} We are not of the
 6 night nor of the darkness. Consequently,
 then, we should not be drowsing,
 even as the rest, but we may be
 watching ^{Ro13:11} and sober.

7 ^{Ep5:11} For those who are drowsing are
 drowsing at night, and those who
 are drunk are drunk at night.

8 Yet we, being of the day, may be
 sober, putting on the cuirass of
 faith and love, and the helmet, the
 9 expectation of salvation, ^{Ep6:13-17} for
 God did not appoint us ⁱⁿto indignation,
 but ⁱⁿto the procuring of salvation
 through our Lord Jesus Christ,
 10 Who died for our sakes, that,
 whether we may be watching or
 drowsing, we should be living at
 the same time together with Him.

11 ^{2Th2:13} Wherefore, console one another
 and edify one the other,
 according as you are doing also.

12 Now we are asking you, brethren,
 to perceive those who are toiling
 among you and presiding over
 you in the Lord and admonishing
 you, and to deem them exceedingly
 distinguished in love, ^{1Ti5:13} because of
 their work. Be at peace among
 yourselves. Now we are entreating
 you, brethren, admonish the disorderly,
 comfort the faint-hearted,
 uphold the infirm, be patient
 15 ward all. ^{2Th3:6-15} See that no one

may be rendering evil ¹⁶for evil to anyone, but always ¹⁷pursue that which is good ¹⁸for one another as well as ¹⁹for all. Be rejoicing always. ²⁰Ph⁴¹ Be praying unintermittingly. ²¹Ep⁶¹⁸ In everything be giving thanks, for this is the will of God in Christ Jesus ²²for you. ²³Ph⁴⁶ ²⁴Quench^r not the ²⁵spirit. ²⁶Scorn ²⁷not prophecies. Yet be testing all, retaining the ideal. From everything wicked to the perception ²⁸abstain. ²⁹Roi²⁹ ³⁰Now may the God of ³¹peace

³²Himself be ³³hallowing you wholly; and may your ³⁴unimpaired ³⁵spirit and ³⁶soul and ³⁷body be ³⁸kept blameless³⁹ in the presence of our ⁴⁰Lord Jesus Christ! ⁴¹Faithful is He Who is calling you, Who will be doing it also. ⁴²Th³⁹ ⁴³Brethren, ⁴⁴pray concerning us also. ⁴⁵Co¹² Greet all the brethren ⁴⁶with a holy kiss. I am adjuring you by the Lord, that this epistle be read to all the holy brethren. ⁴⁷Co¹⁶ ⁴⁸The grace of our ⁴⁹Lord Jesus Christ be with you! Amen!

PAUL TO THE THESSALONIANS (2)

Paul and Silvanus and Timothy
to the ecclesia of the Thessalonians
in God, our Father, and the Lord
Jesus Christ:

² Grace to you and peace, from
God, our Father, and the Lord Je-
sus Christ.

³ We 'ought to be thanking 'God
always concerning you, brethren,
according as it is meet, seeing that
your 'faith is 'flourishing and the
love of each one of you all ^{to}for one

⁴ another is increasing, so that we
'ourselves glory in 'you in the ec-
clesias of 'God, for^s your 'endurance
and faith in all your 'persecutions
and the afflictions which you are

⁵ bearing—a display of the just judg-
ing of 'God, ^{to}to 'deem you worthy
of the kingdom of 'God, for^s which

⁶ you are suffering 'also, ^{Phil¹²}if so be
that it is just ^{bof}of God to repay

⁷ affliction to those afflicting you, and
to you who are being afflicted, ease,
with us, 'at the 'unveiling of the
Lord Jesus from heaven with His

⁸ 'powerful messengers, in flaming
fire dealing out vengeance to those
who are not 'acquainted with 'God

and those who are not obeying the
evangel of our 'Lord Jesus Christ,

⁹ who^a shall 'incur the justice of
eonian extermination from the 'face

of the Lord, and from the glory of

¹⁰ His 'strength; whenever He may be
coming to be glorified in His 'saints
and to be marveled at in all who
believe (seeing that our 'testimony

^{on}to you was believed) ^{Cos³}in that
'day.

¹¹ ^{to}For which we are always pray-
ing also concerning you, that our
'God should be counting you worthy
of the calling, and should be ful-

filling every delight of 'goodness
and work of 'faith in power,
so that the 'name of our 'Lord Jesus
may be 'glorified in you, and you
in Him, in accord with the grace of
our 'God and the Lord Jesus Christ.

² Now we are asking you, breth-
ren, for the sake of the presence of
our 'Lord Jesus Christ and our

² assembling ^{onto^{1Th⁴}}Him, ^{to}that you
'be not quickly 'shaken from your
'mind, nor yet be 'alarmed, either
through spirit, or through word, or
through an epistle as through us, as
that the 'day of the Lord is 'present.

³ No 'one should be deluding you "
^{achy}'any method, ^{Mt²⁴ 1Th⁴} 'for,

should not the apostasy ^{2Th³} be
coming first and the 'man of 'law-
lessness 'be 'unveiled, the son of

⁴ 'destruction, who is opposing and
lifting^v himself up ^{on}over everyone

'termed a god or an object of veneration,
so that he is seated in^o the temple of
'God, ^{Mt²⁴}demonstrating

⁵ that he himself is God? ^{Dn¹²}Do you
not 'remember that, still being

^{td}with you, I told you these things?

⁶ And now you are 'aware what is
detaining, ^{to}for him 'to be 'unveiled

⁷ in 'his 'own era. For the secret of
'lawlessness already operating is

only till the ^{at}present detainer may
be coming to be out of the midst.

⁸ And then will 'be 'unveiled the law-
less one (whom the Lord Jesus will

'despatch ^{Rv¹⁹}with the spirit of His
'mouth ^{Dn⁷}and will discard by the

⁹ advent of His 'presence), ^{is¹¹}whose
'presence is in accord with the operation

of 'Satan, 'with 'all power and
¹⁰ signs and false miracles ^{Mt²⁴}and
'with every seduction of injustice
'among those who are perishing, be-

cause they do not receive the love of the truth,¹⁰ for their 'salvation. And therefore 'God will be sending them an operation of deception,¹⁰ for them 'to believe the falsehood,¹⁰ ^{1K22:22} that all may be 'judged who do not believe the truth, but delight in 'injustice.

Now we 'ought to be thanking 'God always concerning you, brethren, 'beloved by the Lord, seeing that 'God prefers you from the beginning¹⁰ for salvation, in holiness of the spirit and faith in the truth,^{Ep1:} into which He also calls us through our 'evangel,¹⁰ for the procuring of the glory of our 'Lord Jesus Christ. Consequently, then, brethren, 'stand 'firm, and 'hold^r to the traditions^{1Co11:} which you were taught, whether through word or through our epistle. Now may our 'Lord Jesus Christ 'Himself, and 'God, our 'Father, Who loves us, and is giving us an eonian consolation and a good expectation in grace, be consoling your 'hearts^r and 'establish you in every good work and word.^{1Th3:}

Furthermore, 'pray, brethren, concerning us, that the word of the Lord may 'race^r and be 'glorified, according as it is 'td with you also,^{Ep6:} and that we should be 'rescued from 'abnormal and wicked^h men, for not for all is the faith.^{Ro15:30-31} Yet 'faithful is the Lord, Who will be 'establishing you and guarding you from the wicked one.^{1Th5:} Now we have confidence^{on} in you in the Lord that what we are charging, you are doing also and will be doing. Now may the Lord be directing your^r 'hearts into the love of 'God^{Ro5:} and into the endurance of 'Christ!

⁶ Now we are charging you, brethren, in the 'name of our 'Lord Jesus Christ, to be putting yourselves from every brother who is 'walking disorderly^{1C5:} and not in accord with the tradition which they accepted⁷ ^bfrom us,^{Ro16:} For you 'yourselves are 'aware how you 'must be imitating us, 'for we are not disorderly⁸ among you, neither did we eat^N bread gratuitously^b from anyone,^{1Th2:} but, 'with toil and labor, we are working^{1C4:} night and day, 'td so as not to be 'burdensome to any of you. Not that we 'have not the right, but that we may be giving you ourselves as a 'model¹⁰ for you to be imitating us.^{1C5:1-15} For 'even when we were 'td with you, we gave this charge to you: that "If anyone is not willing to 'work, neither let him 'eat."^{Ep4:} For we are hearing that 'some among you are 'walking disorderly, working at nothing,¹² but are meddling.^{1Th5:} Now 'such we are charging and entreating in the Lord Jesus Christ, that, working with quietness, they may be eating their^{s/} own^N bread.^{1Th4:} Now you, brethren, should not be 'despondent in ideal doing. Now if anyone is not obeying our 'word through this epistle, let it be a 'sign to you as to this man, not to 'commingle with him, that he may be 'abashed, and do not 'deem him as an enemy, but 'admonish him as a brother.^{Gal:}

¹⁶ Now may the Lord of 'peace 'Himself 'give you 'peace continually^b by every means. The Lord be with you all!

¹⁷ The salutation is by my 'hand—Paul's—which is a sign in every epistle.^{1Co16:} thus am I writing.^{Co4:}

¹⁸ The grace of our 'Lord Jesus Christ be with you all! Amen!

PAUL TO TIMOTHY (1)

- Paul, an apostle of Christ Jesus,¹³ according to the injunction of God, our Saviour, and the Lord Jesus Christ, our ¹⁴Expectation, to Timothy, a genuine ¹⁵child in faith: Grace, mercy, peace, from God, our Father, and Christ Jesus, our Lord.
- ³ According as I entreat you, remain with them in Ephesus, when going into Macedonia, that you should be charging ⁴some not to be teaching differently, nor to be heeding myths and endless genealogies, which^a are affording exactions rather than God's ⁵administration which is in faith.
- ⁶ Now the consummation of the charge is love out of a ⁷clean heart and a good conscience and unfeigned faith, from which ⁸some, ⁹swerving, were turned^f aside into vain prating, wanting to be teachers of the law, not apprehending ¹⁰neither what they are saying, ¹¹nor that concerning ¹²which they are insisting. Now we are ¹³aware that the law is ideal ¹⁴Ro7¹² if ever anyone is using it lawfully, ¹⁵Ro6¹⁴ being ¹⁶aware of this, that law is not ¹⁷'laid^f down for the just, yet it is for the lawless and insubordinate, the irreverent and sinners, the malign and profane, thrashers of fathers, thrashers of mothers, homicides, paramours, sodomites, kidnapers, liars, perjurers, and if any ¹⁸other thing is opposing ¹⁹'sound^f teaching, in accord with the evangel of the ²⁰glory of the happy God, with which I was entrusted.
- ¹ I ²'am^{having} grateful to Him Who ³invigorates me, Christ Jesus, our Lord, ⁴for He deems me ⁵faithful, assigning^f me ⁶to a service, ⁷Ac9¹⁵ I, who formerly ⁸'was a calumniator and a persecutor and an outrager: ⁹1C15 but I was shown mercy, ¹⁰Ti1¹³ seeing that I do it being ignorant, in unbelief. Yet the grace of our Lord overwhelms, with faith and love in Christ Jesus. ¹¹'Faithful is the saying, and worthy of ¹²'all welcome, that Christ Jesus came into the world to save sinners, ¹³'foremost of whom am I. But therefore was I shown mercy, that in me, the ¹⁴'foremost, Jesus Christ should be displaying ¹⁵'all His patience, ¹⁶Idfor a ¹⁷'pattern of those who are ¹⁸'about to be believing on Him ¹⁹tofor life eonian.
- ²⁰ Now to the King of the ²¹'eons, the incorruptible, invisible, only, and wise God, be honor and glory ²²tofor the cons of the eons! Amen!
- ¹ This charge I am committing to you, ²'child Timothy, according to the preceding prophecies ³onover you, that in them you may be ⁴'swarring the ideal ⁵'warfare, having faith and a good conscience, which ⁶'some, ⁷'thrusting away, have made ⁸'shipwreck ⁹as to the faith, ¹⁰2Ti2¹⁷ of whom are Hymeneus and Alexander, whom I ¹¹'give up to Satan, ¹²1Co5⁵ that they may be ¹³'trained not to ¹⁴'calumniate.
- ¹ I am entreating, then, first of all, that petitions, prayers, pleadings, thanksgiving be made for^s all mankind, ²Ph4⁴ for^s kings and all those being in a superior station, ³Ro13¹⁴ that we may be ⁴'leading a mild and quiet life in ⁵'all devoutness and gravity, ⁶for this is ideal and welcome in the sight of our ⁷'Saviour, ⁸4¹⁰ God, Who ⁹'wills that all ¹⁰'mankind be saved

Ro⁵¹⁸ and 'come into a realization of the truth.^{Ez18²³}

5 For there is one God,^{1C8⁶} and one Mediator of God and 'mankind, a
6 'Man, Christ Jesus, Who is giving Himself a correspondent 'Ransom for^s all (the testimony in its own
7 eras),¹⁰ for which I was 'appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the nations in knowledge and truth.^{Ac26¹⁶⁻²⁰ Ga2⁷ 2Ti1¹¹ Mt20²³}

8 I am intending, then, that 'men 'pray in every place, 'lifting up benign hands, apart from anger and reasonings. Similarly, women also are to be adorning themselves in raiment, decorously, with 'modesty and 'sanity, not 'with braids and gold, or pearls or costly vesture,^{1P3³}
10 but (what is becoming to women professing a reverence for God)
11 'with good 'works. Let a woman be learning in quietness 'with 'all subjection,^{Ep5²²} Now I am not permitting a woman to be teaching,^{1C14³⁴} nor yet to be domineering over a man,^{1C11³} but to be in quietness (for Adam was first molded,^{Gn2¹⁵}
12 thereafter Eve,^{1C11⁸} and Adam was not seduced, yet the woman, being deluded, has come to be in the transgression),^{Gn3¹⁻⁶} Yet she shall be 'saved through the child bearing, if ever^{Gn3¹} they should be remaining in faith and love and holiness with sanity.

3 'Faithful is the saying: "If anyone is craving the supervision, he is desiring an ideal work."^{Ti1⁵⁻⁶} The supervisor, then, 'must be irreprehensible, the husband of one wife, 'sober, sane, decorous, hospitable,
3 apt to teach, no toper, not quarrelsome, but lenient, 'pacific, not fond of money, controlling his own 'household ideally, having his children in subjection with 'all gravity
5 —now if anyone is not 'aware how to control his 'own household, hōw will he 'care for the ecclesia of

6 God? — no novice, lest, being conceited, he should be falling into the judgment of the adversary. Yet he 'must 'have an ideal testimony also from those outside, that he should not be 'falling into the reproach and trap of the adversary.

8 'Servants, similarly, are to be grave, not double-tongued, not 'addicted to much wine, not avaricious, having the secret of the 'faith in a 'clear conscience. Now let these also first be 'tested: thereafter let them be serving, being unimpeachable. The wives, similarly, are to be grave, not adversaries, 'sober, 'faithful in all things. Let 'servants be the husbands of one wife, controlling children and their own households ideally, for those who serve ideally are procuring for themselves an ideal rank and much boldness in the faith which is in Christ Jesus.

14 These things I am writing to you, though expecting to 'come to^d you more quickly, yet, if I should be 'tardy, that you may be perceiving how one 'must 'behave in God's 'house,^{2Ti2²} which² is the ecclesia of the living God,^{Ep2¹⁴} the 'pillar and 'base of the truth. And avowedly great is the secret of 'devoutness, which was manifested in 'flesh, justified in spirit, seen by messengers,^{Ep3¹} heralded 'among the nations, believed in the world, taken up in glory.

4 Now the spirit is saying explicitly, that in subsequent eras^{2Ti3¹} 'some will be withdrawing^r from the 'faith, giving heed to deceiving spirits and the teachings of demons,
2 1C10²⁰ in the hypocrisy of false expressions, their own conscience having been 'cauterized, forbidding to 'marry, abstaining from foods, which 'God creates¹⁰ to be partaken of with thanksgiving by those who believe and 'realize the truth,^{Gn9³}
4 seeing that every creature of God is ideal and nothing is to be cast

away, being taken with thanksgiving, for it is 'hallowed through the word of God and pleading.^{Ro14} By suggesting these things to the brethren, you should be an ideal 'servant of Christ Jesus, 'fostering with the words of 'faith and of the ideal teaching which you have fully 'followed. Now, 'profane and old womanish myths 'refuse, yet 'exercise yourself ^{td}in devoutness, for 'bodily exercise is beneficial ^{td}for a few things, yet 'devoutness is beneficial ^{td}for all,⁶⁶ having promise for the life which now is, and that which is impending.^{2Ti2}

⁹ 'Faithful is the saying and ¹⁰ worthy of 'all welcome (for ^{to}for this are we toiling and being reproached), that we 'rely on the living God, Who is the Saviour of all 'mankind,² especially of those ¹¹ who believe.^{1Ci5} ²²These things be ¹² charging and teaching. Let no one be despising your 'youth,^{Ti2} but 'become a 'model for the believers, in word, in behavior, in love, in ¹³ faith, in purity. Till I 'come, give 'heed to 'reading, to 'entreaty, to ¹⁴ 'teaching. 'Neglect not^{2Ti1} the gracious gift which is in you, which was given to you through prophecy with the imposition of the hands of the eldership. On these things 'meditate. In these be, that your 'progress' may be apparent to all. 'Attend to yourself and to the teaching. Be 'persisting in them, for in doing this you will 'save yourself as well as those hearing you.

⁵ An elderly man you should not be upbraiding, but be entreating him as a father,^{Lv19} the younger ² men as brethren, the elder women as mothers, the younger as sisters, ³ in 'all purity. Widows be honoring ⁴ who are 'really widows. Now if any widow 'has children or descendants, let them 'learn to be devoted to their own household first and reciprocate by paying their progenitors,

for this is welcome in 'God's sight. ⁵ ^{Ep61} 'Now one 'really a widow, and 'alone, 'relies on 'God and is 'remaining in 'petitions and 'prayers ⁶ night and day.^{Lu23} Yet she who is a 'prodigal, though living, 'is 'dead. ⁷ These things also, 'charge, that they may be irreprehensible. Now if anyone is not providing for his 'own, and especially his family, he has disowned the faith, and is ⁹ worse than an unbeliever. Let no widow be 'listed of less than sixty years, having been^c the wife of one man, attested 'by ideal acts: if she nourishes children, if she is hospitable, if she washes the saints' feet, if she relieves the 'afflicted, if she 'follows up with every good ¹¹ work.^{Ac6} Yet the younger widows 'refuse, for whenever they should be 'restive against Christ, they are ¹² wanting to 'marry, having judgment, seeing that they repudiate their first faith. Yet at the same time they are learning to be idle also, wandering about the homes. Yet not only are they idle, but gossips also, and meddlers, speaking what they 'must not. ¹⁴ I am intending, then, that younger widows are to be marrying, bearing children, managing the household, giving an 'opposer nothing as an incentive favoring reviling, for already ¹⁵ some were 'turned aside after 'Satan. If any believing woman 'has widows, let her be relieving them and let not the ecclesia 'be 'burdened, that it should be relieving those who are 'really widows.

¹⁷ Let elders who have presided ideally be counted 'worthy of double honor, especially those who are toiling in word and teaching,^{1Th5} for the 'scripture is saying: ^{Dt25} "A threshing ox you shall not be muzzling,"^{1Ci9} and "Worthy is the worker of his 'wages."^{Lu10} Against ¹⁹ an elder do not assent to an accusation outside and except ^{on}before

20 two or three witnesses.^{Dt1915} Those who are sinning be exposing in the sight of all, that the rest also may
 21 have fear. I am conjuring, in the sight of God and Christ Jesus and the chosen messengers, that you should guard these things, apart from prejudice, doing nothing
 22 from bias.^{Lv1917} Place hands quickly on no one, nor yet be participating in the sins of others. Keep
 23 yourself pure. By no means still be drinking water, but be using a sip of wine for your stomach and your
 24 frequent infirmities. Some men's sins are taken for granted, preceding them into judging, yet some
 25 are following up also. Similarly the ideal acts also are taken for granted, and those which have it otherwise cannot be hid.

6 Whoever are slaves under the yoke^{Ep6} let them deem their own owners worthy of all honor,^{Co322} lest the name of God and the teaching
 2 may be blasphemed.^{Ti22} Yet let those having believing owners not be despising them, seeing that they are brethren,^{Phn16} but rather let them
 slave for them, seeing that they are believing and beloved, the supporters of the benefaction.

These things teach and entreat.
 2 If anyone is teaching differently, and is not approaching with sound words, even those of our Lord Jesus Christ, and the teaching in
 4 accord with devoutness,^{2Ti113} he is conceited, versed in nothing, but morbid about questionings and controversies, out of which is coming
 5 envy, strife, calumnies, wicked suspicions, altercations of men of a decadent mind and deprived of the truth, inferring that devoutness
 6 is capital.^{Pr1510} Now devoutness with contentment is great capital; for
 7 nothing do we carry into the world, and it is evident that neither can
 8 we carry anything out.^{Ps4910} Now, having sustenance and shelter,

with these we shall be sufficed.^{Pr308}
 9 Now those intending to be rich^{Pr231} are falling into a trial and a trap and the many foolish and harmful desires which are swamping men
 10 in extermination and destruction.

For a root of all of the evils is the fondness for money, which some, craving, were led astray from the faith and try themselves on all sides with much pain.^{Ep53}

11 Now you, O man of God, flee from these things: yet pursue righteousness, devoutness, faith, love, with endurance, suffering, and meekness.^{2Ti22} Contend the ideal
 12 contest of the faith. Get hold of eternal life, for which you were called, and you avow the ideal avowal in the sight of many witnesses.

I am charging you in the sight of God, Who is vivifying all,^{1Ci103} and of Jesus Christ, Who testifies in the ideal avowal before Pontius Pilate,^{Jn1833-37 Rv15} that you keep this precept unspotted, irreprehensible, unto the advent of our Lord, Christ Jesus, which He will be showing in its own eras, Who is the happy and only Potentate, the King of kings and Lord of lords, Who alone has immortality, making His home in light inaccessible,^{Ac99} Whom not one of mankind perceived nor can be perceiving, to Whom be honor and might eternal! Amen!

17 Those who are rich in the current can be charging not to be haughty, nor yet to rely on the dubiousness of riches, but on God, Who is tending us all things richly for our enjoyment; to be doing good acts, to be rich in ideal acts, liberal, to be contributors, treasuring up for themselves an ideal foundation
 18 for that which is impending, that they may get hold of life really.
 19 Ps6210-11

20 O Timothy, that which is committed to you, guard, turning aside

from the profane prattlings ⁴⁷ and
antipathies of falsely named
"knowledge," ¹⁶ which ^asome are pro-

fessing. As to the faith they
swerve. ^{2Ti1113-14}

Grace be with you! Amen!

PAUL TO TIMOTHY (2)

Paul, an apostle of Christ Jesus,¹² through the will of God, in accord with the promise of life which is in Christ Jesus,¹¹ to Timothy, a child beloved:

Grace, mercy, peace, from God, the Father, and Christ Jesus, our Lord.

Grateful 'am I to God, to Whom I am offering divine service^{Ac223} from my ancestors 'with a 'clear conscience,^{Ac231} as I 'have an unintermittent 'remembrance concerning you in my petitions, night and day, longing to 'see you, 'remembering your 'tears, that I may be 'filled full of joy, getting a reminder of the unfeigned faith which is in you, which^a first makes its 'home in your 'grandmother Lois, and in your mother Eunice.^{Ac161} Now, I am 'persuaded that it is in you also.³¹⁵

thFor which cause I am reminding you to be 'rekindling the gracious gift of God which is in you through the imposition of my hands,^{1Ti41} for God 'gives us, not a spirit of 'timidity, but of 'power and of 'love and of 'sanity.^{Ro811} You may not be 'ashamed, ^{Ro116} then, of the testimony of our Lord, nor yet of me, His prisoner,¹⁶ but suffer evil with the evangel in accord with the power of God, Who saves us and calls us with a holy calling, not in accord with our acts,^{Ti3} but in accord with His own purpose and the grace which is 'given to us in Christ Jesus before times eonian, yet now is being manifested through the advent of our Saviour, Christ Jesus, Who, indeed, abolishes death,^{1Cl52-26} yet 'illuminates life and incorruption through the evangel⁶ of which I was 'appointed a herald and an apostle and a teacher

of the nations.^{1Ti21} thFor which cause I am suffering these things also, but I am not 'ashamed, for I am 'aware Whom I have believed, and I am 'persuaded that He is able to 'guard what is committed to me, ¹⁰for that day.

¹³ 'Have a 'pattern of 'sound words, which you hear ^bfrom me, in faith ³¹ and love which are in Christ Jesus. ¹⁴ ^{Ti119} The ideal thing committed to you guard through the holy spirit which is making its 'home in us. ^{1Ti620}

¹⁵ Of this you are 'aware, that all those in the province of Asia were 'turned from me, of whom are Phygellus and Hermogenes.

¹⁶ May the Lord 'grant mercy to the 'household of Onesiphorus, 'for ⁴⁹ he often 'refreshes me and was not ashamed of my 'chain,¹¹ but, coming to be in Rome, he seeks me diligently and found me. ¹⁸ May the Lord 'grant to him to be finding mercy ^bfrom the Lord in that 'day! And how much he serves in Ephesus you 'know quite well.

² You, then, 'child of mine, 'be 'invigorated 'by the grace which is in Christ Jesus.^{2Cl12} And what things you hear ^bfrom me through many witnesses, these 'commit to 'faithful 'men, who² shall be competent to teach ⁶others also.

³ 'Suffer evil with me, as an ideal soldier of Christ Jesus.⁴¹ Now, not one who is warring is 'involved in the business of a 'livelihood, that he should be pleasing the one who enlists him. ⁵ 'Now if anyone should be competing in the games also, he is not given a 'wreath⁴⁷ if he should not be competing lawfully.^{1Cl94} ⁶ 'The toiling farmer 'must be the first to ⁷ 'partake of the fruits. 'Apprehend

what I say, for the Lord will be giving you understanding in it all.

8 Remember Jesus Christ, Who has been 'roused ^ofrom among the dead, ^{1C15} is ^of the ^Aseed of David, accord-
9 ing to my 'evangel,^{Ro13} in which I am suffering evil unto bonds as a malefactor—but the word of 'God is not 'bound.^{Ph112-14} Therefore I am
10 enduring all because of those who are chosen, that they also may be 'happening upon the salvation which is in Christ Jesus with glory conian.^{Col21}

11 'Faithful is the saying; "For if we 'died together, we shall be living
12 together also,"^{Ro6} if we are enduring, we shall be reigning together also; if we are disowning, 'He also will
13 be disowning us; if we are disbelieving, 'He is remaining 'faithful—He 'cannot disown Himself."^{Ro39}

14 Of these things be reminding them, conjuring them in the Lord's sight not to engage in 'controversy ^ofor nothing useful, ^oto the 'up-
15 setting of those who are hearing. 'Endeavor to present yourself to 'God ^{2C59} qualified, an unashamed
16 worker, correctly cutting the word of 'A truth. Yet from 'profane
17 prattlings 'stand ^raloof,^{T139} for they will be 'progressing ^oto more irreverence,^{1T147} and their word will
18 'spread as gangrene, of whom are Hymeneus and Philetus, who^a 'swerve ^aas to truth, saying that the resurrection has already occurred, and are 'subverting the faith of ^asome.^{1T1119}

19 Howbeit, the solid 'foundation of 'God 'stands, having this 'seal:^{Nu163} The Lord 'knew those who 'are His, and, Let everyone who is naming the name of the Lord 'withdraw from injustice.

20 'Now in a great house there are not only gold^{en} and silver utensils, but wooden and earthenware also, and ^wsome indeed ^ofor honor, yet
21 ^wsome ^ofor dishonor. If, then, any-one should ever be purging himself

from these, he will be a utensil ^ofor honor, 'hallowed, and useful to the Owner, made 'ready ^ofor every good act.

22 Now 'youthful desires 'flee: yet 'pursue' righteousness, faith, love, peace, with ^aall who are invoking the Lord out of a 'clean 'heart.^{1T161}
23 Now 'stupid and crude questionings 'refuse, being 'aware that they are 'generating 'fightings.^{1T147} Now a slave of the Lord 'must not be 'fighting, but be gentle toward all,
25 apt to teach, bearing with evil, 'with meekness training those who are antagonizing, for at some time 'God may be 'giving them repentance to 'come into a realization of the truth, and they will be 'soboring up out of the 'trap of the Adversary, having
26 been 'caught alive by him, ^ofor that one's 'will.^{2C21}

3 Now this 'know, that in the last days perilous ^Aperiods will be 'present,^{1T141} for ^hmen will be selfish, fond of money, ostentatious, proud, calumniators, stubborn to parents, ungrateful, malign, without natural affection, implacable, adversaries, uncontrollable, fierce, averse to the good, traitors, rash, ^oconceited, fond of their own gratification rather
5 than fond of God, having a form of devoutness, yet 'denying its 'power.
6 ^{T1116} These, also, 'shun. For ^oof these are those who are slipping into 'homes and are leading into captivity little ^Awomen, 'heaped 'with sins, being 'led by various lusts and gratifications, always learning and yet not at any time 'able to 'come into
8 a realization of the truth. Now, by the method by which Jannes and Jambres withstand Moses,^{Ex87} thus these also are withstanding the truth, ^hmen of a 'depraved 'mind,
9 disqualified ^aas to the faith. But they shall not be 'progressing ^omore, for their folly shall be obvious to all, as that of those also became.

10 Now you fully ^rfollow me in my teaching, motive, purpose, faith,
 11 patience, love, endurance, persecutions, sufferings, such as occurred to me in Antioch, ^{Ac13¹⁴} in Iconium, ^{Ac14¹⁹} in Lystra: ^{Ac14¹⁹⁻²⁰} persecutions such as I ^rundergo, and out of them all the Lord rescues me. ^{2Cl¹}
 12 Now, all, also, who are wanting to 'live devoutly in Christ Jesus shall be 'persecuted. Yet wicked ^hmen and swindlers shall 'wax ^{on} worse and worse, deceiving and being deceived. ^{1Ti4¹}
 14 Now you be remaining in what you learned and verified, being ^caware ^bfrom ^owhom you learned it, and that from a babe you are 'acquainted with the sacred scriptures which are 'able to make you wise ⁱfor salvation through faith which is in Christ Jesus.
 16 ^eAll scripture is inspired by God, and is beneficial ^{td}for teaching, ^{td}for exposure, ^{td}for ^rcorrection, ^{td}for ^rdiscipline in righteousness,
 17 that the ^hman^s of ^AGod may be equipped, 'fitted out ^{td}for every good act.
 4 I am conjuring you in the sight of 'God and Christ Jesus, Who is 'about to be judging the living and the 'dead, in accord with His 'advent and His kingdom: Herald the word. 'Stand ^rby it, opportunely, inopportunely, expose, rebuke, entreat, 'with ^call patience and teaching, ^{Co12²⁸} For the era will be when they will not 'tolerate 'sound^r teaching, but, their hearing being 'tickled, they will 'heap^r up for themselves teachers in accord with
 4 their own desires, ^{1Ti4¹} and, indeed, they will be ^rturning their hearing away from the truth, yet will be 'turned^r aside ^{on}to myths.
 5 Yet you be 'sober^r in all things, suffer evil as an ideal soldier of Christ Jesus, ^{1Ti6¹²} do the work of an evangelist, ^{Ep1¹¹} fully discharge your
 6 service. For I am already a 'libation, and the period of my 'dis-

7 solution ^ris 'imminent. I have contended the ideal ^rcontest. I have finished my^r career. ^{1Co9¹⁴} I have kept the faith. Furthermore, there is
 8 'reserved^r for me the 'wreath of righteousness, which the Lord, the just Judge, will be paying to me in that ^rday; yet not to me only, but also to all who 'love His 'advent.
 9 Endeavor to 'come to^d me quickly, for Demas, 'loving the current ^eeon, forsook me and went ^{into} Thessalonica, Crescens ^{into} Galatia, Titus ^{into} Dalmatia. Luke only is with me. Taking Mark, 'lead him back with you^s, for he is useful to me
 12 ⁱfor service. ^{Co4¹¹} Now Tychicus I dispatch ^{into} Ephesus. When you 'come, 'bring the traveling cloak which I left in Troas ^bwith Carpus, and the scrolls, especially the vellums. Alexander the coppersmith 'displayed to me much ^eevil: ^{1Ti2¹²} the Lord will be paying him in accord with his 'acts—whom you also
 15 'guard^r against, for very much has he withstood words of ours. 'At my 'first defense no¹ one came along with me, but all forsook me. May it not be 'reckoned against them!
 17 Yet the Lord stood^r beside me, and He 'invigorates me, that through me the heralding may be fully 'discharged, and all the nations should 'hear, and I am rescued out of the mouth of the lion. The Lord will be rescuing me from every wicked work and will be saving me ⁱfor His 'celestial kingdom: to Whom be glory ⁱfor the eons of the eons. Amen!
 19 Greet Prisca and Aquila ^{Ro16³} and the household of Onesiphorus. ^{1¹}
 20 Erastus remains in Corinth, yet Trophimus, being infirm, I left in Miletus. Endeavor to 'come before winter. Greeting you is Eubulus and Pudens and Linus and Claudia and all the brethren.
 22 The Lord Jesus Christ be with your 'spirit! 'Grace be with ^eyou! Amen!

PAUL TO TITUS

Paul, a 'slave of God, yet an apostle of Jesus Christ, in accord with the faith of God's 'chosen, and a realization of the truth, which accords with devoutness,^{on} in expectation of life^{2Ti11} conian, which 'God, Who does not lie, promises before times conian, yet manifests His 'word in its own eras 'by heralding, with which I was entrusted, according to the injunction of God, our 'Saviour, to Titus, a genuine 'child according to the common faith:

Grace and peace from God, the Father, and Christ Jesus, our 'Saviour.

On this behalf I left you in Crete, 2 that you should 'amend what is lacking and 'constitute elders city^{ac} by city, as I prescribe to you.^{1Ti13:1-7} If anyone is unimpeachable, the husband of one wife, having believing children, not 'under the accusation of profligacy or insubordinate—for the supervisor 'must be unimpeachable as an administrator of God, not given to self gratification, not irritable, no toper, not quarrelsome, not avaricious; but hospitable, fond of that which is good, sane, just, benign, self-controlled; upholding the 'faithful word according to the teaching,^{2Ti11:12} that he may be able to 'entreat 'with 'sound teaching as well as to 'expose those who 'contradict.

For many are insubordinate, vain praters and imposters, especially those^o of the Circumcision, who 'must 'be 'gagged, who^d are 'subverting whole 'households, teaching what they 'must not, on behalf of sordid gain.^{Ro16:11}

"One^o of them, their own prophet,

said: "Cretans are ever liars, evil wild 'beasts, idle 'bellies." This testimony is true. thFor which cause be exposing them severely, that they may be 'sound^r in the 'faith,^{2Ti14:2} not heeding Jewish myths and precepts of 'men who 'are turning from the truth. Al, indeed, is 'clean to the 'clean,^{Ro14:14} yet to the 'defiled^r and unbelieving nothing is 'clean, but their 'mind as well as 'conscience is 'defiled.^{1Ti14:9} They are avowing an acquaintance with God, yet by their acts are denying it, being abominable and stubborn, and disqualified ^{td}for every good act.^{2Ti13:3}

Now you be speaking what is becoming to 'sound^r teaching. The aged men are to be 'sober, grave, sane, 'sound^r in the faith, in 'love, in 'endurance; the aged women, similarly, in demeanor as becomes the sacred,^{1Ti13:4} not adversaries, nor 'enslaved^r by much wine, teachers of the ideal, that they may bring the young wives to a 'sense of their duty to be fond of their husbands, fond of their children, sane, chaste, domestic, good, 'subject to their own husbands, that the word of 'God may not be 'blasphemed.^{Ep5:22} The younger men, similarly, 'entreat to be 'sane, ^{as} to all things, tendering yourself a 'model of ideal acts,^{1Ti14:12} in 'teaching with uncorruptness, gravity, with words 'sound, unensurable, that the^o contrary one may be 'abashed, having nothing bad to 'say concerning us.^{1P2:15}

Slaves are to be 'subject to their own owners, to be well-pleasing in all things, not contradicting; not embezzling, but displaying 'all good 'faithfulness, that they may

- be 'adorning the teaching that is of God, our 'Saviour, in all things.^{Ep6⁷⁻⁸}
- 11 For the saving grace of 'God made
12 its 'advent to all 'humanity, training us that, 'disowning 'irreverence and 'worldly desires, we should be living sanely and justly and devoutly in the current eon, anticipating that happy 'expectation, 'even the advent of the 'glory of the great God and our Saviour, Jesus Christ,^{Co3⁴}
- 14 Who 'gives Himself for us,^{Ga1⁴} that
15 Him, zealous of ideal acts. 'Speak of these things and 'entreat and 'expose with every injunction.^{2Ti4²} Let no one 'slight you.^{1Ti4¹²}
- 3 'Remind them to be 'subject to 'sovereignities, to 'authorities;^{Ro13¹} to be yielding, and to be ready^{td} for every good work, to be calumniating no one, to be 'pacific, lenient, displaying 'all meekness toward all 'humanity.^{Ep4²¹} For we also were once foolish, stubborn, 'deceived, 'slaves' of various desires and gratifications, 'leading a life in malice and envy, detestable, hating one another.^{Ep2¹} Yet when the kindness and 'fondness for humanity of our 'Saviour, God, made its 'advent, not 'for works which are wrought in righteousness which we do,^{Ro4¹⁶} but according to His mercy, He saves us, through the 'bath of renascence and
- 6 renewal of holy spirit,^{Ep5²⁶} which He 'pours out on us richly through
7 Jesus Christ, our 'Saviour, that, being justified by that One's 'grace,^{Ro5¹} we may be becoming enjoyers, 'in expectation, of the 'allotment of life eonian.
- 8 'Faithful is the saying, and I am intending you to be 'insistent concerning these things, that those who have believed God may be 'concerned to preside' for ideal acts. These things are ideal and beneficial for 'humanity.^{1Ti1¹⁵} Yet 'stand' aloof from stupid questionings and genealogies and strifes and 'fightings about law,^{Ro16¹⁷} for they are without benefit and vain. A sectarian 'man, after one and a second admonition, 'refuse, being 'aware that 'such a one has turned himself out, and is sinning, being self-condemned.^{1Ti1¹⁸ 2Ti2²³}
- 12 Whenever I shall be sending Artemas to^d you, or Tychicus, endeavor to 'come to^d me into Nicopolis, for there have I decided to winter. Zenas, the lawyer, and Apollos send forward diligently, that nothing may be lacking to them. Now let those who are ours also be learning to preside' over ideal acts 'for necessary needs, that they may not be 'unfruitful.^{Ep4²³}
- 15 Greeting you are all those with me. Greet our 'friends in faith. 'Grace be with you all. Amen!

PAUL TO PHILEMON

Paul, a prisoner of Christ Jesus, and brother Timothy, to Philemon, the beloved, and our fellow worker, and to sister Apphia, and to Archippus, our fellow soldier, and to the ecclesia ^{ac}at your house:

Grace to you and peace, from God, our Father, and the Lord Jesus Christ.

I am thanking my God always, making mention of you ^{on}in my prayers, hearing of your love and the faith which you have toward the Lord Jesus and ^{io}for all the saints, so that the fellowship of your faith may become operative in the realization of every good thing which is in us ^{io}for Christ Jesus. ^{Ph19}For much joy have I had and consolation ^{on}in your love, seeing that the compassions of the saints are ^{soothed} through you, brother.

Wherefore, having much boldness in Christ to be enjoining you as to what is proper, because of love I am rather entreating, being such a one as Paul the aged, yet now a prisoner also of Christ Jesus. ^{Ep3}I am entreating you concerning my child, whom I beget in my bonds, Onesimus, ^{Co49} who once was useless to you, yet now useful to you as well as to me, whom I send back to you. ^MHim—this ^{is} means my compassions—take to yourself, whom I intended to be retaining ^{id}for myself that, for your sake, he

may be serving me in the bonds of the evangel. Yet apart from your opinion I want to do nothing, that your good may not be ^{ac}as of compulsion but ^{ac}voluntary. For perhaps therefore is he separated ^{id}for an hour, that you may be collecting him as an eonian repayment, not longer as a slave, but above a slave, a brother beloved, especially to me, yet how much rather to you, in the flesh as well as in the Lord! ^{1Ti6}If, then, you have me for a mate, take him to yourself as me. Now if in anything he injures you, or is owing aught, be charging this to my account. I, Paul (I write with my own hand), I will refund it. (Not that I may say to you that you are owing me even yourself!) Yea, brother, may I be “profiting” from you in the Lord! Soothe my compassions in Christ!

Having confidence in your obedience, I write to you, being aware that you will do even above what I say. Now, at the same time, make ready also a lodging for me, for I am expecting that, through your prayers, I shall be graciously granted to you.

Greeting you are Epaphras, my fellow captive in Christ Jesus, Mark, Aristarchus, Demas, Luke, my fellow workers.

The grace of our Lord Jesus Christ be with your spirit! Amen!

TO THE HEBREWS

By many portions and many modes, of old, 'God, 'speaking^c to the fathers in the prophets, ^{on}in the last of these 'days 'speaks to us in a Son, Whom He 'appoints^r enjoyer of the 'allotment of all, ^{Ep122} through Whom He also makes the
³ 'aeons; Who, being the 'Efulgence of His 'glory and 'Emblem of His 'assumption, besides carrying^a on 'all by His 'powerful 'declaration, 'making a 'cleansing of 'sins, is
⁴ 'seated 'at the 'right^c hand of the 'Majesty in 'the heights; ¹⁰¹² becoming so much better than the messengers as He 'enjoys the 'allotment of a more excellent 'name ^{than they.} ^{Ep120 Ph22-11 Ps148}

⁵ For to 'whom of the messengers said He at any time, ^{Ps27}

"My Son art Thou!
 I, today, have begotten Thee?"

And again ²⁵⁷¹³

"I shall be to Him ^{io}for a Father
 And He shall be to Me ^{io}for a 2
 Son?"

⁶ Now, whenever He may again be 'leading the 'Firstborn ^{Ro820} into the 'inhabited earth, He is saying: ^{Ps977}
 And worship Him, all the messengers of God!

⁷ And, indeed, to^d the messengers He is saying, ^{Ps1044}

"Who is making His 'messengers
 'blasts,
 And His 'ministers a 'flame of
 'fire."

⁸ Yet to^d the Son: ^{Ps456-7}
 "Thy 'throne, O 'God, is ^{io}for the
 'eon of the 'eon,
 And a 'scepter of 'rectitude^a is the
 'scepter of Thy 'kingdom.

⁹ Thou lovest righteousness and
 hatest injustice,
 Therefore Thou art anointed^r by
 'God, Thy 'God, with the oil of

'exultation^b beyond Thy 'partners."

¹⁰ And ^{Ps10223-28}

Thou, ^{ao}originally, Lord, dost ^{Gn11}
 'found the earth,

And the heavens are the works of
 Thy 'hands.

¹¹ They shall 'perish, yet Thou art
 continuing,

And all, as a cloak, shall be 'aged,
 And, as if clothing, wilt Thou be
 rolling them up.

As a cloak also shall they 'change.

Yet Thou art the same,
 And Thy 'years shall not be de-
 faulting.

¹³ Now to^d 'which of the messen-
 gers has He declared at any time,

"'Sit ^oat 'My 'right, till I should
 be placing Thine enemies for a
 'footstool for Thy 'feet"? ^{Ps1101}

¹⁴ Are they not all ministering spirits
 'commissioned ^{io}for service because
 of those who are 'about to be en-
 joying the 'allotment of salvation?

Therefore we 'must more exceed-
 ingly be heeding what is being
 heard, lest at some time we may be
 'drifting by. ^{Dt149} For if the word

² 'spoken through messengers ^{Ac713}
 came to be confirmed, and every
 transgression and disobedience ob-

³ tained a fair reward, ^{Nu1520} how shall
 we 'be escaping when 'neglecting a
 salvation of such proportions

which^a, obtaining a beginning
 through the speaking of the Lord,
 was confirmed ^{io}to us by those who

⁴ hear Him, 'God corroborating, both
 by signs ^{Mk1620} and miracles and by
 various 'powerful deeds and partings
 of holy spirit, according to
 His 'will? ^{1028 1213 Ac532 733}

⁵ For not to messengers does He
 subject the impending 'inhabited
 earth concerning which we are

⁶ speaking. Yet somewhere 'someone
 certifies, saying, ^{Ps81-6}

"What is ^amanⁿ, that Thou art
'mindful of him?

Or a son of ^amankind, that Thou
art ^visiting him?

7 Thou makest him ^asome bit in-
ferior ^bto the messengers,

With glory and honor Thou
^rwreathest him,

And dost place him ^{on}over the
works of ^cThy ^ahands.

8 All dost Thou subject underneath
his ^afeet.^{Ps8¹ Gn1²⁶}

For in the subjection of ^aall to
him, He ^rleaves nothing unsubject
to him. Yet now we are not as yet

9 seeing ^aall ^bsubject to him. Yet we
are ^robserving Jesus, who ^ahas
been made ^asome bit inferior ^bto

messengers because of the suffer-
ing of death, ^rwreathed^r with glory

and honor, so that He should, in the
grace of God, be ^rtasting death for

10 the sake of everyone.^{Ph2⁹⁻¹¹} For it be-
came Him, because of Whom ^aall is,

and through Whom ^aall is, in ^rlead-
ing many sons into glory, to per-
fect the Inaugurator of their ^rsalva-

11 tion through sufferings. For both
He Who is hallowing and those who

are being hallowed are all ^oof One,
^{10¹⁰} thfor which cause He is not

^ashamed to be calling them breth-
ren, saying,^{Ps22²⁷}

I shall be reporting Thy ^aname^a to
My brethren,

In the midst of the ecclesia shall
I be singing hymns to Thee.

13 And again,^{Ps18²}
I shall have confidence ^{on}in Him.

And again,^{Is8¹⁷⁻¹⁸}
^rLo! I and the little ^rchildren who
are ^rgiven Me by ^rGod!

14 Since, then, the little ^rchildren
have participated in blood and

^rflesh,^{Jn1¹⁴} He also was very nigh by
^rpartaking of the same, that,

through death, He should be dis-
carding him who ^ahas the might of

15 death, that is, the Adversary,^{2Ti1¹⁰}
and should be clearing those who-

ever, in fear of death, were through
their entire ^rlife liable to ^rslavery.

16 For assuredly it is not taking^r hold

of messengers, but it is taking ^rhold
of the ^aseed of Abraham. Whence

17 He ought ^ain all things be made
like the brethren, that He may be

becoming a merciful and ^afaithful
Chief Priest in that which is toward

^rGod, ^{10¹⁰} to make a ^rpropitiatory
shelter for the sins of the people.

18 For in that He has suffered, under-
going trial, He is ^aable to help those

who are being tried.^{4¹⁵ 5¹⁴ Ph2²⁷}

3 Whence, holy brethren, partners
of a celestial calling, consider the

Apostle and Chief Priest of our
^ravowal, Jesus, Who ^ais ^afaithful to

7²⁶ Him Who makes Him, as Moses
also was in His whole ^ahouse.^{Nu12⁷}

3 For this One is counted ^aworthy of
more glory ^bthan Moses, ^aby as

much as He Who constructs it ^ahas
more honor than the ^ahouse.^{M116¹⁸}

4 For every house is ^rconstructed by
^asomeone, yet He Who constructs

5 all is God. And Moses, indeed, was
^afaithful in His whole ^ahouse as an

attendant, ^{10¹⁰} for a testimony of that
which shall be ^rspoken. Yet Christ,

6 as a Son ^{on}over His ^ahouse—whose
^ahouse^a we are, that is, if we should

be retaining the boldness and the
glorying of the expectation con-

firmed unto the consummation.^{1P2¹}

7 Wherefore, according as the holy
^rspirit is saying,^{Ps95⁷⁻¹¹ Nu14²¹⁻²³ 20}

"Today, if ever His ^rvoice you
should be hearing,

8 You should not be ^rhardening
your ^rhearts as in the ^rembitter-

ment.
^aIn the ^rday of ^rtrial in the wild-

9 erness,
Where your ^rfathers try Me in the

testing,
And were acquainted with My

^racts forty years."

10 Wherefore "I am disgusted with
this ^rgeneration, and said,

"Ever are they straying^r in ^rheart;
Yet they know not My ^rways,"

11 As I swear in My ^rindignation,
"If they shall be ^rentering into My

^rstopping—" "
12 'Beware, brethren, lest at some
time there shall be in anyone of you

- a wicked heart of unbelief, in withdrawing from the living God.
- 13 But entreat yourselves, each day, until what is called "today," lest anyone of you may be hardened by the seduction of sin. For we have become partners of Christ, that is, if we should be retaining the beginning of the assumption confirmed unto the consummation,
- 15 while it is being said ^{Ps95:8}

"Today," if ever His voice you should be hearing,
You should not be hardening your hearts as in the embitterment." ⁴⁷

- 16 For some who hear embitter Him; but not all those coming out of Egypt through Moses. ^{Nu14} Now with whom is He disgusted forty years? Was it not with those who sin, whose carcasses fall in the wilderness? ^{1C10} Now to whom does He swear, not to be entering into His stopping, except to the stubborn?
- 19 ^{Ps106:34} And we are observing that they could not enter because of unbelief.
- 4 We may be afraid, then, lest at some time, a promise being left of entering into His stopping, anyone of you may be seeming to be
- 2 deficient. For we also have been evangelized, even as those also. But the word heard does not benefit those hearers, not having been blended together with faith in
- 3 those who hear. Then we who believe are entering into the stopping, according as He has declared,

"As I swear in My indignation,
If they shall be entering into My stopping—!" ^{Ps95:11}

- although the works occur from the disruption of the world. For He has declared somewhere concerning the seventh thus: And God stops on the seventh day from all His
- 5 works." ^{Gn2:2} And in this again, ^{Ps95:11}

"If they shall be entering into My stopping—!"

- 6 Since, then, it is left for some to be entering into it, and those to whom the evangel was formerly brought did not enter because of stubbornness, He is again specifying a certain day, "Today"—saying in David after so much time, according as has been declared before, ^{Ps95:8}

"Today, if ever His voice you should be hearing,
You should not be hardening your hearts."

- 8 For if Joshua causes them to stop, He would not have spoken concerning another day after these things.
- 9 Consequently a sabbatism is left for the people of God. For he who is entering into His stopping, he also stops from his works even as God from His own.

- 11 We should be endeavoring, then, to be entering into that stopping, lest anyone should be falling into the same example of stubbornness.
- 12 For the word of God is living ^{1P1:3} and operative, and keen^{er} above any two-edged ^{Rv1:2} sword, ^{Ep6:17} and penetrating up to the parting of soul and spirit, both of the articulations and marrow, ^{Lv1:4} and is a judge of the sentiments and thoughts of the heart. And there is not a creature which is not apparent in its sight. Now all is naked and bare to the eyes of Him to Whom we are accountable. ^{Ps139:1}

- 14 Having, then, a great Chief Priest, Who has passed through the heavens, Jesus, the Son of God, we may be holding to the awful.
- 15 For we have not a Chief Priest not able to sympathize with our infirmities, but One Who has been tried in all respects like us, apart from sin. We may be coming, then, with boldness to the throne of grace, that we may be obtaining mercy and finding grace for opportune help. ^{10:19-23} ^{1J3:21}

5 For every chief priest, 'obtained
 'from among ^amen, is 'constituted
 for^s ^amen in that which is toward
 'God, that he may be offering both
 oblations and sacrifices for^s sins,
 2 'able to be 'moderate with the
 'ignorant and 'straying, since he
 also is 'encompassed^r with in-
 3 firmity,⁴¹⁵ and because of it he
 'ought, according as ^cfor the peo-
 ple, thus ^cfor himself also, be offer-
 ing ^cfor sins.⁷³¹ LV⁴³

4 And not for himself is anyone
 getting the honor,^{Nu1640} but on being
 called by 'God^{Ex281} even as Aaron,
 5 also. Thus 'Christ also does not
 glorify Himself by becoming a chief
 priest, but He Who speaks to^d Him,

"My Son art Thou!

I, today, have begotten Thee,"^{Ps27}

6 according as in a different place
 also He is saying,^{Ps 110⁴}

"Thou art a priest ^{to}for the eon
 according to the order of Melchi-
 zedek,"

7 Who, in the days of His ⁿ-flesh,
 "offering^r both petitions and suppli-
 cations with ^astrong clamor and
 tears to^d Him Who is 'able to 'save
 Him out of death, being hearkened
 8 to also ^ffor His 'piety,^{Lu2239-40} even
 He also, being a Son, learned
 'obedience from that which He suf-
 9 fered.²¹⁰ And, being perfected, He
 became the cause of eonian salva-
 tion to all who are obeying Him,
 10 being accosted by 'God "Chief
 Priest according to the order of
 1 Melchizedek,"^{Ps1101} concerning whom
 there are words, many and abstruse,
 for us to 'say, since you have be-
 come dull of ^ehearing.

2 For when also, because of the
 time you 'ought to be teachers, you
 'have need again of one ^{to}teach
 you ^awhat are the rudimentary
 'elements of the oracles of 'God,
 and you have ^bcome to 'have need
 of 'milk, and not of 'solid 'nourish-
 3 ment.^{1C31-2} For everyone who is par-
 taking of 'milk is untried in the
 word of righteousness, for he is a

1 ^mminor,^{Ep414} 1C13¹¹ Now ^rsolid 'nour-

ishment is for the ^rmature, who, be-
 cause of 'habit, 'have 'faculties 'ex-
 ercised ^{to}for discriminating ^bbe-
 tween the ideal and the evil.^{Ph130}

6 Wherefore, leaving the word deal-
 ing with the rudiments of 'Christ,
 we should be 'brought^a on to ^rma-
 turity, not again ^rdisrupting a
 foundation of repentance from
 2 'dead works, and of faith on God, of
 the teaching of baptizings, besides
 the imposition of hands, ^band the
 resurrection of the dead, and of
 3 judgment eonian. And this will we
 be doing, that is, if 'God may be
 permitting.

4 For it is impossible for those
 once ^renlightened, besides 'tasting^r
 the celestial 'gratuity and becom-
 ing partakers of holy spirit,^{2P22}
 5 and 'tasting^r the ideal declaration
 of God, besides the ^apowerful deeds
 of the impending eon,^{Mt172} and falling
 6 aside, to be renewing them again
^{to}to repentance while ^rcrucifying
 for themselves the Son of 'God
 again and holding Him up to in-
 7 famy.¹⁰² For ^rland which is drinking
 the shower coming often on it, and
 bringing forth herbage fit for those
 because of whom it is being farmed
 also, is partaking of blessing from
 8 'God, yet, bringing forth thorns and
 star thistles, it is disqualified and
 near a curse, whose 'consummation
 is ^{to}burning.

9 Yet we are ^rpersuaded 'better
 things concerning you, beloved, and
 those which 'have to do with salva-
 tion, ^aeven if we are speaking thus.
 10 For 'God is not unjust, to be for-
 getting your 'work and the love
 which you display ^{to}for His ^aname,
 when you serve the saints, and are
 11 serving.¹⁰² Now we are yearning for
 each of you to be displaying the
 same diligence toward the assur-
 12 ance of the expectation until the
 consummation, that you may not
 be becoming dull. Now be imita-
 tors of those who through faith and
 patience are enjoying the 'fallot-
 ment of the promises.¹²¹ 2P13-11

13 For 'God, 'promising 'Abraham,
 since He had ^{no} one greater to

- swear ^oby, swears ^oby Himself, saying, "If, in sooth, it is blessing, I shall be blessing you, and multiplying, I shall be multiplying" you!
- ¹⁵ ^{Gn2217} And thus, being ^patient, he happened on the promise.
- ¹⁶ For ^hmen are swearing ^oby a ^greater, and to them an ^oath ⁱo for confirmation is an end of ^eall contradiction, ^{Ex2210} in which ^God, intending more superabundantly to exhibit to the enjoyers of the ^al-lotment of the promise the immutability of His ^counsel, interposes with an oath, ^{Nu2319} that ^thby two immutable matters, in which it is impossible for God to lie, we may ^have a ^strong consolation, who are ^fleeing for refuge to lay ^hold of the ^expectation lying ^f before us,
- ¹⁹ ^{Jn141-3} which ^pwe ^have as an anchor of the soul, both secure^y and confirmed, and entering into the interior beyond the ^curtain, ^where the Forerunner, Jesus, entered for our sakes, becoming Chief Priest according to the order of Melchizedek ⁱo for the eon.
- ⁷ For this ^Melchizedek, king of Salem, priest of ^God ^Most ^High, who meets with Abraham returning from the combat with the kings
- ² and blesses him, ^{Gn1429} to whom Abraham parts a tithe also, from all, being first, indeed, ^translated "king of ^righteousness," yet thereupon king of Salem, also, which is "king
- ³ of ^Peace," ^fatherless, ^motherless, without a genealogy, having neither a beginning of days nor consummation of life, yet picturing the Son of ^God, is remaining a priest ⁱo to a ^finality.
- ⁴ Now, ^behold ^r how eminent this one is to whom the patriarch Abraham ^gives a tithe also ^o of the best of the booty. And, indeed,
- ⁵ those ^o of the sons of Levi who obtain the priestly office ^have a direction to take ^tithes from the people according to the law, that is, their ^brethren, even those who also have ^come out of the ^aloins of Abraham.
- ⁶ ^{Nu1821-29} Yet he who ⁱs not ^o of their

genealogy has tithed Abraham, and has blessed him who has the promises.

- ⁷ Now, beyond ^eall contradiction, the inferior is ^blessed by the better. And here, indeed, dying ^hmen are obtaining tithes, yet there one of whom it is ^attested that he is
- ⁹ living. And so ^say to ^say, through Abraham, Levi also, who is obtaining the tithes, has been tithed,
- ¹⁰ for he was still in the loins of his ^father when Melchizedek meets ^with him.

- ¹¹ If, indeed, then, perfection were through the Levitical priesthood (for the people have been placed under law ^owith it), ^awhat need is there still for a different priest ^rto arise according to the order of Melchizedek, and not ^said to be according to the order of Aaron? For, the priesthood being ^transferred, ^o of necessity there is coming to be a ^transference of law also, for He ^o of Whom these things are ^said ^partakes of a different tribe, from which not ^one has given heed to the altar. ^{Is111} For it is taken for granted that our ^Lord has ^risen out of Judah, ⁱo to which tribe ^Moses speaks nothing concerning priests, ^{Gn491} And it is still more superabundantly sure, if a different priest ^ris rising according to the likeness of Melchizedek, Who has not come to be according to the law of a ^fleshy precept, but according to the power of an ⁱndissoluble life. For He is attesting that ^{Ps 1101}

"Thou art a priest ⁱo for the eon according to the order of Melchizedek."

- ¹⁸ For, indeed, there is coming to be a repudiation of the ^repreceding precept, because it is ^wea^k and without benefit, for the law perfects nothing, yet it is the ^superinduction of a better expectation, through which we are drawing ⁿear to ^God.
- ²⁰ And, inasmuch ^ac as it was not apart from the swearing of an oath (for these, indeed, are priests, hav-

ing become so apart from the swearing of an oath, yet that One with the swearing of an oath ^{thby} Him Who is saying to^d Him, ^{Ps 110^a}

"The Lord swears and will not be regretting it,

"Thou art a priest ^{to}for the eon according to the order of Melchizedek."

²² ^{ac}by so much also has Jesus become the sponsor of a better covenant.

²³ And these indeed, are more than one, having become priests because death ^{prevents} them from abiding,

²⁴ ^{Ex 29³⁰} yet that One, because of His remaining ^{to}for the eon, ^{has} an inviolate priesthood. Whence, also, He

²⁵ is ^{able} to ^{save} ^{into} the uttermost those coming^r to ^{God} through Him, always being alive ^{to} to be pleading for their sake. ^{LJ 2¹}

²⁶ For such a Chief Priest also became us, benign, innocent, ^{undefiled}, ^{separated} from sinners, and coming to be the highest of the

²⁷ ^{heavens}, Who ^{has} ^{not} necessity ^{ac} daily, even as the chief priests, to be offering up sacrifices previously for^r their own sins, ^{Lv 16¹¹} thereupon

for those of the people, for this He does once for all, when ^{offering} up Himself. For the law is appointing ^{men} chief priests who

²⁸ ^{have} infirmity, yet the word sworn in the oath which is after the law, appoints the Son, ^{perfected} ^{to}for the eon.

⁸ Now this is the sum ^{on}of what is being said: Such a Chief Priest ^{have} we, Who is ^{seated} ^{at} the ^{right} ^c of the ^{throne} of the ^{Majesty} in the

² ^{heavens}, a Minister of the holy places and of the true ^{tabernacle}, which the Lord ^{pitches}, and not a ^{man}. ^{N 2¹}

³ For every chief priest is ^{constituted} ^{to} to ^{offer} both oblations and sacrifices. ^{Ex 29¹⁻⁴} Whence it is necessary for This One also to ^{have} ^{something} which He may ^{offer}. ^{10¹⁰}

⁴ Indeed, then, if He were on earth He would not ^{even} be a priest, ^{7¹⁴} there being those who ^{offer} obla-

⁵ ^{tions} according to the law ^{Nu 16⁴⁰} who^a, by an example and ^{shadow}, are offering the divine service of the celestials, ^{9²³} according as Moses has been

apprized when ^{about} to be completing the tabernacle. ^{Ex 25⁴⁰} For ^{see}, He is averring, that you shall be making all ⁱⁿ accord with the model ^{shown} to you in the mountain."

⁶ Yet now He has happened upon a more excellent ministry, inasmuch as He is the Mediator, also, of a better covenant which^a has been instituted on better promises. For if

⁷ that ^{first} one were unblamable, ^{not} place would have been sought for a

⁸ ^{second}. For, blaming them, He is saying, ^{Jr 31²¹⁻²⁴} (Sept.)

"Lo! the days are coming," the Lord is saying,

"And I shall be concluding ^{on}with the ^{house} of Israel and ^{on}with the ^{house} of Judah a new ^{covenant},

⁹ Not in accord with the covenant which I make with their fathers

In the ^{day} of My ^{taking} hold of their hand

To be leading them out ^o of the land of Egypt,

Seeing that they do not ^{remain} in My ^{covenant},

And I neglect them," the Lord is saying,

¹⁰ "For this is the ^{covenant} which I shall be covenanting with the

^{house} of Israel after those days," the Lord is saying:

^{Imparting} My laws ^{into} their comprehension,

On their ^{hearts}, also, shall I be ^{inscribing} them,

And I shall be to them ^{to}for a God,

And they shall be to Me ^{to}for a people.

¹¹ And by no means should each be teaching his fellow citizen,

And each his brother, saying, "Know the Lord!"

^{For} all shall be ^{acquainted} with Me,

From their little¹¹¹ to their great,

^{For} I shall be propitious to their injustices,

And of their sins and their lawlessnesses^a should I under no circumstances still be ^{reminded}.

13 In saying "new" He has made the former old. Now that which is growing old and decrepit is near its disappearance.

9 The former also, indeed, then, had just statutes of divine service, besides a worldly holy place. For the tabernacle is constructed, the front part (in which was, besides the lampstand, the table also, and the "show-bread"), which^a is 'termed the holy place, Ex 25²³⁻²⁶

3 Now after the second curtain^{Lv16²} is the tabernacle which is 'termed
4 the holy of 'holies, having the golden censer and the ark of the covenant, 'covered about everywhere with gold, in which was the golden urn having the manna and Aaron's staff which germinates^{Nu17⁸⁻¹¹} and the tablets of the covenant.^{D101¹⁻³}

5 Now up over it were the cherubim of glory, overshadowing the propitiatory shelter, concerning which there is nothing^a in particular to 'say now. Ex 25¹¹⁻²⁴

6 Now these having been constructed thus, the priests, indeed, are passing continually in^{to} the front of the tabernacle, performing the divine service,^{Nu18¹} yet into the second, the chief priest only, once a year, not apart from blood, which he is offering for^s himself and the errors
8 of the people, by this the holy spirit making it evident that the way of the holy places is not as yet 'manifest while the front tabernacle still
9 'has a standing: which^a is a parable^{to} for the 'present period, according to which both oblations and sacrifices are being offered,^{Nu15²²⁻³⁴} which 'cannot make the one offering divine service perfect^a as to the conscience, only, ^{or} in foods and drinks^{Lv11²} and baptizings excelling,^{Lv15¹⁵} and just statutes for the 'flesh, lying^r on them unto the period of reformation.^{Nu 19¹³}

11 Now Christ, coming along a Chief Priest of the impending good things through the greater and more perfect 'tabernacle not made by

hands, that is, not of this 'creation,² not even through the blood of he-goats and calves,^{Lv16²} 'but through His 'own 'blood, 'entered once for all into the holy places, 'finding eonian redemption.

13 For if the blood of he-goats and of bulls and the ashes of a heifer, sprinkling^r the 'contaminated, is hallowing to^d the cleanness of the 'flesh, how much rather shall the 'blood of 'Christ^{1P1¹⁹} Who, through the eonian spirit 'offers^r Himself 'flawless to 'God, be 'cleansing your conscience from 'dead works^{into} to 'be offering divine^r service to the living and true God?

15 And, therefore, He is the Mediator of a new 'covenant, so that at a death occurring^{to} for the deliverance of the transgressions of those^{or} under the first covenant, those who are 'called may be obtaining the promise of the eonian enjoyment of the 'allotment. For 'where there is a covenant, it is necessary to 'bring^r in the death of the 'covenant^a victim, for a covenant is confirmed^{or} over the dead, since it is not 'availing at any time when the 'covenant^a victim is living.^{Mt26²⁸}

18 Whence neither the first has been dedicated apart from blood. For, every precept being spoken by Moses to the entire people according to the law, taking the blood of calves and of he-goats, with water and scarlet wool and hyssop, he sprinkles both the scroll itself and the entire people, saying, This is the blood of the covenant which 'God directs^{to} for you. Now the tabernacle also, and all the vessels of the ministry he likewise sprinkles with the blood.^{Ex24⁸} And almost all is being 'cleansed in blood according to the law^{Lv15¹⁵} and apart from bloodshedding is 'becoming not pardon.

23 It is necessary, then, for the examples, indeed, of that in the heavens to be 'cleansed^r with these, yet the celestial things themselves with

²⁴ better sacrifices ^bthan these.⁶³ For Christ entered not into holy places made by hands, representations of the true,^{Ex25⁶} but into heaven itself, now to be disclosed to the ^aface^c of ²⁵ God for our sakes. Nor yet is it that He may be ^foffering Himself often, even as the chief priest is entering into the holies of holies year ^aby year ^bby the blood of ²⁶ others, since then He [']must often be suffering from the disruption of the world, yet now, once, ^{on}at the conclusion of the eons, ^{for}the repudiation of [']sin through His [']sacrifice, [']is He manifest.

²⁷ And, inasmuch ^aas it is [']reserved^r to the ^bmen to be dying once, yet ²⁸ after this a judging, thus [']Christ also, being [']offered¹⁰¹⁴ once ^{for}the [']bearing of the sins of many, will be [']seen^a a second time, by those awaiting Him, apart from sin, ^{for}salvation, through faith.

¹⁰ For the law, having a [']shadow of the impending good things, not the selfsame image of the matters, they, with their same [']sacrifices which they are offering year ^aby year, are never [']able to perfect ^{into} a [']finality those approaching. Else would they not cease being offered, because those offering divine service, having been once [']cleansed, [']have nothing longer on their conscience ³ as to sins? But in them there is a recollection of sins year ^aby year; ⁴ for it is impossible for the blood of bulls and of he-goats to be eliminating sins.

⁵ Wherefore, entering into the world, He is saying, ^{Ps40⁶}

Sacrifice and offering Thou wilt not,

Yet a body dost Thou adapt to Me. ⁶ In holocausts and those concerning sin Thou dost not delight.

⁷ Then said I, "Lo! I am arriving—
In the [']summary of the scroll it is [']written concerning Me—
[']To do Thy [']will, O [']God."

⁸ Further up, when saying that "Sacrifice and offering and holocausts^{Ho6} and those concerning sin

Thou wilt not,^{Ps50⁷⁻¹⁵} neither dost Thou delight in them"^{Is15²²} (which^a are being offered according to law), ⁹ then He has declared, "Lo! I am arriving [']to do Thy [']will, O [']God!" He is despatching the first, that He should be [']establishing the second. ¹⁰ [']By which will we are [']hallowed through the [']offering of the body of Jesus Christ once for all.

¹¹ And every chief priest, indeed, [']stands ministering day ^aby day, and offering often the same sacrifices, which^a never [']can [']take sins ¹² from about us.^{Nu28³} Yet This One, when [']offering^r one sacrifice ^{for}sins, is [']seated ^{into} a [']finality [']at the [']right^c hand of [']God, waiting ¹³ furthermore till His [']enemies may be [']placed as a [']footstool for His ¹⁴ [']feet.^{Ps110¹} For by one offering He has perfected ^{into} a [']finality those who are [']hallowed.

¹⁵ Now the holy [']spirit also is testifying to us, for after [']having declared, "This is the [']covenant which I shall be covenanting ¹⁶ [']with them after those [']days," the Lord is saying, [']imparting My laws ^{on}to their [']hearts, I shall be [']inscribing them on their [']comprehension also, ¹⁷ ^{Jer31³³} and of their sins and their lawlessnesses^a shall I under no circumstances be still [']reminded." Now ¹⁸ [']where there is a pardon of these, there is not longer offering concerned with sin.

¹⁹ [']Having, then, brethren, boldness ^{for}the entrance of the holy places ²⁰ [']by the [']blood of Jesus, by a recently slain^{Ez40¹⁴} and living way which He dedicates for us, through the curtain, that is, His [']flesh, and a great Priest ^{on}over the house of ²² God, we may be approaching with a true [']heart, in the assurance of faith, with [']hearts [']sprinkled from a wicked conscience, and a [']body [']bathed in clean water.

²³ We may be retaining the avowal of the expectation without wavering, for [']faithful is He, Who promises. ²⁴ And we may be considering one another ^{into} to incite to love and

25 ideal acts, not forsaking the assembling of ourselves, according as the custom of "some is, but entreating, and so much rather as you are observing the day drawing near.

26 For at our sinning voluntarily after obtaining the recognition of the truth it is not longer leaving a sacrifice concerned with sins, ²⁷but a "certain fearful waiting for judging and fiery jealousy, 'about to be ²⁸reaching the hostile. Anyone "repudiating Moses' law is dying without "pity on the testimony of two or ²⁹three witnesses.^{D1172} "Of how much worse punishment, are you supposing, will he be counted 'worthy¹²⁵⁵ who "tramples on the Son of God, and deems the 'blood of the 'covenant 'by which he is hallowed 'contaminating, and 'outrages the spirit of ³⁰grace? For we are 'acquainted with Him Who is saying:^{D1323} Ro12¹⁹ Mine is vengeance! I shall be repaying! The Lord is saying, and again,^{D1323} "The Lord will be judging His "people." Fearful is it to be ³¹'falling into the 'hands' of the living God!

32 Now 'recollect the former days in which, being 'enlightened, you endure a vast 'competition of sufferings, in this, indeed, being a ³³'gazing stock both of reproaches and afflictions, yet in this, becoming participants of those behaving thus. ³⁴For you sympathize with my 'prisoners also, and anticipate the pillage of your 'possessions with joy, knowing you yourselves 'have better and 'permanent property in the heavens.

35 You should not, then, be casting away your 'boldness, which^a is having a great reward, for you 'have need of endurance^{Lu21¹⁹} that, 'doing the will of God, you should be 'requited' with the 'promise. For still how very little, He Who is coming will be arriving and not delaying. ³⁶Now My "just one 'by faith shall ³⁷'be living," and "If he should ever

be shrinking, My 'soul^c is not delighting in him."^{Ha2} Yet we are not of those shrinking back ³⁸into destruction, but of faith ³⁹for the procuring of the soul.

11 Now faith is an 'assumption of what is being 'expected, a conviction concerning matters which are ²not being observed; for in this the ³elders were testified to. By faith we are apprehending the 'eons to ⁴'readjust to a declaration of God, ⁵so that what is being observed has not 'come out of what is appearing.

4 By faith Abel 'offers to God more of a sacrifice ⁶than Cain,^{Gn4} through which he was testified to that he is just at 'God's testifying ⁷on to his 'oblations, and through it, dying, he is still speaking.

5 By faith Enoch was transferred, so as not to 'perceive death, and was not found, because 'God 'transfers him.^{Gn5²} For before his 'transference he is attested to have pleased ⁶God well. Now apart from faith it is impossible to be well pleasing, for he who is coming^f to God 'must believe that He is, and is becoming a Rewarder of those who are seeking Him out.

7 By faith Noah, being apprized concerning that which is not as yet being observed, being pious, constructs an ark ⁸for the salvation of his 'house, through which he condemns the world, and became an enjoyer of the 'allotment of the righteousness which accords with faith.^{Gn6⁹⁻²²}

8 By faith Abraham, being called, obeys, coming out into the place which he was about to 'obtain ⁹in to enjoy as an allotment, and came out, not 'versed in where he is coming.^{Gn12} By faith he sojourns in ¹⁰the land of 'promise^a as in an alien land, 'dwelling in tabernacles with Isaac and Jacob, the joint enjoyers of the allotment of the^f same promise. For he waited for the city^{12²} having 'foundations,^{Rv21¹⁴} whose

¹Artificer^c and ¹Architect^c is 'God.¹³¹⁴

¹¹ By faith Sarah herself also obtained power ¹⁰for the disruption of seed,^{Ro4¹⁵} and brought forth ¹beyond the period of her prime, since she deems the ¹Promiser faithful.^{Gn21²}

¹² Wherefore, also, were begotten ¹by one, and these of one who ¹is ¹deadened, according as the constellations of heaven in ¹multitude, and as the sand ¹beside the sea ¹shore ¹innumerable.^{Gn22¹⁷}

¹³ ^{ac}In faith died all these, not being required^r with the ¹promises, but, perceiving them ahead, and ¹saluting them and ¹avowing that they are ¹strangers^{Gn23¹} and ¹expatriates on the earth.^{Ps39¹²} For those who are saying such things are disclosing that they are seeking for a country of their own. And, if, indeed, they remembered that from which they came out, they might have had occasion to go back. Yet now they are craving a better, that is, a celestial, wherefore ¹God is not ¹ashamed of them, to be ¹invoked as their God,^{Ex3⁹} for He makes ready for them a city.

¹⁴ By faith Abraham, when undergoing trial, has offered Isaac, and he who receives the promises ¹offered the only begotten, he ¹to^d whom it was spoken that^{Gn21¹²⁻¹⁴} In Isaac shall your seed be ¹called," ¹reckoning that ¹God is ¹able to be ¹rousing him ¹from among the dead also,^{Ro4¹⁷} whence he recovers him in a parable also.

¹⁵ By faith Isaac blesses Jacob and Esau concerning that which is impending also.^{Gn27²⁸⁻⁴⁰}

¹⁶ By faith Jacob, when dying, blesses each of the sons of Joseph, and worships, leaning on the top of his ¹staff.^{Gn48¹⁷}

¹⁷ By faith Joseph, at his ¹decease, remembers concerning the exodus of the sons of Israel,^{Gn50²} and gives directions concerning his ¹bones.

¹⁸ By faith Moses, being born, was hid three months by his ¹fathers, be-

cause they perceived that the little boy was handsome, and they were not afraid of the mandate of the king.^{Ex2²}

¹⁹ By faith Moses, becoming great, disowns the ¹term "son of Pharaoh's daughter," ^{Ex2¹¹⁻¹⁶} preferring rather to be ¹maltreated with the people of ¹God than to ¹have a temporary enjoyment of sin, ²⁰deeming the reproach of ¹Christ greater ²¹riches than the treasures of Egypt, for he ¹looked away ¹to the reward.

²² By faith he left Egypt, not being afraid of the fury of the king, for he is staunch as seeing the ¹Invisible. By faith he has the ¹pass-over made and the pouring of blood against the door jambs, lest the ¹exterminator of the firstborn should come into ¹contact with them.^{Ex12¹⁻¹³}

²³ By faith they crossed the Red Sea as through dry land, attempting which, the Egyptians were ¹swallowed up.^{Ex14¹⁵⁻³¹}

²⁴ By faith the walls of Jericho fall, being surrounded on seven days.^{Js6²⁰}

²⁵ By faith Rahab, the prostitute, perished not with the ¹stubborn, ¹receiving the spies with peace.^{Js2²}

²⁶ And ¹what still may I be saying? For the time will be lacking for me to ¹relate concerning Gideon,^{Jd5} Barak,^{Jd4} Samson,^{Jd13} Jephthah,^{Jd11} David, besides Samuel also, and the prophets, who, through faith, subdue kingdoms, work righteousness, happened on promises, bar the ¹mouths of lions,^{Dn6²²} quench the power of fire,^{Dn3³²} fled from the ¹edge¹ of the sword, were ¹invigorated from infirmity, became strong in battle, rout the camps of aliens,

²⁷ women obtained their ¹dead ¹by resurrection.^{1K17¹⁷⁻²¹ 2K18³⁵}

²⁸ Now others are flogged, not ¹anticipating ¹deliverance, that they may be happening upon a better resurrection. Yet ¹others got a trial of scoffings and scourgings, yet

- 37 still more of bonds and jail. They are stoned,^{2Ch24²¹} they are sawn, they are tried, they died,⁴ murdered by the sword, they wandered about in sheep skins, in goat skins, in 'want, 38 'afflicted, maltreated (of whom the world was not worthy), straying ^{on}in wildernesses and mountains and caves and the holes of the earth. 39 And these all, being testified to through 'faith, are not 'requited with the promise^a of 'God concerning us, 40 at 'looking forward to ^asomething better, that, apart from us, they may not be 'perfected.
- 12 ^rSurely, in consequence, then, we also, having so vast a cloud of witnesses encompassing us, putting off every impediment and the popular sin, may be racing thwith endurance the contest lying before us, 2 looking off ⁱⁿto the 'Inaugurator and 'Perfector of 'faith, Jesus, Who, ^{is}for the joy lying^r before Him, endures a cross, 'despising the shame, besides is ^aseated ^{at} the ^aright hand of the ^athrone^c of 'God.
- 3 For take into account the One Who has endured such contradiction by 'sinners while ^{io}among them, lest you should be ^rfaltering, fainting in your 'souls.
- 4 Not as yet unto ^ablood did you repulse, when contending^r against ^{td}'sin. And you have been oblivious of the entreaty which^a is arguing with you as with sons: ^{Pr3¹¹} ^{Jb5¹⁷}

My ^rson, do not 'disdain the ^rdiscipline of the Lord,
Nor yet faint when 'being exposed by Him.

- 6 For whom the Lord is loving He is ^rdisciplining,
Yet He is ^rscourging every^r son to whom He is assenting.^{Rv3¹⁹}

- 7 ^{io}For ^rdiscipline are you enduring. ^{Ps94¹²} As to sons is 'God ^rbringing it to you, for ^awhat son is there whom the father is not disciplining? ^{D¹⁸}
- 8 Now if you are without ^rdiscipline, of which all have become partakers,

^{Rv3¹⁹} consequently you are ^mbastards and not ^msons. Thereafter, indeed, we had the fathers of our ⁿflesh as discipliners, and we respected them. Yet shall we not much rather be 'subjected to the Father of 'spirits and be ^rliving?

10 For these, indeed, disciplined ^{td}for a few days ^{ac}as it 'seemed best to them, yet that One ^{on}for our ^rexpedience, ^{io}for us 'to be partaking of His 'holiness. Now ^{all}discipline, indeed, ^{td}for the present is not seeming to be a thing of ^ajoy, but of ^asorrow, yet subsequently it is rendering the peaceable 'fruit of righteousness to those ^rexercised through it. ^rWherefore stiffen the 'flaccid hands and the 'paralyzed knees,^{Is35⁵} and make upright tracks for your 'feet, ^{Pr4²⁰} that the lame one may not 'turn aside, yet rather may be 'healed.

14 ^rPursue peace with all, and holiness, apart from which no^t one shall be seeing the Lord; supervising, that no ^aone be wanting ^{io}of the grace of 'God, nor any ^rroot of ^rbitterness, ^rsprouting up, may be annoying you, and through this the majority may ^rbe 'defiled, nor any paramour, or profane person, as Esau, who, ^{is}for one feeding, gave up his ^rfown 'birthright.^{Gn25³⁴} For you are 'aware that afterwards also, wanting to enjoy the 'allotment blessing, he is rejected, for he did not find a ^rplace of repentance, even 'seeking it out with tears.^{Gn27³⁴}

18 For you have not come^r to that which may be 'handled and 'burned with fire, and to murkiness, and gloom, and tornado,^{Ex19¹⁰} and the blare of a trumpet, and the sound of declarations, which those who hear refuse, that no word be added to them. For they did not ^rcarry out the 'assignment: And if a wild beast should come in 'contact with the mountain, it shall be 'pelted with stones,^{Ex19¹³} And so fearful was the 'spectacle, Moses said: Terrified am

- 22 I, and in a tremor. ^PBut you have come to mount ^AZion, and the city of the living God, to the celestial Jerusalem, and to ten thousand messengers, to a universal convocation, and to the ecclesia of the ^Pfirst-born, ^Pregistered in the heavens, and to God, the Judge of all, and to the spirits of the just ^Pperfected, and to Jesus, the Mediator of a fresh covenant, and to the ^Ablood of sprinkling which is ^Pspeaking better ^bthan ^AAbel. ^{Gn4¹⁰}
- 25 ^PBeware! You should not be refusing Him Who is speaking! For if those ^Pescaped not, ^Prefusing the One appraising on earth, much rather we, ²who are turning ^Pfrom the
- 26 One from the heavens, Whose voice then shakes the earth. Yet now He has promised, saying, ^{Hg20}Still once more shall I be quaking, not only the earth, but ^{heaven}also. ^{Rv6¹²}
- 27 Now the "Still once more" is making evident the transference of that which is being shaken, as of that having been made, that what is not being shaken should be remaining.
- 28 Wherefore, accepting an ^Punshakable ^Pkingdom, ^{Dn7¹¹⁻¹⁴}we may ^Phave grace through which we may be offering ^Pdivine service in a way well pleasing to ^GGod with piety and
- 29 dread, for our ^GGod is also a consuming ^Pfire. ^{Dl4²⁴ 9³}
- 13 Let ^Pbrotherly fondness be remaining. Be not forgetting ^Phospitality, for through this ^asome were oblivious when ^Plodging messengers.
- 3 Be mindful of those bound, as ^Pbound together with them; of those ^Pmal-treated, as being yourselves also in
- 4 the body. May ^Pmatrimony be honorable in all, and the bed undefiled, for prostitutes and adulterers will ^GGod be judging. ^{Ep5⁵ Ga5¹⁹}
- 5 May fondness for money not be your manner, being sufficed with what is ^Ppresent, ^{1Ti6⁹}for He has declared: ^{Gn28¹⁰ Dl31⁹}

Neither by any means may I be forsaking you.

- 6 So that we ^Phave courage to ^Psay: "The Lord is my Helper, and I shall not be ^afraid of ^awhat ^hman shall be doing to me!" ^PPs27¹ 56¹ 118⁶

7 Be remembering those of your ^Pleaders who ^a speak to you the word of ^GGod, contemplating the ^Psequel of their behavior, whose

8 ^Pfaith be imitating. Jesus Christ, yesterday and today is the Same One ^{io}for the ^{eons} also.

9 By varied and ^Astrange teachings be not ^Pcarried ^Paside, ^{Ep4¹}for it is ideal to be confirming the ^Pheart by grace, not by foods, ^{by} which those who ^Pwalk were not benefited.

10 We ^Phave an ^Paltar ^ofrom which they ^Phave not right to be ^Peating, who offer divine ^Pservice in the tabernacle. For the animals whose blood is ^Pcarried into the holy places ^hby the chief priest concerning sin, of these the bodies are ^Pburned up outside the camp. ^{Ex33⁷ Nu19³⁻⁹}

12 Wherefore Jesus also, that He should be hallowing the people through ^PHis own ^Ablood, suffered outside of the gate. Now then, we may be coming ^Pout to ^dHim outside of the ^Pcamp, ^Pcarrying His ^Preproach. For here we are not having a ^Ppermanent city, but we are seeking for the one which is impending. Through Him, then, we may be ^Poffering up the ^Asacrifice of ^Ppraise to ^GGod continually, ^{Ps50¹⁴⁻²³} that is, the ^Pfruit of lips avowing His ^Aname.

16 Now of well doing and contributing be not forgetful, for with such ^Asacrifices ^GGod is well pleased.

17 Be ^Ppersuaded by your ^Pleaders, and be deferring to them, for they are ^Pvigilant for the sake of your ^Psouls, as having to render an account, that they may be doing this with joy, and not with groaning, for this is disadvantageous for you.

18 ^PPray concerning us, for we are ^Ppersuaded that we ^Phave an ideal

conscience, in all wanting to 'be-
 19 have ideally. Now more exceedingly
 am I entreating you to do this, that
 I may be 'restored to you more
 quickly.

20 Now may the God of ^Apeace,
 Who is 'leading up our 'Lord Jesus,
 the great ^PShepherd ^{Jn1011} of the
 'sheep, ^Ofrom among the dead 'by
 the ^Ablood of the ^{con}ian ^Acovenant,
 21 be adapting you 'to every good
 work ^{io} to do His 'will, doing in us
 what is well pleasing in His sight,
 through Jesus Christ, to Whom be 25

glory ^{io}for the eons of the eons.
 Amen!

22 Now I am entreating you, breth-
 ren, 'bear with the word of 'en-
 treaty, for I write the epistle to you
 23 thby bits also.^{2Cl1 Col1} 'Know that our
 brother Timothy has been released,
 with whom, if he should be coming
 more quickly, I shall be seeing you.

24 Greet all your 'leaders, and all
 the saints. Those from 'Italy are
 greeting you.

25 'Grace be with you all. Amen!

JAMES TO THE TWELVE TRIBES

James, a ^rslave of God and of the Lord Jesus Christ, to the twelve tribes^{Ac261} in the dispersion. 'Rejoice!
² ^eAll joy deem it, my brethren, whenever you should be ^rfalling into
³ various trials, knowing that the ^rtesting of your ^rfaith is producing
⁴ endurance. Now let ^rendurance have its perfect work, that you may be perfect and ^runimpaired, lacking in nothing.
⁵ Now if anyone of you is lacking wisdom^{Pr33-61} let him be requesting it ^bfrom God, Who is giving to all generously, and is not reproaching, and it shall be ^rgiven to him. Yet let him be requesting in faith, doubting nothing, for he who is doubting ^rsimulates a ^rsurge of the sea,
⁷ driven by the ^rwind and ^rtossed. For let not that ^bman ^rbe surmising that he shall be obtaining anything
⁸ ^bfrom the Lord: a ^bman ^rdouble-souled, turbulent in all his ^rways.
⁹ Now let the ^rhumble ^rbrother be glorying in his ^rexaltation,² yet the rich in his ^rhumiliation, ^rfor, ^ras the flower of grass, shall he ^rpass by.
¹¹ ^{1P13} For the sun rises, together with the scorching wind, and withers the grass, and its ^rflower falls off, and the comeliness of its ^raspect perished.^{Is40} Thus the rich also in his ^rgoings shall be caused to ^rfade.
¹² Happy is the man who is enduring trial, ^rfor, becoming qualified, he will be obtaining the ^rwreath of ^rlife, which He promises to those
¹³ loving Him. Let no one, undergoing trial, be saying that "From God am I undergoing trial," for ^rGod is not tried by evils, yet He is trying not one.

¹⁴ Now each one is undergoing trial when he is ^rdrawn away and lured by ^rhis own desire. ^rThereafter, the desire, conceiving, is bringing forth sin. Now ^rsin, fully ^rconsummated, is teeming forth death.^{Ro62371-10}
¹⁶ Be not ^rdeceived, my beloved brethren! ^eAll good giving and every perfect gratuity is from ^rabove, descending from the Father of ^rlights, ^bin Whom there is no ^rmutation or shadow from its revolution.^{1J15} By ^rintention, He ^rteems forth us by the word of ^rtruth, ^rfor us ^rto be ^rsome ^rfirst-fruit of His ^rown ^rcreatures.
¹⁹ Now you are ^raware, my beloved brethren! Yet let every ^bman be ^rswift ^rto hear, ^rtardy ^rto speak, ^rtardy ^rinto ^ranger, for the anger of man is not working the righteousness of God. Wherefore, putting off ^rall ^rfilthiness and superabundance of evil,^{1P2} receive ^rwith meekness the ^rimplanted word, which is ^rable to save your ^rsouls.
²² Now ^rbecome doers of the word, and not only listeners,^{Ro213} beguiling yourselves, ^rfor if anyone is a listener to the word and not a doer, this one ^rsimulates a man considering the face he ^rinherited in a mirror, for he considers himself and has come away, and immediately forgot what kind he was. Now he who ^rpeers into the perfect law, that of ^rfreedom, and abides,^{Jn831} not becoming a forgetful listener, but a doer of the work,^{Mt728} this one will be happy in his ^rdoing.^{Jn1317}
²⁶ If anyone is seeming to be a ritualist, not ^rbridling his tongue, but seducing his ^rheart, the ritual of

7 this one is vain, for ¹ritual ²clean and ³undefiled ⁴with ⁵God and the Father is this, to be visiting the ⁶bereaved and ⁷widowed in their ⁸affliction, to be keeping oneself ⁹unspotted from the world.^{Ps39¹}

10 My brethren, not ¹with partialities be having the faith of our ²Lord Jesus Christ of ³glory. For if there should be entering into your ⁴synagogue a man with a gold ring, in splendid attire, yet there should be entering a poor man also in filthy ⁵attire, and you should be looking on ⁶the one wearing the splendid attire and be saying, "You ⁷sit ideally here," and to the poor one be saying, "You ⁸stand there," or ⁹"Sit here under my footstool," were you not discriminating ¹⁰among yourselves and did you not become judges with wicked reasonings?

11 Hear, my beloved brethren! Does not ¹God choose the poor in the world, ²rich in faith and enjoyers of the ³allotment of the kingdom which He promises to those who are ⁴loving Him? Yet you dishonor the poor one. Are not the rich tyrannizing over you? And they are ⁵drawing you ⁶into tribunals. Are not they blaspheming the ideal ⁷name which is being invoked ⁸over you?

9 Howbeit, if you are ¹discharging the ²royal law, according to the scripture,^{Lv19¹⁸} "You shall be loving your ³associate as yourself," you are ⁴doing ideally.^{Mt22³⁹} Yet if you are showing partiality, you are working sin, being exposed by the law as ⁵transgressors.^{Dt27²⁶} For anyone who should be keeping the whole law, yet should be ⁶tripping in one thing, has become liable for all. For He ⁷Who is saying,^{Ex20¹³} You should not be committing adultery, said,^{Ex20¹³} You should not be murdering, also.^{Dt5¹⁷⁻¹⁸} Now if you are not committing adultery, yet are murdering, you have become a transgressor of law. ⁸Thus be speaking and thus be doing, as those ⁹'about to be ¹⁰'judged ¹¹by a

law of ¹'freedom. For the judging is merciless to him who does not exercise mercy.^{Pr21¹⁹} ²'Vaunting is mercy against judging.

3 ¹'What is the benefit, my brethren, if anyone should be saying he ²'has faith, yet may ³'have no works? The faith ⁴'cannot save him. If a brother or sister should ⁵'be belonging to the naked, and lacking nourishment for the day,^{Mt16¹} yet someone ⁶'among you may be saying to them, "Go away in peace, be ⁷'warmed and ⁸'satisfied," yet you may not be giving them the requisites for the body, ⁹'what is the benefit?^{LJ31¹⁶⁻¹⁹} Thus, also, is ¹⁰'faith, if it should not ¹¹'have works;^{Mt17¹⁷} it is ¹²'dead ¹³'by itself.

14 But ¹'someone will be declaring, "You ²'have faith and I ³'have works." Show me your ⁴'faith apart from the works and I shall be showing you my ⁵'faith ⁶'by my works. ⁷You are believing that ⁸'God is one. Ideally are you doing. The demons also are believing and are shuddering.

9 Now are you wanting to know, O ¹'empty ²'man^N, that ³'faith apart from ⁴'works is ⁵'dead? Abraham, our ⁶'father, was he not justified ⁷'by works, when ⁸'offering up his ⁹'son Isaac on the altar?^{Gn22¹²} You are observing that ¹⁰'faith worked^r together with his ¹¹'works, and ¹²'by ¹³'works was ¹⁴'faith perfected. And fulfilled was the scripture which is saying,^{Gn15⁶} Now "Abraham believes ¹⁵'God, and it is reckoned to him ¹⁶'for righteousness," and he was called ¹⁷'the friend of God."^{Is41⁵} You ¹⁸'see that ¹⁹'by works a ²⁰'man^N is being justified, and not ²¹'by faith only.

22 Now likewise, was not Rahab^{Hb11³¹} the prostitute also justified ²'by works when ³'entertaining the messengers and ejecting them by a different way?^{Js21¹⁵} For even as the body apart from the spirit is dead, ⁴'thus ⁵'faith also, apart from works, is ⁶'dead.

- 3 Do not 'become many teachers, my brethren, being 'aware that we shall be getting greater judgment.
- 2 For we all are 'tripping much. If anyone is not 'tripping in word, this one is a perfect man, able to
- 3 'bridle the whole body also. 'Now if we are thrusting the horses' bits into their mouths, ¹⁰so that they 'are yielding to us, we are steering their
- 4 whole 'body also with it. ¹¹'Lo! the ships also, being of such proportions, and 'driven by hard winds, are being steered by the least rudder,
- 5 'wherever the impulse of the helmsman is intending. Thus the tongue, also, is a little member and is 'grandiloquent. ^{Pr18²¹}
- 6 'Lo! What amount of fire is kindling what amount of material! And the tongue is a fire, a 'world of 'injustice. The tongue is 'constituted 'among our 'members that which is 'spotting the whole body, and setting the 'wheel of our 'lineage 'aflake, and is set 'aflake 'by 'Gehenna. ^{Pr16²⁷}
- 7 For every nature, both of wild beasts and flying creatures, both of reptiles and those of the salt sea, is 'tamed and has been tamed by 'human nature. Yet the tongue 'can not 'human 'tame, a 'turbulent evil, 'distended with death-dealing 'venom. ^{Ps140³}
- 8 'With it we are blessing the Lord and Father, and 'with it we are cursing 'men who have come to be in accord with God's likeness. ^{Gn12²⁷}
- 10 Out of the same mouth is coming forth blessing and cursing. There is not need, my brethren, for this to
- 11 'become thus. 'No! 'spring out of the same hole is venting the sweet and the bitter. 'No fig tree, my brethren, 'can 'produce olives, 'nor a grape vine figs. 'Thus neither does brine 'produce sweet water.
- 13 'Who is wise and an adept 'among you? Let him show his 'works 'by an 'ideal behaviour in meekness of wisdom. Now if you are having
- 14 'bitter jealousy and faction in your 'heart, are you not 'vaunting

- against and falsifying the truth?
- 15 This is not the wisdom coming down from above, but terrestrial, soulish, demoniacal. For 'wherever jealousy and faction are, there is turbulence also, and every bad practice.
- 17 Now the 'wisdom from above is first, indeed, pure, thereupon peaceable, lenient, compliant, 'bulging with mercy and good 'fruits, undiscriminating, unfeigned. Now the 'fruit of righteousness is being 'sown in 'peace for those making peace. ^{Is32¹⁷}
- 4 Whence are the 'battles and whence the 'fightings 'among you? Are they not hence: 'from 'your 'gratifications 'warring' in your members? ^{1P2²}
- 2 You are coveting and 'have not. You are murdering and are 'jealous, and you 'cannot 'encounter it. You are 'fighting and 'battling, and you 'have not, because of not requesting. You are requesting and not obtaining, because you are requesting evilly, that you should be spending it 'on your 'gratifications.
- 4 'Adulterers and 'adulteresses! Are you not 'aware that the friendship of this 'world is 'enmity with 'God? Whosoever, then, should 'intend to be a friend of the world is
- 5 'constituted an enemy of 'God. Or are you supposing that the scripture is saying this for naught? Is the spirit which dwells in us longing to ^denvy? Yet greater is the grace He is giving. Wherefore He is saying: 'God "the proud is resisting, yet to the 'humble He is giving grace." ^{Pr3³⁴}
- 7 You may be 'subject, ^{1C15²⁸} then, to 'God, yet withstand the Adversary and he will 'be fleeing from you.
- 8 Draw 'near to 'God and He will be drawing 'near to you. 'Cleanse your 'hands, you sinners, and purify
- 9 your 'hearts, double souled! Be wretched and mourn and lament. Let your 'laughter be 'converted into mourning, and 'joy into dejection. Be 'humbled, then, in the Lord's sight, and He shall be 'exalting you. ^{1P5⁶}

- ¹ Do not be speaking against one another, brethren. He who is speaking against a brother, or judging his brother, is speaking against law and is judging law. Now if ^syou are judging law, you are not a doer of law, but a judge.
- ² One is Lawgiver and Judge, Who is 'able to save and to destroy. Now ^awho are you who are judging an associate? ^{Mt17:1-5 Ro14}
- ³ 'Come now, ^syou who are saying, "Today or tomorrow we will be going into this or that city and should be ^dspending a year there, and we will be trafficking and getting gain"
- ⁴ —who^a are not 'versed^{Lu12:15} in that which is the morrow's, ^{Pr27:1} for what is your 'life? ^{Ps103:11} for a ^vvapor are you, which is appearing ^dbriefly and thereupon disappearing — instead of your saying "If the Lord should ever be willing, and we shall be living, we also shall be doing this or that." ^{Ac18:21} Yet now you are vaunting in your ostentations. ^cAll such boasting is wicked. Then to one ^pperceiving how to be doing the ideal and not doing it, to him it is sin.
- 'Come now, you ^rrich, lament, howling ^{on}for your 'wretchedness
- ² which is coming on you! ^{Lu6:24} Your riches have rotted and your garments have become food for moths.
- ³ Your gold and silver corrode and their venom will be ^{to}for a testimony against you, and the venom will be ^eating your flesh^a as fire.
- ⁴ You hoard in the last days. ^{Mt6:29} 'Lo, the 'wages of the workers, ^{Lv19:13} who mow your country places, ^{of} which you have cheated them, are crying, and the ⁱimploing of the reapers has entered into the ^cears of the Lord Sabaoth. You luxuriate on the earth, and squander. ^{Lu16:19-25}
- ⁵ You 'nourish your hearts^s as in a day of slaughter. You convict, you murder the just. He is not resisting you.
- ⁷ Be patient, then, brethren, till

the presence of the Lord. ^P'Lo, the farmer is waiting for the precious fruit of the land, being patient ^{on}about it, till he should be getting the early and late fruit. You, also, then, be patient, 'establish your ^rhearts, 'for the presence of the Lord is ⁿear. ^{Lu21:19} ^{1Ti1:10}

- ⁹ Be not groaning, brethren, against one another, lest you may be 'judged. ^P'Lo, the Judge 'stands before the doors.

¹⁰ Be taking, my brethren, the example of 'suffering evil and 'patience you 'have: the prophets who ¹¹ speak in the ^aname of the Lord. 'Lo, we are counting those happy who endure. You hear of the endurance of Job, and you perceived the ^aconsummation of the Lord, 'for very ^ccompassionate and pitiful is the Lord. ^{Jb1:21} ^{42:10}

¹² Now before all, my brethren, do not be swearing, neither by heaven, nor by the earth, nor any other oath. ^{Mt5:33-37} Now let your "yes" be "yes," and "no" be "no," lest you should be ^rfalling under judging.

¹³ Is anyone suffering evil 'among you? Let him 'pray. Is anyone cheerful? Let him 'play music. Is anyone 'infirm 'among you? Let him call to him the elders of the ecclesia, and let them pray ^{on}over him, 'rubbing him with olive oil ¹⁵ ^{Mk6:12} in the ^aname of the Lord. And the vow of faith will be saving the ^rfaltering and the Lord will be rousing him up, and, if he should have done sins, it will be 'forgiven him.

¹⁶ Then 'confess sins to one another and 'pray for^s one another, so that you may be 'healed.

The operative petition of the just is availing much. Elijah was a ^hman of like emotions with us, and he prays in prayer for it not to rain, and it does not rain on the land three years and six months. ^{1K17:1} And again he prays, and heaven ^rgives a shower and the earth germinates her fruit. ^{1K18:1} ⁴²

¹⁹ My brethren, if anyone 'among you should be 'led 'astray from the way of the truth, and ^asomeone

²⁰ should be ^rturning him back, let him
'know that he who turns back a sin-
ner out of the deception of his way

will be saving his [^]soul ^ofrom death
and will be ^rcovering a multitude of
sins.

PETER TO THE DISPERSION (1)

Peter, an apostle of Jesus Christ, to the chosen expatriates of the dispersion of Pontus, Galatia, Cappadocia, the province of Asia, and Bithynia,^{Ja1} according to the foreknowledge of God, the Father, in holiness of spirit,^{io} for obedience and sprinkling of the blood of Jesus Christ:^{Hb913 Ex24 Lv1614}

May grace and peace be multiplied to you!

Blessed is the God and Father of our Lord Jesus Christ, Who, according to His vast mercy, regenerates us into a living expectation, through the resurrection of Jesus Christ from among the dead,^{io} for the enjoyment of an allotment incorruptible and undefiled and unfading, kept in the heavens for you, who are garrisoned by the power of God, through faith,^{io} for salvation ready to be revealed in the last era,^{Jn1024} in which you are exulting: briefly⁵⁰ at present, if it must be, being sorrowed by various trials,⁴¹² that the testing of your faith, much more precious than gold which is perishing, yet, being tested by fire, may be found for applause and glory and honor at the unveiling of Jesus Christ, Whom, not perceiving, you are loving, in Whom, not seeing at present, yet believing, you are exulting with joy unspeakable and glorious, being requited with the consummation of your faith, the salvation of your souls.

Concerning which salvation the prophets seek out and search out, who prophesy concerning the grace which is for you, searching into what or what manner of era the spirit of Christ in them made evi-

dent, when testifying beforehand to the sufferings pertaining to Christ and the glories after these. To whom it was revealed that, not to themselves, but to you they dispensed them, of which you were now informed through those who are bringing the evangel to you by holy spirit dispatched from heaven: into which messengers are yearning to peer,^{Mt1316 Lu1017}

Wherefore, girding up the loins of your comprehension, being sober, expect perfectly on the grace which is being brought to you at the unveiling of Jesus Christ. As obedient children, not configuring to the former desires, in your ignorance, but, according as He Who calls you is holy, you also become holy in all behaviour, because it is written that,^{Lv1114} Holy shall you be, for I am holy.^{Lv192}

And if you are invoking the Father, Who is judging impartially according to each one's work, you may behave, for the time of your sojourn, with fear, being aware that not with corruptible things, with silver or gold, were you ransomed from your vain behavior, handed down by tradition from the fathers, but with the precious blood of Christ, as of a flawless and unspotted lamb,^{Hb914 Is531} foreknown, indeed, before the disruption of the world, yet manifested in the last times because of you, who through Him are believing in God Who rouses Him from among the dead and is giving Him glory, so that your faith and expectation is to be in God.

Having purified your souls, by the obedience of truth, for un-

feigned fondness for the brethren,
love one another out of a true heart
earnestly, having been regenerated,
not of corruptible seed, but of incorruptible,
through the word of God, living and permanent.^{Ja18} Because^{Is40⁶⁻⁸}

All flesh is grass,
And all its glory is as the flower of grass.
Withered is the grass,
And the flower falls off . . .
Yet the declaration of the Lord is remaining for the eon.

Now this is the declaration which is brought into you in the evangel.
Putting off, then, all malice and all guile and hypocrisies and envies and all vilifications, as recently born babes long for the unadulterated milk of the word, that by it you may be growing into salvation, if so be that you taste that the Lord is kind: Whom approaching, a living Stone, having been rejected indeed by men, yet chosen by God, held in honor, you, also, as living stones, are being built up a spiritual house, into a holy priesthood, to offer up spiritual sacrifices, most acceptable to God through Jesus Christ.

Because of this it is included in the scripture: Lo! I am laying in Zion a corner capstone, chosen, held in honor; and he who is believing on it may by no means be disgraced.

To you, then, who are believing is the honor, yet to the unbelieving
A Stone which is rejected by the builders, this came to be for the head of the corner, and a stumbling stone and a snare rock, who are stumbling also at the word, being stubborn, to which they were appointed also.

Yet you are a chosen race, a royal priesthood, a holy nation, a procured people, so that you should be recounting the virtues of

Him Who calls you out of darkness into His marvelous light, who once were "not a people" yet now are the people of God, who "have not enjoyed mercy," yet now are "being shown mercy."

Beloved, I am entreating you, as sojourners and expatriates, to be abstaining from the fleshly lusts which are warring against the soul, having your behavior among the nations ideal, that in that in which they are speaking against you as of evildoers, by being spectators of ideal acts they should be glorifying God in the day of visitation.

You may be subject to every human creation because of the Lord, whether to the king, as a superior, or governors, as being sent by him for vengeance on evildoers, yet for the applause of doers of good, for thus it is the will of God, by doing good to be muzzling the ignorance of imprudent men; as free and not as having freedom for a cover over evil, but as God's slaves. Honor all; love the brotherhood; fear God; honor the king.

Domestics may do it by being subject to your owners, with all fear, not only to the good and lenient, but to the crooked also, for this is grace, if, because of conscience toward God, anyone is undergoing sorrows, suffering unjustly. For what credit is it if, sinning and being buffeted, you will be enduring it? But if, doing good and suffering, you will be enduring, this is grace with God.

For for this were you called, seeing that Christ also suffered for your sakes, leaving you a copy, that you should be following up in the footprints of Him Who does not sin, neither was guile found in His mouth, Who, being reviled, reviled not again, suffering, threat-

- ened not,¹⁵⁵³ yet gave it over to Him
 21 Who is judging justly, Who Himself
 "carries" up our sins in His body
 to the tree, that, coming away
 from sins, we should be living for
 righteousness; by Whose ^{welt}^A
 25 you were healed,¹⁵⁵³ For you were
 as straying sheep,¹⁵³⁴ but now you
 turned back ^{on}^A to the Shepherd and
 Supervisor of your souls.
 3 Likewise wives may do it by be-
 ing subject to their own husbands,
 that, if any also are stubborn as
 to the word, they will be gained
 without a word, through the be-
 2 havior of their wives, being spec-
 tators of your pure behavior in
 3 fear, whose adornment, let it not
 be the outside, of braiding aught
 into the hair and of decking with
 4 gold, or putting on of garments, but
 the hidden human of the heart,
 in the incorruptibility of a meek
 and quiet spirit, which, in God's
 5 sight, is costly. For thus once the
 holy women also, whose expecta-
 tion was in God, adorned them-
 selves, being subject to their own
 6 husbands (as Sarah obeys Abra-
 ham, calling him "lord,"¹⁵¹⁸ whose
 children you became), doing good
 and not fearing dismay in any-
 thing.
 7 Husbands, likewise, may do it by
 making²¹³ a home with them accord-
 ing to knowledge, awarding honor
 to the feminine as to the weaker
 vessel, as to those who are also
 joint enjoyers of the varied grace
 of life, that your prayers be not
 hindered.
 8 Now the finish: Be all of a like
 disposition, sympathetic, fond of
 the brethren, tenderly compassion-
 9 ate, of a humble disposition, not
 rendering evil for evil,¹⁵²⁰ or re-
 viling for reviling, but, on the
 contrary, blessing,¹⁵³⁸ seeing that
 you were called for this, that you
 should be enjoying the allotment
 of blessing, for
 10 He who is wanting to love life and
 be acquainted with good days,

- Let his tongue^A cease from evil
 And his lips speak no guile.¹⁵¹²⁶
 Now let him avoid evil and do
 good.
 Let him seek peace and pursue it,
 12 For the eyes of the Lord are
 on the just
 And His ears are for their pe-
 titition,
 Yet the face^A of the Lord is on
 evil doers.¹⁵³⁴¹²⁻¹⁶
 13 And is there anyone who will be
 illtreating you, if you should be-
 come zealous of good?
 14 Yet if you may be suffering also
 because of righteousness, happy are
 you.¹⁵¹⁵¹⁰ Now you should not be
 afraid with their fear, nor yet be
 15 disturbed,¹⁵⁸¹² yet hallow the Lord
 Christ in your hearts, ever ready
 with a defense for everyone who
 is demanding from you an account
 concerning the expectation in you,
 16 but with meekness and fear, having
 a good conscience, that, in what
 they are speaking against you as of
 evildoers, they may be mortified,
 who traduce your good behavior in
 Christ.
 17 For it is better to be suffering for
 doing good, if the will of God may
 be willing, than for doing evil,²¹⁰
 18 seeing that Christ also, for our
 sakes, once died concerning sins,
 the just for the sake of the unjust,
 that He may be leading us to God:
 being put to death, indeed, in flesh,
 19 yet vivified in spirit, in which, be-
 ing gone to the spirits in the jail
 also, He heralds to those once stub-
 20 born, when the patience of God
 awaited in the days of Noah while
 the ark was being constructed, in
 which a few, that is eight souls
 were brought safely through water,
 the representation of which, bap-
 21 tism, is now saving you also (not
 the putting off of the filth of the
 flesh, but the inquiry of a good
 conscience into God), through the
 resurrection of Jesus Christ, Who

is 'at God's 'right hand, being gone into heaven, messengers and 'authorities and 'powers being subjected to Him.^{Ep120-21}

- 4 Christ, then, having suffered for our sakes in 'flesh, you also arm^f yourselves with the same thought, 'for he who is suffering in 'flesh
- 2 has ceased his sins, 'by no means still 'to spend the rest of his lifetime in the 'flesh in human desires, 'but in the will of God. For sufficient is the time which has passed by to have effected the intention of the nations, having 'gone on in wantonnesses, lusts, debauches, revelries, drinking bouts, and illicit idolatries, while they are thinking it strange 'of you not to 'race^f together into the same 'puddle of
- 5 'profligacy, calumniating you: who shall be rendering an account to Him Who is holding Himself in readiness to judge the living and the 'dead. 'For for this an evangel
- 6 is brought to the 'dead also, that they may be 'judged, indeed, according to 'men in flesh, yet should be living according to God, in 'spirit.
- 7 Now the consummation of all is 'near. Then be sane and 'sober 'for
- 8 prayers, before all, having earnest 'love 'among yourselves, 'for love is 'covering a multitude of sins.^{Pr1012}
- 9 Be hospitable 'into one another.^{1Ti3}
- 10 without murmuring.^{Hb13} Each, according as he obtained a gracious gift, be dispensing it 'among yourselves, as ideal administrators of the varied grace of God; if anyone is speaking, as the oracles of God;
- 11 if anyone is dispensing, as out of the strength which 'God is furnishing; that in all 'God may be 'glorified, through Jesus Christ, to Whom is the glory and the might 'for the eons of the eons. Amen!

- 12 Beloved, do not think the 'conflagration 'among you,¹ which is becoming a trial^d you, 'strange^a, as of something 'strange befalling you, but, according as ^w you are participating in the sufferings of 'Christ, rejoice, that you may be rejoicing,^{Ac5} exulting in the 'un-

veiling of His 'glory also. If you are being reproached in the 'name of Christ, happy are you, 'for the spirit of 'glory^a and 'power, and that of 'God, has come to rest^f on you.

- 15 For let not any of you be suffering as a murderer, or a thief, or an evildoer, or as an interferer in other's affairs, yet if as a Christian, let him not be 'ashamed, yet let him be glorifying 'God in this 'name, seeing that it is the era for the judgment 'to begin from the 'house of 'God. Now if first from us, 'what is the consummation of those who are stubborn as to 'God's 'evangel?
- 18 Jr25²⁹ And "If the just one is hardly being saved, where will the irreverent and the sinner 'appear?"
- 19 Pr11³¹xxv So that, let those also who are suffering according to the will of 'God, 'commit their souls to a 'faithful Creator, in the doing of good.

- 5 The elders, then, 'among you I am entreating (who am a fellow elder and a witness of 'Christ's sufferings, and a 'participant of the glory 'about to be 'revealed), 'shepherd the 'flocklet of 'God 'among you, supervising, not of compulsion, but voluntarily, according to God, nor yet avariciously, but eagerly, nor yet as lording it over the 'allotments,^{Mt20²⁵} but becoming 'models
- 4 for the 'flocklet, and, when the Chief 'Shepherd is 'manifested, you shall be 'requited with an 'unfading 'wreath of 'glory.

- 5 Likewise, younger men may be 'subjected to the elder, yet all wear the servile 'apron of 'humility with one another, 'for 'God "is resisting the proud, yet is giving grace to the 'humble."^{Pr31} Be 'humbled, then, under the mighty 'hand^c of 'God, that He should be 'exalting you in season, 'tossing^f your entire 'worry on Him,^{Ps55²} 'for He is caring concerning you.

- 8 Be 'sober! 'Watch! 'for your 'plaintiff, the Adversary, is walking about^{Jb1} as a roaring lion, seeking 'someone to 'swallow^f up:

- ⁹ whom withstand, solid in the faith, ¹² ^{Ja4}having perceived the same sufferings being completed in your brotherhood^r in the world.
- ¹⁰ Now the God of ^eall grace, Who calls you into His eonian glory in Christ, while briefly suffering, He will be ^rreadjusting, ^restablishing, ¹³ ¹¹^rfirming, ^rfounding you. To Him be glory and might ^{to}for the eons of the eons. Amen!
- Through Silvanus,^{1Th1}a faithful brother, as I am reckoning, I write thbriefly to you, entreating and deposing that this is the true grace of God, in^{to} which you are ^rto stand.
- Greeting you is the ecclesia in Babylon, chosen together with you, and Mark, my ^rson. Greet one another ^{with} a kiss of ^alove. Peace to you all that are in Christ. Amen!

PETER TO THE DISPERSION (2)

Simeon Peter, a slave and an apostle of Jesus Christ, to those who are chancing upon an equally precious faith with us, in the righteousness of our God, and the Saviour, Jesus Christ:

2 May grace and peace be multiplied to you in the recognition of God and of Jesus Christ, our Lord!

3 So has all of His divine power, that tends to life and devoutness, been presented to us through the recognition of Him Who calls us to His own glory and virtue; through which have been presented to us the precious and greatest promises, that through these you may become participants of the divine nature, fleeing from the corruption which is in the world by lust.

5 Now for this same thing also, employing all diligence, in your faith supply virtue, yet in virtue

6 knowledge, yet in knowledge self-control, yet in self-control endurance, yet in endurance devoutness,

7 yet in devoutness brotherly-fondness, yet in brotherly-fondness love.

8 For your possessing these and increasing is constituting you that you are not idle nor yet unfruitful in the recognition of our Lord,

9 Jesus Christ. For he in whom these are not present is blind, closing his eyes, getting oblivious of the cleansing from the penalties of his sins of old.

10 Wherefore, rather, brethren, endeavor, that through ideal acts, to make confirm your calling and choice; for, doing these things, you should under no circumstances be tripping

11 at any time. For thus will be richly supplied to you the entrance into the eonian kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I shall ever be about to be reminding you concerning these things, and even though you are aware of, and have been established in, the present truth.

13 Now I am deeming it just, for as much time as I am in this tabernacle, to be rousing you by a

14 reminder, being aware that my tabernacle is to be put off swiftly according as our Lord, Jesus Christ, also makes evident to me. Yet I shall endeavor to have you, after my exodus, to make mention of these things, ever and anon, also.

16 For not by following wisely made myths do we make known to you the power and presence of our Lord, Jesus Christ, but by becoming spectators of His magnificence.

17 For He got from God, the Father, the honor and glory of the voice, being carried to Him in such a way by the Glory Magnifical: "This is My Son, the beloved, in Whom I delight!" And this voice we hear being carried out of heaven, being together with Him in the holy mountain.

19 And we are having the prophetic word more confirmed, which you, doing ideally, are heeding (as to a lamp appearing in a dingy place, till the day should be breaking and the morning-star should be

20 rising) in your hearts, knowing this first, that no prophecy of scripture at all is becoming its own explanation.

- 21 tion. For not by the will of ^hman was prophecy ^rcarried on at any time, but, being carried on by holy split, holy ^men of God speak.^{2Ti310}
- 2 Yet there came to be false prophets also ^among the people, as ^among you also there will be false teachers who^a will be ^rsmuggling in ^adestructive sects, ^even disowning the Owner Who ^buys them, ^rbringing on themselves swift destruction.^{Ju3-4} And many will be following out their wantonness, because of whom the glory of the truth will be
- 3 ^acalumniated, and in greed, with suave words, they will ^rtraffic in you, whose ^rjudgment of old is not ^ridling, and their ^rdestruction is not ^rnodding.
- 4 For if ^God spares not ^sinning messengers, but, thrusting them into the gloomy caverns of Tartarus, ^gives them up to be kept
- 5 ^for² chastening.^{Mt2540} ^judging,^{Ju5} and ^spares not the ancient world,^{Gn711} but guards Noah,^{Mt2421} an eighth, a herald of righteousness, ^rbringing^r a deluge on the world of the irreverent, and condemns the cities of Sodom and Gomorrah, reducing them to ^cinders by an overthrow, having placed them as an example for those ^about to be ^rirreverent,^{Gn191}
- 7 and rescues just Lot, ^rharried by the behavior of the dissolute in their
- 8 wantonness (for the just man dwelling ^among them,^{Ec81} in observing and hearing from day ^to day, tormented his just ^asoul by their lawless acts), the Lord is ^acquainted with the ^rescue of the devout out of trial,^{Ps3410-22} yet is keeping the unjust for chastening in^to the ^rday of
- 10 ^judging, yet specially those ^rgoing after the ^rflesh in defiling lust and despising ^alordship.^{Ju8-12}

Audacious, given to self gratification, they are not trembling when

11 calumniating ^aglories, ^where messengers, being greater in strength

and power,^{Rv52} are not ^rbringing against them a calumniating judging ^before the Lord. Now these, as irrational animals, ^born naturally ^for capture and corruption, calumniating that in which they are ⁱgnorant in their ^rcorruption, also shall be corrupting, being ^requited with the wages of injustice.

Deeming gratification ^by day a luxury, they are ^sspots and ^flaws, luxuriating in their love feasts, carousing together with you, having distended ^radulteress' eyes, and that do not stop from sin, luring ^unstable ^asouls, having a heart ^exercised by greed, children of a curse.

15 Leaving the ^rstraight ^rpath, they were led ^astray, following^r out the ^rpath of Balaam of Beor,^{Rv211} who loves the wages of ^ainjustice,^{Nu227} yet had^u been exposed for his own outlawry. A voiceless yoke-beast, uttering ^with a human voice, forbids the insanity of the prophet.^{Nu225}

17 These are ^waterless ^springs, and ^mmists ^driven by a ^rstorm, for whom the gloom of darkness^a has been kept.^{Ju12} For, uttering pompous vanity, they are luring ^by the lusts of the ^aflesh, in wantonness, those who are scarcely fleeing from those who are behaving ^with deception;

19 promising them freedom, they are ⁱnherently ^slaves of ^rcorruption, for by whom anyone is ^discomfited, to this one he has been ^enslaved^r also.^{Jn811} For if, while ^rfleeing from the ^rdefilements of the world ^by the recognition of our ^Lord and Saviour Jesus Christ, yet, being again ⁱnvolved in these, they are being ^discomfited,^{1Ib61} their ^rlast state has become worse than the first.^{Mt1213}

21 For it were better for them not to have recognized the ^rway of ^righteousness, than, recognizing it, to go back ^bto what was behind, from the holy precept given over to them.

22 Now that in the true proverb has

befallen them: "A cur^{on} turning to its own vomit,"^{Pr261} and "A bathed sowⁱⁿ to her wallowing in the mire."

- 3 This is already, beloved, the second epistle I am writing to you in which I am rousing your sincere
2 comprehension^{by} a reminder to remind you of the declarations which have been declared before by the holy prophets, and of the precept of your apostles of the Lord
3 and Saviour,^{Ju17-19} knowing this first, that, ^{on}in the last days scoffers will be coming^{with} scoffing, ^{going}
4 according to their own desires and saying, "Where is the promise of His presence?^{Mt2424} For since the fathers were put to ^{repose}, all is continuing thus from the beginning of creation."^{Ez1222}

- 5 For they ^{want} to be 'oblivious of this, that there were heavens of old, and an earth^{co}hering out of water and through water, by the word of
6 God; through which the then world, being deluged by water, perished.
7 Gnl2 Yet the heavens now, and the earth, by the same word, arestored with fire, being kept^{to} for the day of the judging and destruction of irreverent^h men.

- 8 Now of this one thing you are not to be 'oblivious, beloved, that one day^b with the Lord is as a thousand years and a thousand years as one day.^{Ps90} The Lord is not^tardy as to the promise,^{Ilk23} as^a some are deeming tardiness, but is 'patient because of you, not intending any to 'perish, but all to make^room^{to} for repentance.^{Tt124}

- 11 Now the^rday of the Lord will be

arriving as a thief, in which the heavens shall be passing by with a booming noise, yet the elements shall be 'dissolved by 'combustion, and the earth and the works in it shall be 'found. At these all, then, dissolving, what manner of men^{must} you 'belong to in holy^{be}havior and devoutness, hoping for and 'hurrying the presence of God's^rday, because of which the heavens, being on fire, will be 'dissolved, and the elements 'decompose by 'combustion!^{Is34} Yet we, according to His promises, are hoping for new heavens and a new earth, in which righteousness is^rdwelling.^{Is6517 Rv211}

14 Wherefore, beloved, hoping for these things, endeavor to be found by Him in peace, ^runspotted and^rflawless.^{1J228} And be deeming the patience of our Lord salvation, according as our beloved brother Paul also writes to you, according to the wisdom^rgiven to him,^{Ro24} as also in all the epistles, speaking in them concerning these things, in which are^asome things hard to apprehend, which the unlearned and ^runstable are^rtwisting, as the rest of the scriptures also, ^{to}d their own destruction.

17 You, then, beloved, knowing this before, ^rbe on your 'guard lest, being^rled away with the deception of the dissolute, you should be^rfalling from your own^rsteadfastness. Yet be^rgrowing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

To Him be^rglory now, as well as^{to}for the^rday of the eon. Amen!

FIRST EPISTLE OF JOHN

That which was from the beginning, which we have heard, which we have seen with our eyes, at which we gaze and our hands handle, is ^aconcerned with the word of life.^{Jn11-14} And the life was manifested, and we have seen and are testifying and reporting to you the life ^{conian} which^a was toward the Father and was manifested to us. That which we have seen and heard we are reporting to you also, that you too may be having fellowship with us, and yet this fellowship of ours is with the Father and with His Son, Jesus Christ. And these things we are writing, that our joy may be full.^{Jn15:11,16}

And this is the message which we have heard from Him and are informing you, that God is ^Mlight, and darkness in Him there is ^{not} none.^{Ja117}

If we should be saying that we are having fellowship with Him and should be ^rwalking in ^rdarkness, we are lying and are not doing the ^ttruth. Yet if we should be ^rwalking in the ^rlight as He is in the ^rlight, we are having fellowship with one another,^{Am37} and the ^ablood of Jesus, His Son, is ^rcleansing us from every sin.^{Hb914}

If we should be saying that we have ^{not} sin we are deceiving ourselves, and the truth is not in us.

If we should be avowing our sins,^{Pr2813} He is ^afaithful and just that He may be pardoning us our sins and should be ^rcleansing us from ^aall injustice. If we should be saying that we have not sinned, we are making Him a liar, and His word is not in us.

My little ^rchildren, these things am I writing to you that you may not be sinning. And if anyone should be sinning, we have an ^AEn-

treater^{Jn1416} ^{td}with the Father, Jesus Christ, the Just.^{Jn530} ^{Ac314} And He is the ^apropitiatory shelter concerned with our sins, yet not concerned with ours only, but concerned with the whole world also.

And in this we know that we know Him, if we should be keeping His ^rprecepts. He who is saying that "I know Him" and is not keeping His ^rprecepts, is a liar, and the truth of God is not in this one. Yet whoever may be keeping His word, truly in this one the love of God is ^rperfected.

In this we know that we are in Him: he who is saying that he is remaining in Him ^{ought} also himself to be ^rwalking according as ^{He} ^rwalks. Beloved, I am not writing a new precept to you, but an old precept, which you had from the beginning. The old precept is the word which you hear.

Again, a new precept am I writing to you,^{Jn1331} which is true in Him and in you, ^{for} the darkness is ^rpassing by, and the true light already is appearing. He who is saying that he is in the ^rlight and is hating his brother is a liar⁴² and is in ^rdarkness hitherto. He who is loving his brother is remaining in the ^rlight, and there is ^{not} snare^r in him. Yet he who is hating his brother is in darkness^r and in darkness^r is ^rwalking, and is not aware whither he is going, ^{for} the darkness ^rblinds his ^reyes.

I am writing to you, little children, seeing that your sins have been forgiven you through His ^Aname. I am writing to you, fathers, seeing that you know Him Who is from the beginning. I am writing to you, youths, seeing that you have ^rconquered the wicked one. I write to you, little children, seeing that

you 'know the Father. I write to you, fathers, seeing that you 'know Him Who is from the beginning. I write to you, youths, seeing that you are strong and the word of 'God is remaining in you and you have 'conquered the wicked one.

15 Be not loving the world, neither that which is in the world. If ever anyone is loving the world, the love of the Father is not in him, 'for everything that is in the world, the 'desire of the 'flesh, and the 'desire of the 'eyes, and the ostentation of living, is not ° of the Father, but ° of the world. And the world is 'pass- 3 ing by, and its 'desire, yet he who is doing the will of 'God is remain- ing 'for the eon.

18 Little 'children, it is the last 'hour, and, according as you hear that the antichrist is coming, now also there have come to be many antichrists, whence we 'know that it is the last 'hour.^{Mt24:24} Out ° of us they come, but they were not ° of us, for if they were ° of us, they would have remained with us.^{Ac20:29} But it was that they may be 'manifested that they are not all ° of us. And you 'have an 'anointing from the Holy One, and all are 'aware.

11 I write not to you seeing that you are not 'acquainted with the truth, but that you are 'acquainted with it, and that no^t lie at 'all is ° of the truth. °Who is the liar, if not he who is denying, saying that "Jesus is not the Christ"? This one is the antichrist, who is disowning the Father and the Son.⁴¹ Everyone who is disowning the Son, neither has the Father. He who is avowing the Son 'has the Father also.

24 Let that which you hear from the beginning be remaining in you. If ever that which you hear from the beginning should be remaining in you, you, also, will be remaining in the Son and in the Father. And this is the promise which He prom- 25 ises us: the life 'eonian.^{Jn17:2}

26 These things I write to you concern- 27 ing those who are deceiving you. And the 'anointing which you obtained from Him is remain-

ing in you, and you 'have not need that anyone may be teaching you, but as His 'anointing^r is teaching you concerning all, and is true, and is not^t lie, according as it teaches you also, 'remain in Him.

28 And now, little children, 'remain in Him, that, if He should be 'mani- fested, we should be having bold- ness and not be put to 'shame 'by Him in His 'presence. If you should be perceiving that He is just, you 'know that everyone also who is doing 'righteousness^r is 'begotten ° of Him.

'Lo! what manner of love the Father has given us, that we may be 'called 'children of God! And we are! Therefore the world does not 'know us, 'for it did not know Him.^{Jn15:18-21} Beloved, now are we 'children of God, and it was not as yet manifested 'what we shall be. We are 'aware that, if He should be 'manifested, we shall be like Him, 'for we shall 'see Him according as He is. And everyone who has this 'expectation ° in Him is purifying himself, according as 'He is pure.

4 Everyone who is doing 'sin is doing 'lawlessness also, and 'sin is 'lawlessness. And you are 'aware that 'He was manifested that He should be 'taking away our 'sins, 6 1P2:4 and in Him is not^t sin. Every- one who is remaining in Him is not sinning. Everyone who is sinning 'sees^r Him not, neither 'knows Him.

7 Little 'children, let no one be de- ceiving you. He who is doing 'righteousness is just, according as 8 'He is just. Yet he who is doing 'sin is ° of the Adversary, 'for from the beginning is the Adversary sinning. °For this was the Son of 'God manifested, that He should be 'annulling the acts of the Adver- 9 sary. Everyone 'who ° is 'begotten ° of 'God is not doing sin, 'for His 'seed is remaining in him, and he 'cannot be sinning, 'for he is 'be- 10 gotten ° of 'God.⁵³ In this are ap- parent the 'children of 'God and the 'children of the Adversary: every- one who is not doing righteousness

- is not ° of God, and who is not loving his brother, for this is the message which you hear from the beginning, that we may be loving one another.^{Jn15:12} Not according as Cain was ° of the wicked one and slays his brother.^{Gn4:9} And on behalf of what does he slay him? Seeing that his acts were wicked, yet those of his brother's just.
- Marvel not, brethren, if the world is hating you.^{Jn15:17-20} We are aware that we have proceeded out of death^f into life,^{Jn5:24} for we are loving our brethren. He who is not loving is remaining in death. Everyone who is hating his brother is a man-killer, and you are aware that not a man-killer at all has life eternal remaining in him.^{Rv21:3}
- By this we know love, seeing that He, for our sakes, lays down His soul.^{Jn15:13} We also ought to lay down our souls^a for the sake of the brethren.
- Now whoever may be having a livelihood in this world, and may be beholding his brother having need, ^{Dn15:7} and should be locking his compassions from him—how is the love of God remaining in him? Little children, we may not be loving in word, neither in tongue, but in act ^{Ja1:22} and truth.
- And in this shall we be knowing that we are ° of the truth and shall be persuading our hearts^f in front of Him, seeing that, if our heart^f should be censuring us,^{that} God is greater than our heart^f and He knows all. Beloved, if our heart should not be censuring us, we have boldness toward God, and whatsoever we may be requesting, we are obtaining from Him,^{Jn15:7} for we are keeping His precepts and are doing what is pleasing in His sight.
- And this is His precept, that we should be believing in the name of His Son, Jesus Christ,^{Jn6:29} and may be loving one another according as He gives us a precept.^{Jn13:34} And he who is keeping His precepts is remaining in Him, and He in him. And in this we know that He is re-

maining in us, by the spirit which He gives us.

- Beloved, do not believe every spirit, but test the spirits to see if they are ° of God, for many false prophets^{2P2:1} have come out into the world.^{2J} In this you know the spirit of God: every spirit which is avowing Jesus Christ, having come in flesh, is ° of God, and every spirit which is not avowing Jesus the Lord having come in flesh is not ° of God. And this is that of the antichrist, of which you have heard that it is coming, and is now already in the world. You are ° of God, little children, and you have conquered them, for greater is He Who is in you than he who is in the world. They are ° of the world, therefore they are speaking ° of the world and the world is hearing them. We are ° of God. He who knows God is hearing us.^{Jn8:47} He who is not ° of God is not hearing us. By this we know the spirit of truth^a and the spirit of deception.
- Beloved, we may be loving one another, for love is ° of God, and everyone who is loving God is begotten ° of God, and knows God. He who is not loving knew not God, for God is love. In this was manifested the love of God among us, that God has dispatched His only begotten Son into the world that we should be living through Him. In this is love, not that we love God, but that He loves us, and dispatches His Son, a propitiatory shelter concerned with our sins.
- Beloved, if thus God loves us, we also ought to be loving one another. Not one has ever gazed upon God.^{Jn1:18} If we should be loving one another, God is remaining in us, and His love is perfected in us. In this we know that we are remaining in Him, and He in us,^{Jn14:20} for He has given us ° of His spirit. And we have gazed upon Him, and are testifying^{Jn15:27} that the Father has dispatched the Son, the Saviour of the world. Whoever should be avowing that Jesus is the Son of

God, God is remaining in him and he
 16 in God. And we know and believe
 the love which God has in us. God
 is love, and he who is remaining
 in love is remaining in God, and
 God is remaining in him.

17 In this is love perfected with us,
 that we may have boldness in the
 day of judging, seeing that, ac-
 cording as He is, so are we also
 18 in this world. Fear is not in love,
 but perfect love is casting out
 fear, for fear has chastening.
 Now he who is fearing is not per-
 19 fected in love. We are loving God,
 20 for He first loves us. If anyone
 should be saying that "I am loving
 God," and should be hating his
 brother, he is a liar, for he who is
 not loving his brother whom he
 has seen cannot be loving God
 21 Whom he has not seen. And this
 precept have we from Him, that he
 who is loving God may be loving
 his brother also. ^{Mk12:30-31}

5 Everyone who is believing that
 Jesus is the Christ is begotten
 of God. ^{Jn1:12} And everyone who is
 loving Him Who begets is loving
 him also who is begotten by Him.
 2 In this we know that we are loving
 the children of God, whenever we
 may be loving God and may be do-
 3 ing His precepts. For this is the
 love of God, that we may be keep-
 ing His precepts. And His pre-
 4 cepts are not heavy, for all that
 is begotten of God is conquering
 the world. And this is the con-
 quest that conquers the world: our
 faith.

5 Now who is he who is conquering
 the world if not he who is believing
 that Jesus is the Son of God?
 6 This is He Who is coming through
 water and blood and spirit—Jesus
 Christ—not in the water only, but
 in the water and in the blood. And
 the spirit it is which is testifying,
 7 for the spirit is the truth, seeing
 that three there are that are testi-
 8 fying, the spirit, and the water, and
 the blood, and the three are for
 the one thing.

If we are obtaining the testimony
 of men, the testimony of God is
 greater, for this is the testimony
 of God, that He has testified con-
 10 cerning His Son. He who is be-
 lieving in the Son of God has
 the testimony in himself: he who
 is not believing God has made Him
 a liar, for he has not believed in
 11 the testimony which God has testi-
 fied concerning His Son. And this
 is the testimony, that God gives
 us life eternal, and this life is in His
 12 Son. He who has the Son has the
 life. He who has not the Son of
 God has not the life.

13 These things I write to you that
 you who are believing in the name
 of the Son of God may be perceiv-
 ing that you have life eternal. ^{Jn20:31}
 14 And this is the boldness which we
 have toward Him, that if we should
 be requesting anything according to
 15 His will, He is hearing us. And if
 ever we are aware that He is hear-
 ing us, whatever we may be re-
 questing, we are aware that we
 have the requests which we have
 requested from Him.

16 If anyone should be perceiving
 his brother sinning a sin not to
 death, he shall be requesting and
 He will be giving him life for those
 sinning not to death. There is a
 sin to death: I am not saying that
 he should be asking concerning
 17 that. All injustice is sin, and there
 is a sin not to death. ^{1Jn5:16-17}

18 We are aware that everyone who
 has been begotten of God is not
 sinning, but he who is begotten
 of God is keeping himself, and the
 wicked one is not touching him. ^{3Jn}
 19 We are aware that we are of God,
 and the whole world is lying in the
 20 wicked one. Yet we are aware that
 the Son of God is arriving, and has
 given us a comprehension, that we
 know the True One, and we are in
 the True One, in His Son, Jesus
 Christ. This One is the true God
 and life eternal. ^{Jn17:3}

21 Little children, guard yourselves
 from idols!

SECOND EPISTLE OF JOHN

The elder to the chosen lady and her children, whom I am loving in truth, and not I only, but all also,⁸ who know the truth, because of the truth which is remaining in us, and will be with us ¹⁰for the eon.

³ With us will be grace, mercy, peace ^bfrom God, the Father, and ^bfrom the Lord Jesus Christ, the Son of the Father, in truth and love.

⁴ I rejoiced very much that I have found ^o your children ^fwalking in truth, according as we obtained a precept ^bfrom the Father.^{3J⁴} And now I am asking you, lady, not as writing a new precept to you, but a precept which we have from the beginning, that we may be loving one another.^{Jn13³⁵} And this is love, that we may be ^fwalking according to His precepts.^{Jn14¹⁵⁻²¹} This is the precept, according as ^eyou hear from the beginning, that you may ⁷be ^fwalking in it, ^tfor many deceivers came out into the world,^{1J4¹⁻³}

who are not avowing Jesus Christ coming in ⁿflesh. This is the deceiver and the antichrist. Be looking to yourselves, lest you should be destroying that for which you work, but that you may be getting full wages.

⁹ Everyone who is taking the lead and not remaining in the teaching of Christ has not God. He who is remaining in the teaching, this one has the Father as well as the Son.^{1J2²³} If anyone is coming to ^dyou and is not ^bbringing this teaching, be not taking him into your home, and ¹¹say not to him "Rejoice!" For he who is saying to him to be rejoicing is participating in his wicked acts.¹² Having much to ^write to ^eyou, I resolved not to do it thwith paper and ink, but I am expecting to ^ccome to ^dyou and to speak ^amouth to ^dmouth, that ^eyour joy may be ^cfull.^{3J¹³}

¹³ The children of your chosen sister are greeting you.

THIRD EPISTLE OF JOHN

The elder, to Gaius, the beloved,
 whom I am loving in truth: ^{Rn16231C114} 10
 2 Beloved, concerning all I am wish-
 ing that you be ^rprospering and
 sound, according as your ^{soul}^A is
 3 ^rprospering. For I rejoiced very
 much at the brethren's coming and
 testifying to your truth, according
 4 as you are ^rwalking in truth. I
 am having no greater joy than
 this, that I am hearing of my
 'children' walking ^rin the truth. ^{2J1}
 5 Beloved, you are doing a faithful
 thing whatsoever you should ^rwork
 10 for the brethren, and this for
 6 ^Astrangers, who testify to your love
 in the sight of the ecclesia, to whom
 you will be doing ideally by ^rsending
 7 them forward worthily of ^rGod, for
 they come out for the sake of the
^AName, getting nothing from those
 8 of the nations. We, then, ^rought
 to be taking up such, that we may be-
 come fellow ^rworkers in the truth.
 9 I write ^asomewhat to the ecclesia,
 but Diotrephes, who is fond of be-

ing foremost among them, is not re-
 ceiving us. ^{Lu916} Therefore, if I
 should be coming, I shall be re-
 minding him of his ^racts which he is
 doing, with wicked words gossiping
 about us, and not being sufficed
 10 ^{on}with these, neither is he receiving
 the brethren, and those who are in-
 tending to be is forbidding, and is
 casting them out ^o of the ecclesia.
 11 Beloved, do not be imitating the
 evil, but the good. He who is doing
 good is ^o of ^rGod. He who is doing
 12 evil has not ^rseen ^rGod. Demetrius
 has been attested by all, and by the
 truth itself. Now we also are testi-
 fying, and you are ^raware that our
^rtestimony is true.
 13 Much had I to write to you, but I
 do not ^rwant to ^rwrite to you thwith
 14 ink and pen. Yet I am expecting ^rto
 see you immediately, and we will
 be speaking ^Amouth to ^dmouth. ^{2J12}
 15 Peace be to you! The friends are
 greeting you. ^rGreet the friends
^aby name.

THE EPISTLE OF JUDE

- Judas, a ^rslave of Jesus Christ, yet ¹⁰ Lord ^rrebuke you!¹⁷ ¹¹ Yet these indeed are calumniating whatever they are not ^racquainted with, yet in whatever they are naturally ^radept, as the irrational animals, in these things they are corrupting.
- ² May mercy and peace and love be multiplied to you!
- ³ Beloved, ^agiving ^eall diligence to be writing to you concerning our ^rcommon salvation and life, I have had the necessity to write entreating you to be ^rcontending for the ^rfaith once ^rgiven over to the saints.^{2P12}
- ⁴ For ^asome ^hmen ^rslip in who long ago have been ^rwritten beforehand ^{to}for this ^rjudgment; irreverent, bartering ^rthe grace of our ^rGod ^{to}for wantonness, and disowning our ^ronly Owner and Lord, Jesus Christ.^{2P21-3}
- ⁵ Now I am intending to remind you, you who once are ^raware of all, that the Lord, when ^rsaving the people out of the land of Egypt, ^rsecondly destroys^{Nu264} those who believe not. Besides, messengers who ¹⁴ ^{Hb37-19} keep not their ^rown sovereignty, but ^rleave their own habitation, He has kept in imperceptible ^rbonds under gloom ^{to}for the judging of the great ^rday.^{2P2} As Sodom and Gomorrah^{2P26} and the cities about them in ^rlike manner to these ^{Ga19} committing ^rultra-prostitution, and coming away after ^aother ^rflesh, are lying before us, a specimen, experiencing the justice of fire eonian.
- ⁸ Howbeit, these ^rdreamers also, likewise are indeed defiling the flesh, yet are repudiating ^rlordship ^rand calumniating ^rglories.^{2P210} Now when ¹⁷ ^{Michael, Dn12} the chief messenger, doubting the Adversary, ^{Rv127} argued concerning the body of Moses, ^{Dt349} he dares not ^rbring on a calumniating judging, but said, "May the
- ¹¹ Woe to them! ^rfor they ^rwent in the ^rway of ^rCain^{Gn43-5} and in the deception of ^rBalaam's wages were they ^rpoured out ^{2P214} and in the contradiction of ^rKorah they perished.^{Nu16}
- ¹² These are the ^rreefs in your ^rlove feasts, carousing with you fearlessly, ^rshepherding themselves, ^rwaterless clouds ^rcarried aside by winds; ^rtrees that are sear, unfruitful, twice dying, ^ruprooted; ^rwild billows of the sea, ^{Is5720} frothing forth their ^rown shame; ^rstraying stars, for whom the gloom of darkness has been kept ^{to}for an eon. Now Enoch, the seventh from Adam, prophesies to these also, saying, "Lo! the Lord came^{Mt12531} among ten thousand of His saints, to do judging against all, and to expose all the irreverent concerning all their irreverent ^racts in which they are irreverent, and concerning all the ^rhard words which irreverent sinners speak against Him." These are murmurers, complainers, ^rgoing according to their ^rdesires, and their ^rmouth ^ris speaking pompous things, marveling at the aspect of things on behalf of benefit.
- ¹⁵ Yet you, beloved, ^rremember the declarations which have been declared before by the apostles of our Lord Jesus Christ, ^{2P31} that they said to you, ^{on} in the last time will be coming scoffers, ^rgoing according to their ^rown irreverent desires.

These are those who 'isolate themselves, soulish, not having the spirit.

Now you, beloved, 'building yourselves up in your 'most holy faith, praying in holy spirit,^{Jn 7⁹} keep yourselves in the love of God, anticipating the mercy of our 'Lord Jesus Christ 'for life eonian. And to 'those, indeed, who are doubting, be 'merciful, yet 'others be saving, 'snatching them out of the 'fire, yet

to 'others be 'merciful 'with fear, hating 'even the tunic 'spotted 'by the 'flesh.

²⁴ Now to Him Who is 'able to 'guard you from 'tripping, and to 'stand you 'flawless in sight of His ²⁵ 'glory, in exultation, to the only God, our Saviour, through Jesus Christ, our 'Lord, be glory, majesty, might and authority before the entire eon, now, as well as 'for all the eons. Amen!

THE UNVEILING OF JESUS CHRIST [REVELATION]

The ^rUnveiling of Jesus Christ, which ^rGod ^rgives to Him, to show to His ^rslaves what ^rmust ^roccur ^o swiftly: and He signifies it, ^rdispatching through His ^rmessenger to ² His ^rslave^r John, who testifies to the word of ^rGod and the testimony of Jesus Christ, whatever he perceived.

³ Happy is he who is reading and those who are hearing the word of the prophecy, and who are keeping that which is ^rwritten in it, for the era is near.

⁴ John, to the seven ecclesias which are in the province of Asia: Grace to you and peace from Him Who ^ris and Who was and Who is coming, and from the seven spirits which ⁵ are ^rbefore His ^rthrone, and from Jesus Christ, the ^rFaithful Witness, the Firstborn of the dead, and the Suzerain of the kings of the earth.

To Him Who is loving us and ⁶ ^rlooses us ^o from our ^rsins ^rby His ^rblood and makes us a kingdom and ^rpriests to His ^rGod and Father, to Him be ^rglory and ^rmight ^{io} for the eons of the eons! Amen!

⁷ ^rLo! He is coming with ^rclouds, ^{Dn13} and every ^reye shall be seeing Him ^{Zel21o} — those, also, who^a stab Him^{Mt27w}—and all the tribes of the land shall be grieving ^{on}over Him. Yea! Amen!

⁸ “I am the ^MA and the ^MZ,” the Lord ^rGod is saying, “Who ^ris, and Who was, and Who is coming, the Almighty.”^{Is414}

⁹ I, John, your ^rbrother and joint participant in the affliction and kingdom and endurance in Jesus Christ, came to be in the island ^rcalled Patmos, because of the word

of ^rGod, and because of the testimony of Jesus Christ.

¹⁰ ^rI came to be, in spirit, in the Lord's day, and I hear behind me a voice, loud as a trumpet, saying: ¹¹ “What you are observing write into a ^rscroll and send it to the seven ecclesias: ^{into} Ephesus and ^{into} Smyrna and ^{into} Pergamos and ^{into} Thyatira and ^{into} Sardis and ^{into} Philadelphia and ^{into} Laodicea.”

¹² And I turn about to look for the ^rvoice which^a spoke with me. And, ^rturning about, I perceived seven golden lampstands, and in the midst of the seven lampstands One like a son of mankind, ^rdressed in a garment reaching to the feet, and ^rgirded about ^{td}at the breasts with a golden girdle. Now His ^rhead and ^rhair are white as white wool,^{Dn17r} as snow, and His ^reyes as a flame of fire, and His ^rfeet like white bronze, as ^rfired in a furnace; and His ^rvoice is as the sound of many waters. And He ^rhas in His ^rright hand seven stars; and out of His ^rmouth a sharp two-edged blade is issuing; and His ^rcountenance is as the sun appearing in its power.

¹⁷ And when I perceived Him, I fall ^{td}at His ^rfeet as dead.^{Dn81s} And He ^rplaces His ^rright hand on me, saying, “Do not ^rfear! I am the ^MFirst and the ^MLast, and the Living One: and I became dead, and ^{io}lo! living am I ^{io}for the eons of the eons. (Amen!) And I ^rhave the ^rkeys of ¹⁹ ^rdeath and of the unseen. Write, then, what you perceived, and what they are, and what is ^{about} to be occurring after these things: the secret of the seven stars which you perceived on My ^rright hand, and

the seven golden lampstands. The seven ^Mstars are messengers of the seven ecclesias, and the seven ^Mlampstands are seven ecclesias.

2 To the messenger of the ecclesia in Ephesus write: ^{Ma27} 'Now ⁼this He is saying Who is holding the seven stars in His right hand, Who is walking in the midst of the seven golden lampstands:

2 "I am ⁼aware of your acts, and your toil, and your endurance, and that you cannot bear evil men, and you try those saying that they themselves are apostles, and they are not, and you found them false,

3 and you have endurance, and you bear because of My ^Nname, and are not wearied. But I have against you that you leave your first love.

5 Remember, then, whence you have fallen, and repent, and do the former acts. Now if not, I am coming to you, and shall be moving your lampstand out of its place, if ever you should not be repenting.

6 But this you have, that you are hating the acts of the Nicolaitans, which I, also, am hating.

7 Who has an ear, let him hear what the spirit is saying to the ecclesias.

To the one who is conquering, to him will I be granting to be eating of the tree of life ^{Gn29 322} which is in the center of the paradise of God." ²²¹⁴

8 And to the messenger of the ecclesia in Smyrna write: 'Now this He is saying Who is the First and the Last, Who became dead, and lives. ¹⁵⁻¹⁸

9 "I am aware of your acts and affliction and poverty (but you are rich) and the calumny of those saying that they themselves are Jews and they are not, but are a synagogue of Satan. ^{Ro29} Fear nothing that you are about to be suffering. Lo! the Adversary is about to be casting some of you into jail that you may be tried, and you will be having affliction ten days. Become faithful until death, and I shall be giving you the wreath of life.

11 Who has an ear, let him hear what the spirit is saying to the ecclesias.

The one who is conquering may under no circumstances be injured by the second death."

12 And to the messenger of the ecclesia in Pergamos write: 'Now this He is saying Who has the sharp two-edged blade:

13 "I am aware where you are dwelling—where the throne of Satan is—and you are holding My name, and do not disown My faith in the days in which Antipas, My faithful witness, was killed among you, where Satan is dwelling. But I have a few things against you, that you have there those holding the teaching of Balaam, ^{Ju11} who taught Balak to cast a snare before the sons of Israel, to be eating idol sacrifices, and to commit prostitution. ^{Nu3110}

15 Thus you, also, have those holding the teaching of the Nicolaitans, likewise. Repent then! Now, if not, I am coming to you swiftly and shall be battling with them with the blade of My mouth.

17 Who has an ear, let him hear what the spirit is saying to the ecclesias.

To the one who is conquering, to him will I be giving of the hidden manna, ^{Ex1633} and I shall be giving him a white pebble and on the pebble a new name written, which no one is aware of except the one who is obtaining it."

18 And to the messenger of the ecclesia in Thyatira write: 'Now this the Son of God is saying, Who has His eyes as a flame of fire, and His feet like white bronze: ¹⁴

19 "I am aware of your acts and love and faith and service and your endurance; and your last acts are more than the former.

20 But I have much against you, seeing that you pardon that woman of yours, Jezebel, who says that she is a prophetess, and is teaching and deceiving My slaves so as to commit prostitution and to be eating

- 21 idol sacrifices. And I °give her time that she should be repenting, and she is not willing to repent ° of her
- 22 prostitution. 'Lo! I will °cast her into a couch, and those committing °adultery with her into great affliction, if ever they will not be repent-
- 23 ing ° of her °acts. And her °children shall I be killing °with °death, and all the ecclesias shall °know that I am He Who is searching the °kidneys and °hearts. And I will be giving to each of you in accord
- 24 with your °acts.^{1r170} Now to you am I saying, to the rest °in Thyatira, whoever °have not this °teaching, who° do not know °the °deep things of °Satan,' as they are saying, that I will be casting on you no° other
- 25 burden. Moreover, what you °have, °hold until ° I should be arriving.
- 26 And to the one who is °conquering and °keeping My °acts until the consummation, to him will I be giving
- 27 authority °over the nations; and he shall be °shepherding them °with an °iron °club, °as °vessels of °pottery are being crushed, as I also have obtained °from My °Father.^{Ps25} And I will °give him the °morning °star.
- 29 Who °has an °ear, let him hear °what the spirit is saying to the ecclesias."
- 3 And to the messenger of the ecclesia in Sardis write: °Now °this He is saying Who °has the seven spirits of °God and the seven stars: "I am °aware of your °acts, that you °have a °name that you are living and are °dead. °Become °watchful, and °establish the rest who were about to be °dying; for I have not found your °acts °completed in the
- 3 sight of My °God. °Remember, then, how you have obtained, and hear, and °keep and repent. If ever, then, you should not be °watching, I shall be arriving on you as a thief, and under no circumstances will you be knowing °what hour I shall be
- 4 arriving on you. But you °have a

few °names in Sardis which do not °pollute their °garments, and they shall °walk with Me in °white, °for they are worthy.

- 5 The one who is °conquering, he shall be °clothed in °white garments, and under no circumstances will I be °erasing his °name °from the °scroll of °life, and I will be avowing his °name in front of My °Father and °before His °messengers.^{Mt102}

- 6 Who °has an °ear, let him hear °what the spirit is saying to the ecclesias."

- 7 And to the messenger of the ecclesia in Philadelphia write: °Now °this is saying the True, the Holy One, Who °has the °key of °David, and Who is °opening and no° one shall be °locking, and °locking and no° one shall be °opening.^{Is222}

- 8 "I am °aware of your °acts. °Lo! °Before you have I granted an °open °door which no° one is °able to °lock, °for you °have a little power, and you keep My °word and you do not disown My °name. °Lo! I have granted to those ° of the synagogue of °Satan, (who are saying that they themselves are Jews, and are not, but are lying)—°Lo! I shall be making them that they will be arriving and worshiping °before your °feet, and they may

- 10 °know that I love you.²⁹ Seeing that you keep the word of My °endurance, I, also, will be keeping you out of the °hour of °trial^{Mt24} which is °about to be coming on the whole °inhabited earth to try those dwelling
- 11 on the earth.^{2Th29} I am coming swiftly! °Hold what you °have, that no one may be taking your °wreath.

- 12 The one who is °conquering, him will I be making a °pillar in the °temple of My °God, and he may be coming out nevermore,⁷³ and I will be °writing on him the name of My °God, and the name of the city of

My 'God, the new Jerusalem, which is descending out of 'heaven from My 'God,^{21u} and My 'new 'name.

13 Who 'has an 'ear, let him hear 'what the spirit is saying to the ecclesias."

14 And to the messenger of the ecclesia in Laodicea write: 'Now 'this is saying the 'Amen, the 'Faithful and 'True Witness, and God's 'creative 'Original:

15 "I am 'aware of your 'acts, that neither 'cool are you nor 'zealous! Would that you were 'cool or 'zealous! Thus, seeing that you are 'indifferent, and are neither 'zealous nor 'cool,^{3u} I am 'about to 'spew you out of My 'mouth. Seeing that you are saying that 'Rich am I!" and 'Rich have I become, and of nothing 'have I need!^{11C4} and you are not 'aware that you are 'wretched and 'forlorn and 'poor and 'blind and

18 'naked, I am advising you to 'buy 'of Me 'gold 'refined 'by the 'fire, that you should be 'rich, and 'white 'garments, that you may be 'clothed and the shame of your 'nakedness may not be made 'manifest, and 'eyesalve to 'anoint your 'eyes, that you may be 'observing.

19 Whosoever I should be 'fond of, I am exposing and 'disciplining. Be 'zealous, then, and repent! 'Lo! I 'stand 'on at the 'door^{Lul23u} and am 'knocking. If ever anyone should be 'hearing My voice and 'opening the 'door, I will also be 'coming in^{to} to 'd him and 'dining with him, and he with Me.

21 The one who is 'conquering, to him will I be granting to be 'seated with Me 'on My 'throne as I, also, conquer, and am seated with My 'Father 'on His 'throne.^{Mt19:3}

22 Who 'has an 'ear, let him hear 'what the spirit is saying to the ecclesias."

4 'After these things I perceived, and 'lo! a door is 'open in 'heaven, and 'lo! the first 'sound which I hear is as a trumpet speaking with me, saying, "Come up here! and I

will be showing you what 'must be occurring after these things."

2 Now immediately I came to be in spirit, and 'lo! a throne, located in 'heaven, and on the throne One

3 sitting. And He who is sitting is, to my vision, like a jasper stone and a carnelian. And a rainbow^{Gn99} around the throne is, to my vision, like an emerald.^{Ez128}

4 And around the throne I perceived twenty-four thrones, and on the twenty-four thrones elders sitting, 'clothed in white garments, and on their 'heads golden wreaths.

5 And out of the throne are issuing lightnings and voices and thunders. And seven torches of fire are burning 'before the throne, which are the seven spirits of 'God.¹

6 And 'before the throne it is as a glassy sea, like crystal.

And in the center of the throne and around the throne are four animals 'replete with eyes in front and

7 behind. And the first 'animal is like a lion, and the second animal is like a calf, and the third animal 'has a 'face like as a human being, and the fourth animal is like a

8 flying vulture.^{Ez110} And the four animals, each one of them having six wings apiece, around and inside, are 'replete with eyes.

And they 'have no rest day and night, saying,

"Holy! holy! holy!
Lord 'God 'Almighty,
Who wast and Who 'art
And Who art coming!"

9 And whenever the animals should be giving glory and honor and thanks to Him Who is sitting on the throne, Who is living 'for the eons of the eons (Amen!), the twenty-four elders, also, will be falling 'before Him Who is sitting on the throne and will be worshipping Him Who is living 'for the eons of the eons (Amen!). And they are casting their 'wreaths 'before the throne, saying,

- 11 "Worthy art Thou, O Lord, our Lord and God,
To 'get glory and honor and power;
'For Thou dost create all,
And because of Thy will they were, and are created."

- 5 And I perceived on the right hand of Him Who is sitting on the throne a scroll, 'written in front and on the back, and sealed up with seven seals.^{Ez2:1} And I perceived a strong messenger heralding with a loud voice: "'Who is worthy to open the scroll, and to loose its seals?" And no¹ one in heaven, nor yet on earth, nor yet underneath the earth, was able to open the scroll, neither to look at it.
1 And I lamented much that no¹ one was found worthy to open the scroll,
5 neither to look at it. And one ° of the elders is saying to me, "Do not lament! 'Lo! He conquers! The 'Lion out of the tribe of Judah, the 'Root of David, is to open the scroll and to loose its seven seals!"

- 6 And I perceived, in the center of the throne and of the four animals, and in the center of the elders, a Lambkin 'standing, as though 'slain, 6 having seven horns, and seven eyes which are the seven spirits of God, 'commissioned ¹⁰for the entire earth.
7 And It came and has taken it out of the right hand of Him Who is sitting on the throne.
8 And when It took the scroll, the four animals and the twenty-four elders fall 'before the Lambkin, each having a lyre and golden bowls, brimming with incenses, which are the prayers of the saints.
9 And they are singing a new song, saying,

- "Worthy art Thou to be taking the scroll and to open its seals,
'For Thou wast slain and dost 'buy us for God 'by Thy ^blood. Out of every tribe and ^language and people and nation
10 Thou dost also make them a kingdom and a 'priesthood for our God,

And they shall be reigning on the earth." ^{Dn72:21}

- 11 And I perceived, and I hear a sound as of many messengers around the throne and the animals and the elders, and their number was ten thousand ten thousand and a thousand thousand, saying with a loud voice,

"Worthy is the Lambkin 'slain To 'get power and riches and wisdom and strength
And honor and glory and blessing!"

- 13 And every creature which is in heaven and on the earth and underneath the earth and on the sea, and all in them, I hear also saying,

"To Him Who is sitting on the throne—
To the Lambkin—
Be blessing and honor and glory and might
¹⁰For the eons of the eons!"

- 14 And the four animals said, "Amen!" And the elders fall and worship.

- 6 And I perceived when the Lambkin opens one ° of the seven seals; and I hear one ° of the four animals saying, as with a voice of thunder, "Come!"⁴

- 2 And I perceived, and 'lo! a white horse, and he who is sitting on it 'has a bow, and to him was given a wreath. And he came forth conquering and that he should be conquering.

- 3 And when It opens the second seal, I hear the second animal saying, "Come!" And forth came another horse, fiery-red, and to him who is sitting on it was given to 'take peace out of the earth, and that they should be slaying one another. And a huge ^sword was given to him.^{Mt24:6 Ez14:1}

- 5 And when It opens the third seal, I hear the third animal saying, "Come!" And I perceived and 'lo! a black horse, and he who is sitting on it 'has a pair of bal-

- ances in his hand. And I hear as it were a voice in the midst of the four animals saying, "A chenix of wheat a denarius, and three chenix of barley a denarius, and the oil and the wine you should not be injuring!"
- And when It opens the fourth seal, I hear the voice of the fourth animal saying, "Come!" And I perceived, and lo! a greenish horse, and the name of him who is sitting upon it is Death, and the Unseen followed him. And jurisdiction was given them over the fourth of the earth to kill with the blade and with famine and with death and by the wild beasts of the earth.
- And when It opens the fifth seal, I perceived underneath the altar the souls of those who have been slain because of the word of God and because of the testimony which they had. And they cry with a loud voice, saying: "Till when, O Owner, holy and true, art Thou not judging and avenging our blood on those dwelling on the earth?" And to each of them was given a white robe, and it was declared to them that they should be resting still a little time, till their number should be completed by their fellowslaves also, and their brethren, who are about to be killed even as they were.
- And I perceived, when It opens the sixth seal, and a great cataclysm occurred, and the sun became black as sackcloth of hair, and the whole moon became as blood, and the stars of heaven fall on the earth^{11b1230} as a fig tree is casting its shriveled figs, quaking under a great wind.^{11b1230}
- And heaven recoils as a scroll rolling up, and every mountain and island was moved out of its place.^{11b1230} And the kings of the earth, and the magnates, and the captains, and the rich, and the strong, and every slave and freeman, hide themselves in the caves and in the rocks of the mountains.^{11b1230} And they are saying to the mountains and to the rocks,^{11b1230} "Fall on us and hide us from the face of Him^{11b1230} Who is sitting on the throne, and from the indignation of the Lambkin,^{11b1230} for the great day of Their indignation came, and who is able to stand?"^{11b1230}
- And after this I perceived four messengers standing at the four corners of the earth, holding the four winds of the earth that the wind may not be blowing on the land, nor on the sea, nor on any tree.^{11b1230}
- And I perceived another messenger ascending from the orient, having the seal of the living God. And he cries with a loud voice to the four messengers to whom it was given for them to injure the land and the sea, saying, "You shall not be injuring the land, nor the sea, nor the trees, until we should be sealing the slaves of our God on their foreheads." And I hear the number of those sealed: a hundred forty-four thousand are sealed out of every tribe of the sons of Israel.
- Out of the tribe of Judah twelve thousand are sealed; out of the tribe of Reuben twelve thousand; out of the tribe of Gad twelve thousand; out of the tribe of Asher twelve thousand; out of the tribe of Naphtali twelve thousand; out of the tribe of Manassch twelve thousand; out of the tribe of Simeon twelve thousand; out of the tribe of Levi twelve thousand; out of the tribe of Issachar twelve thousand; out of the tribe of Zebulun twelve thousand; out of the tribe of Joseph twelve thousand; out of the tribe of Benjamin twelve thousand are sealed.
- After these things I perceived, and lo! a vast throng which no one was able to number, out of all nations and out of the tribes and peoples and languages, standing before the throne and before the Lambkin, clothed in white robes

10 and palms in their hands. And they are crying with a loud voice, saying,

"Salvation be our God's,
Who is sitting on the throne,
And the Lambkin's!"

11 And all the messengers stood around the throne and the elders and the four animals. And they fall on their faces before the throne, and worship God, saying: "Amen! Blessing and glory and wisdom and thanks and honor and power and strength be our God's for the eons of the eons. Amen!"

13 And one of the elders answered, saying to me, "These clothed in white robes, who are they, and whence came they?" And I have declared to him: "My lord, you are aware." And he said to me, "These are those coming out of the great affliction. And they rinse their robes, and they whiten them in the blood of the Lambkin. Therefore they are before the throne of God and are offering divine service to Him day and night in His temple. And He Who is sitting on the throne will be tabernacling over them."

16 They shall not be hungering longer; nor yet shall they be thirsting any longer; no, neither should the sun be falling on them, nor any heat, 17 ^{Is49:10} seeing that the throne-centered Lambkin ⁵⁶ shall be shepherding them, ^{M154} and shall be guiding them onto living springs of water, and every tear shall God be brushing away from their eyes. ^{Is25:3}

8 And when it opens the seventh seal, a hush occurred in heaven as it were half an hour.

2 And I perceived the seven messengers who stand before God, and seven trumpets were given to them.

3 And another messenger came and was standing at the altar, having a golden thurible. And much incense was given him that he shall be imparting to the prayers of all the saints, on the golden altar before the throne. And the fumes of

the incense with the prayers of the saints ascended out of the messenger's hand before God. ^{Lul19} And the messenger has taken the thurible, and he crams it with the fire of the altar and casts it into the earth. And thunders and voices and lightnings and an earthquake occurred.

6 And the seven messengers who have the seven trumpets make themselves ready that they should be trumpeting. ^{Is64}

7 And the first trumpets. And there came to be hail and fire mixed with blood, and it was cast into the earth, and a third of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up. ^{Ex9:3}

8 And the second messenger trumpets. And as it were a huge mountain burning with fire was cast into the sea, and a third of the sea became blood, and a third of the creatures in the sea, which have a soul, died, and a third of the ships decayed.

10 And the third messenger trumpets. And a large star falls out of heaven, burning as a torch. And it falls on a third of the rivers and on the springs of water. And the name of the star is said to be Absinth. And a third of the waters became absinth and many of mankind died of the waters, seeing that they were made bitter.

12 And the fourth messenger trumpets. And a third of the sun and a third of the moon and a third of the stars were eclipsed, that a third of them may be darkened, and the day should not be appearing for a third of it, and the night likewise.

13 And I perceived, and I hear one vulture flying in mid-heaven saying with a loud voice: "Woe! woe! woe! to those dwelling on the earth as a result of the rest of the soundings of the trumpets of the three messengers who are about to be trumpeting!" ^{Is9:12} ^{11:14}

9 And the fifth messenger trumpets. And I perceived a star fallen out of heaven into the earth. And to him was given the key of the well of the abyss. And he opens the well of the abyss, and fumes ascended out of the well as the smoke of a large furnace, and the sun and the air are darkened by the fumes of the well.^{J12¹⁰} And out of the fumes came out locusts into the earth, and license was granted them as the scorpions of the earth have license. And it was declared to them that they should not be injuring the grass of the earth, nor any green thing, nor any tree, except those of mankind who have not the seal of God on their foreheads. And it was granted to them, not that they should be killing them, but that they shall be tormented five months; and their torment is as the torment of a scorpion, whenever it should be striking a man. And in those days men will be seeking death, and under no circumstances shall they be finding it. And they will be yearning to die, and death is fleeing from them. And the likenesses of the locusts are like horses made ready for battle, and on their heads are as it were wreaths like gold, and their faces are as it were human faces,^{J11²} and they had hair as the hair of women, and their teeth are as if they were lions'. And they had cuirasses, as it were cuirasses of iron, and the sound of their wings is as the sound of many chariot horses racing into battle. And they have tails like scorpions, and stings, and their license is to injure mankind five months with their tails. They have a king over them—the messenger of the abyss. His Hebrew name is Abaddon, and in Greek he has the name Apollyon.

12 One woe passed away. 'Lo!

Coming still are two woes after these.^{8¹³ 11¹⁴}

13 And the sixth messenger trumpets. And I hear one voice out of the horns of the golden altar which is before God, saying to the sixth messenger who has the trumpet: "Loose the four messengers who are bound at the great river Euphrates." And loosed were the four messengers, made ready for the hour and day and month and year, that they should be killing a third of mankind. And the number of the troops of cavalry was two hundred millions—I hear their number. And thus I perceived the horses in the vision, and those sitting on them, having cuirasses fiery and amethystine and sulphurous; and the heads of the horses are as the heads of lions, and out of their mouths is issuing fire and fumes and sulphur. By these three calamities were killed a third of mankind: by the fire and the fumes and the sulphur, which is issuing out of their mouths. For the license of the horses is in their mouths and in their tails, for their tails are like serpents, having heads, and with them they are injuring. And the rest of mankind who were not killed in these calamities repent not of the acts of their hands—that they will not be worshiping the demons and idols of gold and silver and copper and stone and wood, which are neither able to be observing nor to be hearing nor to be walking—and they repent not of their murders, nor of their enchantments, nor of their prostitution, nor of their thefts.

10 And I perceived another strong messenger^{Ex13³ 3³} descending out of heaven, clothed with a cloud, and the rainbow on his head, and his face as the sun, and his feet as pillars of fire, and having in his

hand a tiny ^oopen scroll. And he ^oplaces his ^rright foot on the sea, ³ yet the left on the land. And he cries with a loud voice, even as a lion is bellowing.

And when he cries, the seven thunders speak with their ^sown voices.^{Jr25³⁰} And when the seven thunders speak, I was about to be writing. And I hear a voice out of ^hheaven saying: "Seal what things the seven thunders speak," and "Not them should you be writing."

⁵ And the messenger whom I perceived ^sstanding on the sea and on the land lifts his ^rright hand ^{to}to ^hheaven and swears ^bby Him Who is living ^{for}for the eons of the eons, Who creates ^hheaven and ^tthat which is in it, and the earth and ^tthat which is in it, and the sea and ^tthat which is in it, that there will ⁷ be no longer a time of delay, but in the days of the seventh messenger's voice, whenever he may be ^{about} to be trumpeting, the secret of ^God is consummated also, as He evangelizes to His ^sown ^rslaves and the prophets.

⁸ And the voice which I hear out of ^hheaven ^speaks again with me, and is saying: "Go, ^get the tiny scroll ^oopen in the hand of the messenger ^sstanding on the sea and on the land."^{Ez31} And I came away to ^dthe messenger, saying to him to give me the tiny scroll. And he is saying to me, "Take it and ^ddevour it; and it will be making your ^bowels bitter, but in your ^mouth it will be sweet as honey." And I got the tiny scroll out of the hand of the messenger, and devoured it. And in my ^mouth it was sweet as honey. And when I ate it, my ¹¹ bowels were made bitter. And they are saying to me: "You ^must prophesy again ^oover peoples and nations and ^languages and many kings."^{Ps119¹⁰³}

¹¹ ^vAnd a reed like a rod was given me, saying: "Rouse and measure the temple of ^God and the altar ² and those worshipping in it."^{Ez40²} And the court ^ooutside of the temple ^cast

outside and you should not be measuring it, ^for it was given to the nations, and the holy ^city will they be treading forty-two months."

³ And I will be endowing My ^two witnesses and they will be prophesying a thousand, two hundred sixty ⁴ days, ^clothed in sackcloth. These are the two ^olive trees, and the two ^lampstands which ^rstand ^before the Lord of the earth.^{Ze4⁹}

⁵ And if anyone is wanting to injure them, fire is issuing out of their ^mouth and is ^devouring their ^enemies.^{2K1²} And if anyone should be wanting to injure them, thus

⁶ ^must he be killed.^{Nu16⁵⁰} These ^have ^authority to ^lock ^heaven, that there may be no shower of rain for the days of their ^prophecy.^{Ja5¹¹} And they ^have ^authority ^over the waters to be turning them into blood, and to smite the land ^with every calamity whensoever they

⁷ ^will.^{Ex7¹⁹} And whenever they should be finishing their ^testimony, the wild ^beast which is ascending out of the abyss will be doing battle with them and will be conquering

⁸ them and killing them.^{Dn7²¹} And their ^corpses will be ^oat the square of the great ^city which², spiritually, is being called ^rSodom and ^rEgypt, ^where their ^Lord, also, was crucified.

⁹ And those out of the peoples and tribes and ^languages and nations are observing their ^corpses three days and a half, and they are not letting their ^corpses be placed

¹⁰ into a tomb. And those dwelling on the earth are rejoicing ^over them and are making merry, and will be sending oblations to one another, seeing that these ^two prophets torment those dwelling on the earth.

¹¹ And after the three days and a half the spirit of ^life out of ^God entered into them and they stand on their ^feet. And great fear ^rfalls ^oon those

¹² beholding them. And they hear a loud voice out of ^heaven saying to them: "Ascend here!" And they ascended into ^heaven in a ^cloud, and their ^enemies behold them.

¹³ And in that ^hour occurred a great

earthquake, and a tenth of the city falls, and there were seven thousand names of the men killed in the earthquake. And the rest became affrighted and give glory to the God of heaven.

14 The second woe passed away. 'Lo! the third woe^{813 912} is coming swiftly!

15 And the seventh messenger trumpets. And loud voices occurred in heaven, saying: "The kingdom of this world became our Lord's and His Christ's, and He shall be reigning for the eons of the eons! Amen!"^{Dn214 727 Zc149}

16 And the twenty-four elders who are sitting on their thrones before God and fall on their faces and

17 worship God, saying, "We are thanking Thee, Lord God Almighty, Who art and Who wast, for Thou hast taken Thy great

18 power and dost reign. And the nations are angered,^{Ps2} and Thy indignation came, and the era for the dead to be judged, and to give their wages to Thy slaves, the prophets, and to the saints and to those fearing Thy name, the small and the great, and to blight those who are blighting the earth."

19 And opened was the temple of God in heaven, and seen was the ark of God's covenant in His temple, and lightnings and voices and thunders and an earthquake and a great hail occurred.

12 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a wreath of

2 twelve stars. And, being pregnant, and she is crying, travailing and tormented to be bringing forth.

3 And seen was another sign in heaven, and lo! a great fiery-red dragon, having seven heads and ten horns, and on its heads seven

4 diadems. And its tail is dragging a third of the stars of heaven, and casts them into the earth. And the dragon stands before the woman

who is about to be bringing forth, that it should be devouring her child whenever she may be bringing forth. And she brought forth

5 a son, a male, who is about to be shepherding all the nations with an iron club. And her child is snatched away to God and to His

6 throne.^{22d} And the woman fled into the wilderness, there where she has a place made ready by God, that there they may be nourishing her a thousand two hundred sixty days.^{Is2629 Ilc214}

7 And a battle occurred in heaven. Michael and his messengers battle

8 with the dragon, and the dragon battles, and its messengers. And they are not strong enough for him, neither was their place still found in heaven.

9 And the great dragon was cast out, the ancient serpent called Adversary and Satan, who is deceiving the whole inhabited earth. It was cast into the earth, and its messengers were cast with it.

10 And I hear a loud voice in heaven saying: "Just now became the salvation and the power and the kingdom of our God, and the authority of His Christ, for the accuser of our brethren was cast out, who was accusing them before our

11 God day and night. And they conquer him through the blood of the Lambkin, and through the word of their testimony, and they love not their soul, until death.

12 Therefore, make merry, ye heavens, and those tabernacling in them! Woe into the land⁸¹³ and the sea,

for the Adversary descended to you having great fury, being aware that brief is the season that he has.

13 And when the dragon perceived that it was cast into the earth, it persecutes the woman who brought

14 forth the male. And given to the woman were the two wings of a large vulture, that she may be flying into the wilderness into her place, there where she is nour-

ished a season and seasons and half a season^{Dn7:25} from the ⁴face of the serpent. And the serpent cast water as a river out of its ¹mouth after the woman that she should be ¹⁰carried away by its current. And the ¹⁶earth helps the woman, and the ¹earth opens its ¹mouth and ¹swallowed the river which the dragon cast out of its ¹⁷mouth. And the dragon is angry ^{on}with the woman, and came away to do battle with the rest of her ⁴seed, who are keeping the precepts of ¹God and who ¹have the testimony of Jesus.

¹³ ¹And it was standing on the sand of the sea. And I perceived a wild beast ascending out of the sea, having ten horns and seven heads, and on its ²horns ten diadems, and on its ²heads blasphemous names. And the wild beast which I perceived was like a leopardess, and its ¹feet were as a bear's, and its ¹mouth as the mouth of a lion. And the dragon ¹gives it its ¹power and its ¹throne

³ and great authority. And I perceived one ^o of its ¹heads as if it had been slain ¹into death, and its ¹death ¹blow was cured,¹⁷ and the whole earth ⁴ marvels after the wild beast. And they worship the dragon, seeing that it ¹gives ¹authority to the wild beast. And they worship the wild beast, saying, "²Who is like the wild beast?" and "²Who is ¹able to battle with it?" And to it was given a ⁴mouth speaking great things and blasphemies. And to it was given authority to do what it ¹wills forty-two months. And it ⁶opens its ¹mouth ^{2Th2:1} in ¹⁰blasphemies toward ¹God, to blaspheme His ⁴name and His ¹tabernacle, and those tabernacles in ⁷heaven. And to it was given to do battle with the saints and to conquer them.^{Dn7:21} And authority was given to it ^{on}over every tribe and people and ¹language and ⁸nation. And all who are dwelling on the earth will be worshipping it, everyone whose ¹name is not ¹writ-

ten in the scroll of ⁴life of the ⁴Lambkin ¹slain from the disruption of the world.¹⁷

⁹ If ¹anyone ¹has an ⁴ear, let him ¹⁰hear.^{Mt11:13} If anyone is ¹⁰for captivity, into captivity he is going. If ¹anyone will be killing ¹with the sword, he ¹must ¹with the sword be killed.^{Mt26:52} Here is the endurance and faith of the saints.

¹¹ ¹And I perceived another wild beast ascending out of the land, and it had two horns like a lambkin's, and it spoke as a dragon. And it is ¹exercising ¹all the authority of the first wild beast in its sight, and making the earth and those dwelling in it ¹that to be worshipping the first ¹wild beast whose ¹death ¹blow was cured.

¹³ And it is doing great signs, that it may be making fire,^{1K18:24} also, ¹descend out of ¹heaven into the earth in the sight of ¹mankind. And it is deceiving those dwelling on the earth because of the signs which were given it to do in the sight of the wild beast, saying to those dwelling on the earth to make an image to the wild beast which ¹has the blow of the sword and lives. And it was given to it to give spirit to the image of the wild beast, that the image of the wild beast should be speaking also, and should be ¹causing that whoever should not be worshipping the image of the wild beast may be ¹killed.

¹⁶ And it is ¹causing all, the small and the great, and the rich and the poor, and the free and the slaves, that they may be giving them an emblem on their ¹right ¹hand, or on their ¹forehead, and that no ¹one may be ¹able to buy or sell except the one having the emblem of the wild beast, or its ¹name, or the number of its ¹name.

¹⁸ Here is ¹wisdom. Let him who ¹has a mind calculate the number of the wild beast, for it is the number of ¹mankind, and its ¹number is six hundred sixty-six.

11 And I perceived, and 'lo! the Lambkin 'standing on mount Zion, and with It a hundred forty-four thousand, having Its 'name and Its 'Father's 'name 'written on their
 2 foreheads. And I hear a sound out of 'heaven as the sound of many waters and as the sound of loud thunder, and the sound which I hear is as lyre singers playing 'on their 'lyres. And they are singing a new song 'before the throne and
 3 'before the four animals and 'before the elders. And no¹ one was able to 'learn the song except the hundred forty-four thousand, who have been bought² from the earth.
 4 These are they who were not polluted with women, for they are celibates. These are those who are following the 'Lambkin 'wherever It may be going. These are bought from 'mankind, a 'firstfruit to 'God and the 'Lambkin. And in their
 5 'mouth falsehood was not found, for they are 'flawless.

6 And I perceived another messenger flying in mid-heaven, having an eonian evangel to bring 'on to those 'situated on the earth, and 'on to every nation and tribe and language and people, saying 'with a loud voice, "Be ye 'afraid of 'God and 'give glory to Him, 'for the hour of His 'judging came; and worship the 'Maker of 'heaven and the land and the sea and springs of 'water."

8 And another, a second messenger, follows, saying, "It 'falls! It 'falls! Babylon the great has made all 'nations 'drink ^o of the 'wine of the fury of her 'prostitution!"¹⁸² Is219 Jr517

9 And another, a third messenger, follows them, saying 'with a loud voice, "If anyone is worshipping the 'wild beast and Its 'image, and is getting an emblem on his 'forehead, or on his 'hand, he, also, is 'drinking ^o of the 'wine of the fury of 'God, 'blended undiluted in the 'cup of His 'indignation,"^{Jr25} and he

shall be 'tormented in fire and sulphur in sight of the holy messengers and in sight of the 'Lambkin.

11 And the 'fumes of their 'torment are ascending ^ofor the eons of the eons. And they are having no¹ rest day and night, those worshipping the wild 'boast and its 'image, and if anyone is getting the emblem of its
 12 name. Here is the endurance of the saints, who are keeping the precepts of 'God and the faith of Jesus."^{Ps758}

13 And I hear a voice¹⁰³ ¹⁴² out of 'heaven, saying, "Write: 'Happy are the dead who are dying in the Lord henceforth! Yea, the spirit is saying that they will be resting ^ofrom their 'toil, for their 'acts are following with them."

14 And I perceived, and 'lo! a white cloud, and on the cloud One sitting like a sort of mankind, having a golden wreath on His 'head, and a sharp sickle in His 'hand. And another messenger came out ^o of the temple⁷¹⁵ crying 'with a loud voice to Him Who is sitting on the cloud, "Send in Thy 'sickle and reap! 'for the hour came to reap, 'for the harvest of the earth is dried."

16 And He Who is sitting on the cloud casts His 'sickle on the earth and the earth is reaped.

17 And another messenger came out ^o of the temple which is in 'heaven, he, also, having a sharp sickle.

18 And another messenger came out ^o of the altar, having jurisdiction 'on over the fire. And he shouts with a loud voice to him who 'has the sharp 'sickle, saying: "Send in your 'sharp 'sickle and pick the clusters of the earth's 'grapevine, 'for its 'grapes are dead ripe." And the messenger casts his 'sickle into the earth, and picks the grapevine of the earth, and he casts them into the great 'trough of the fury of 'God.¹⁹¹³ And the trough was trodden outside the city, and blood came out ^o of the trough up to the bits of the

horses, from a thousand six hundred stadia.¹⁵⁶³⁷

15 "And I perceived another sign in heaven, great and marvelous, seven messengers having the last seven calamities—for in them is consummated the fury of God.

2 And I perceived as it were a glassy sea, mixed with fire, and those who come off conquerors from the wild beast, and from its image, and from the number of its name, standing on the glassy sea, having the lyres of the Lord God.

3 And they are singing the song of Moses, the slave of God, and the song of the Lambkin, saying,

"Great and marvelous are Thy acts, Lord God Almighty!
Just and true are Thy ways,
King of the eons!

4 "Who may by no means be afraid of Thee, Lord,
And glorify Thy name?

"For Thou only art benign,
For all the nations shall arrive
And worship before Thee,
For Thy just awards were made manifest."

5 "And after these things I perceived, and opened was the temple of the tabernacle of the testimony

6 in heaven. And out of the temple came the seven messengers who have the seven calamities, dressed in clean, resplendent linen, and girded about their chests with

7 golden girdles. And one of the four animals gives to the seven messengers seven golden bowls brimming with the fury of God, Who is living for the eons of the eons.

8 (Amen!) And the temple is dense with the fumes of the glory of God and of His power. And not one was able to enter into the temple until the seven calamities of the seven messengers should be consummated.¹⁵⁶³⁸

16 And I hear a loud voice out of the temple, saying to

the seven messengers, "Go and pour out the seven bowls of the fury of God into the land."

2 And forth came the first, and he pours out his bowl into the land. And an evil and malignant ulcer came on those of mankind^{Ex99} who have the emblem of the wild beast, and those who worship its image.

3 And the second pours out his bowl into the sea. And it became blood as if of a dead man. And every living soul died which is in the sea.^{Ex717}

4 And the third pours out his bowl into the rivers and the springs of

5 water. And it became blood. And I hear the messenger of the waters saying: "Just art Thou, Who art,

6 and Who wast, Benign One, seeing that Thou judgest these, for they shed the blood of saints and prophets, and Thou dost give them

blood to drink, even what they are deserving!" And I hear the altar saying: "Yea, Lord God, Almighty, true and just are Thy judgments!"

8 And the fourth messenger pours out his bowl on the sun. And it was given to him to scorch mankind

9 with fire. And mankind is scorched with great heat, and they blaspheme the name of God, Who has the jurisdiction over these calamities, and they do not repent, to give Him glory.

10 And the fifth pours out his bowl on the throne of the wild beast. And its kingdom became dark; and they gnawed their tongues for

11 misery and blaspheme the God of heaven for their miseries and for their ulcers; and they do not repent of their acts.

12 And the sixth pours out his bowl on the great river Euphrates. And its water is dried up that the road of the kings from the orient may

13 be made ready. And I perceived, out of the mouth of the dragon, and out of the mouth of the wild

beast, and out of the mouth of the false prophet, three unclean spirits, as if frogs (for they are spirits of demons doing signs), which are going out ^{on} to the kings of the whole 'inhabited earth, to be mobilizing them ^{for} the battle of the great 'day 'of 'God 'Almighty.¹⁷

15 ("Lo! I am coming as a thief! Happy is he who is 'watching and keeping his 'garments, that he may not be walking naked and they may be observing his 'indecentcy!") And they mobilized them ^{at} the place 'called, in Hebrew, "Harmageddon."

17 And the seventh messenger pours out his 'bowl on the air. And a loud voice came out of the temple of 'God, saying, "It has occurred!"

18 And lightnings and voices and thunders occurred. And a great earthquake occurred, such as did not occur since ^{man}kind came to be on the earth, a quake of such proportions, it is ^{so} great. And the great 'city came to be divided into three parts; and the cities of the nations 'fall. And Babylon the great is brought to remembrance in the sight of 'God, to give her the 'cup of the 'wine of the fury of His 'indignation. And every 'island 'fled, and the mountains were not found.

21 And hail, large as a talent weight, is descending out of 'heaven on ^{man}kind. And 'men blaspheme 'God 'as a result of the calamity of 'hail, 'for great is its 'calamity—tremendous!

17 'And one 'from among the seven messengers who 'have the seven bowls came, and he speaks with me, saying: "Hither! I shall be showing you the sentence of the great prostitute who is sitting on many

2 waters, with whom the kings of the earth commit prostitution, and those dwelling on the earth are made 'drunk ^{with} the wine of her 'prostitution." And he 'carries 'me away, in spirit, into a wilderness. And I perceived a woman, sitting on a 'scarlet wild beast, 'replete with names of blasphemy, having

4 seven heads and ten horns.¹³ And the woman was 'clothed with 'purple and scarlet, and 'gilded with gold

and precious stones and pearls, having a golden cup in her hand, brimming with abominations and the uncleannesses of the prostitution of her and the earth. And on her 'forehead is 'written a name:

Secret

Babylon the Great
the mother of the prostitutes
and the abominations
of the earth

6 And I perceive the woman 'drunk ^{with} the blood of the saints and ^{with} the blood of the witnesses of Jesus.

And I marvel at perceiving her.

7 The marvel is great!¹⁸ And the messenger said to me: "Wherefore do you marvel? I shall be declaring to you the secret of the woman and of the wild beast which is bearing her, which 'has the seven heads and the

8 ten horns. The wild beast which you perceived was, and is not, and is 'about to be ascending out of the abyss, and to be going away into destruction. And 'marvel shall those dwelling on the earth, whose 'names are not 'written on the scroll of 'life from the disruption of the world, when they 'observe the wild beast, seeing that it was, and is not, and will be present.

9 Here is the mind which 'has wisdom. The seven heads are seven mountains ^{where} the woman is sitting on them, and they are seven kings. Five 'fall, one is, the other came not as yet: and whenever he may be coming, he 'must remain briefly. And the wild beast which was, and is not, it also is the eighth, and is 'from among the seven, and is going away into destruction.¹⁹

12 And the ten horns which you perceived are ten kings who^a obtained no^t kingdom as yet, but are obtaining authority as kings one hour with the wild beast. These 'have one 'opinion, and they are giving their 'power and 'authority to the wild 'beast. These will be battling with the 'Lambkin, and the 'Lambkin will be conquering them, seeing that It is Lord of lords and King of kings, and those with It

are called and chosen and ^afaithful."

- 15 And he is saying to me, "These waters which you perceived, where the prostitute is sitting, are peoples and throngs and nations and ^alanguages. And the ten horns which you perceived, and the wild beast, these will be hating the prostitute, and they will be making her ^ddesolate and naked, and they will be eating her ^fflesh, and they will be burning her up ^hwith fire, for ^gGod ⁱimparts ^lto their ^fhearts to ^dform His ^fopinion, and to ^dform ^fone opinion, and to give their kingdom to the wild beast, until the words of ^gGod shall be ^haccomplished.

- 18 And the woman whom you perceived is the great ^ccity which ^hhas a kingdom ^oover the kings of the earth."

- 18 ^vAfter these things I perceived another messenger descending out of ^hheaven, having great authority. And the earth is illuminated ^oby his ^gglory. And he cries ^hwith a strong voice, saying, "It ^hfalls! It ^hfalls!¹⁴⁵ Babylon the great! And it became the dwelling place of demons and the ^hjail of every ^hunclean spirit and the ^hcage of every ^hunclean and ^hhateful bird, ^hfor, ^oas a result of the furious ^hwine of her ^hprostitution have all the nations ^hfallen. And the kings of the earth commit ^hprostitution with her and the merchants of the earth are rich ^oas a result of her ^hpower to ^hindulge."

- 4 And I hear another voice out of ^hheaven, saying, "Come out ^oof her, My people, lest you should be joint ^hparticipants in her ^hsins, and lest you should be getting ^oof her ^hcalamities, ^hfor her ^hsins were ^hpiled up to ^hheaven, and ^gGod remembers her ^hinjuries. ^{Is1321 Jf508 516}

- 6 ^hPay her as she also ^hpays, and double the doubles, in accord with her ^hacts. In her ^hcup in which she ^hblends, ^hblend double for her. As much as she glorifies herself and indulges, so much torment and mourning be giving her, ^hfor she

is saying in her ^fheart, 'I am sitting a ^fqueen, and am not ^mwidow, and mourning I may never ^hsee.'^{Is147}
8 Therefore in one day shall her ^hcalamities be arriving: death and mourning and famine. And she shall be burned up ^hwith fire, ^hfor strong is the Lord ^gGod Who judges her. ^{Is1719 Is1721}

- 9 And the kings of the earth who commit ^hprostitution and indulge with her will be lamenting and grieving ^oover her whenever they may be observing the smoke of her ^hconflagration, ^hstanding afar ^hoff because of the fear of her ^htorment, saying, 'Woe! Woe! that great ^ccity! Babylon, the strong ^ccity! ^hfor in one hour your ^hjudging came.'

- 11 And the merchants of the earth are lamenting and mourning ^oover her, ^hfor not one is buying their ^hcargo ⁿany longer; a cargo of gold, and of silver, and of precious stones, and of pearls, and of cambric, and of ^hpurple, and of silk, and of ^hscarlet, including also every kind of citron wood, and every ivory utensil, and every utensil ^oof most valuable wood and of copper and of iron and of marble, including also cinnamon, and ginger, and incenses, and attar, and frankincense, and wine, and oil, and flour, and grain, and beasts, and sheep, and made up of horses, and coaches, and bodies, including also human ^hsouls. ^hAnd the fruition of your ^hyearning ^hsoul passed away from you, and all that is ^hsumptuous and ^hsplendid perished from you, and they will be finding them ^hnevermore.' The merchants of these things who are rich ^hthrough her will be standing afar ^hoff because of the fear of her ^htorment, lamenting and mourning, ^hsaying, 'Woe! woe! the great ^ccity ^hclothed in cambric and ^hpurple and ^hscarlet, and ^hgilded ^hwith gold and precious stones, and pearl, ^hfor in one hour was desolated ^hso much riches.'

And every navigator, and every one who is sailing ^oat the place, and mariners and whoever are

working on the sea, stand afar 'off,
 18 and, observing the smoke of her
 'conflagration, they cried, saying,
 'Is there any like this great 'city?'
 19 And they cast soil on their 'heads,
 and cried, lamenting and mourn-
 ing, saying, 'Woe! woe! the 'great
 city, 'by which all who 'have 'ships
 'on the sea are rich 'as a result of
 its 'preciousness, 'for in one hour
 it was desolated!"

20 Make 'merry 'on over her, O heaven,
 and ye 'saints and 'apostles and
 'prophets, seeing that 'God judges by
 passing your 'sentence 'upon her."

21 And one strong messenger lifts
 a stone, as large as a millstone, and
 casts it into the sea, saying that
 "Thus Babelon, the great city, will
 be 'hurled down, and she may be

22 'found in her nevermore.¹⁴⁹ Is21⁹ And
 the sound of lyre singers and enter-
 tainers, and of flutists and trumpeters
 should be 'heard in you never-
 more; ^{Is24⁹} and every artificer of
 every trade may be 'found in you
 nevermore; and the sound of a mill-
 stone should be 'heard in you never-
 more; ^{Jr25¹⁰} and the light of a lamp
 may be appearing in you never-
 more; and the voice of the bride-
 groom and bride should be 'heard in
 you nevermore; 'for your 'mer-
 chants were the magnates of the
 earth, 'for 'by your 'enchantment
 all 'nations were deceived."

24 And in it the 'blood of prophets
 and of saints was found, and of all
 of those 'slain upon the earth.

19 'After these things I hear as it
 were the loud voice of a vast throng
 in 'heaven, saying, "Hallelujah!
 'Salvation and glory and 'power is

2 of our God, 'for true and just is
 His 'judging, 'for He judges the
 great 'prostitute who 'corrupts the
 earth 'with her 'prostitution, and
 avenges the 'blood of His 'slaves
 3 'at her 'hand.'" ^{18²⁰} And a second time
 have they declared, "Hallelujah!"

And her 'smoke is ascending 'for
 the eons of the eons.

4 And the twenty-four elders and
 the four animals fall and worship
 'God, Who is sitting on the throne,
 5 saying, "Amen! Hallelujah!" And
 a voice came out from the throne,
 saying, "Praise our 'God, all His
 'slaves, and those who are fearing
 Him, the small and the great."

6 'And I hear as it were the voice
 of a vast throng, and as it were the
 sound of many waters, and as it
 were the sound of 'strong thunders,
 saying, "Hallelujah! 'for the Lord
 7 our 'God, the Almighty, reigns! We
 may be rejoicing and exulting and
 will be giving 'glory to Him, 'for
 the wedding of the 'Lambkin came,
 and Its 'bride makes herself ready."

8 And to her it was granted that she
 may be 'clothed in clean, resplend-
 ent cambric, for the cambric is the
 just awards of the saints. ^{Mt25¹⁰}

9 And he is saying to me, "Write,
 'Happy are those 'invited ¹²to the
 wedding 'dinner of the 'Lambkin.'" And
 he is saying to me, "These are the
 10 true sayings of 'God." And I
 fall in front of his 'feet to worship
 him. And he is saying to me, "'See!
 No! A 'fellow slave of yours am I,
 and of your 'brethren who 'have the
 testimony of Jesus. Worship 'God!
 for the testimony of Jesus is the
 spirit of 'prophecy.'" ^{22⁸}

11 'And I perceived 'heaven 'open,
 Ez1¹ and 'lo! a white horse. And He
 Who is sitting on it 'is called
 "Faithful and True," and in right-
 eousness is He judging and battling.

12 ^{Is11¹} Now His 'eyes are a flame of
 fire, and on His 'head are many
 diadems, having names 'written of
 which not one except Himself is

13 'aware, and He is 'clothed in a cloak
 'dipped in blood, and His 'name is

14 'called "The Word of 'God." And
 the armies in 'heaven, 'dressed in
 cambric, white and clean, followed
 15 Him on white horses. And out of
 His 'mouth a sharp blade is issuing,
 that 'with it He should be smiting
 the nations. ^{Ps2⁰} And He will be
 'shepherding them 'with an 'iron

¹⁶ ¹club.²²⁷ And He is treading the wine-trough of the fury of the indignation of God, the Almighty. And on His cloak and on His thigh He has a name written: "King of kings and Lord of lords."¹⁵⁶³³

¹⁷ And I perceived another messenger, standing in the sun. And he cries with a loud voice, saying to all the birds which are flying in mid-heaven, "Hither! Be gathered ¹⁸ ¹⁰for the great dinner of God, that you may be eating the flesh of kings, and the flesh of captains, and the flesh of the strong, and the flesh of horses and of those sitting on them, and the flesh of all free-men as well as slaves, and of small and of great."¹⁵⁶³³

¹⁹ And I perceived the wild beast and the kings of the earth and their armies, gathered to do battle with Him Who is sitting on the horse and with His army. And the wild beast is arrested, and with it the false prophet who does the signs in its sight, by which he deceives those getting the emblem of the wild beast, and those worshipping its image. Living, the two were cast into the lake of fire burning with sulphur. And the rest were killed with the blade which is coming out of the mouth of Him Who is sitting on the horse. And all the birds are satisfied with their flesh.

²⁰ And I perceived a messenger descending out of heaven, having the key of the abyss and a large chain ²¹ ²on his hand. And he lays hold of the dragon, the ancient serpent, who is the Adversary and Satan, and binds him a thousand years. And he casts him into the abyss and locks it, and seals it over him (lest he should still be deceiving the nations) until the thousand years should be finished. After these things he must be loosed a little time.

⁴ And I perceived thrones; and they are seated on them, and judgment

was granted to them.¹⁵¹⁹²³ And the souls of those executed because of the testimony of Jesus and because of the word of God, and those who do not worship the wild beast nor its image, and did not get the emblem on their forehead and on their hand—they also live and reign with Christ a thousand years.¹⁵⁶³³ (The rest of the dead do not live until the thousand years should be finished.) This is the former resurrection.

⁶ Happy and holy is he who is having part in the former resurrection! ⁷ Over these the second death has no jurisdiction,²¹⁷ but they will be priests of God and of Christ, and they will be reigning with Him the thousand years.

⁷ And whenever the thousand years should be finished, Satan will be loosed out of his jail. And he will be coming out to deceive all the nations which are in the four corners of the earth, Gog and Magog, to be mobilizing them ⁸ ⁹for battle,¹⁵⁶³³ their number being as the sand of the sea. And they went up ⁹ ¹⁰over the breadth of the earth, and surround the citadel of the saints and the beloved city. And fire descended from God out of heaven and devoured them. And the Adversary who is deceiving them was cast into the lake of fire and sulphur, where the wild beast and where the false prophet are also. And they shall be tormented day and night ¹⁰ ¹¹for the eons of the eons.

¹¹ And I perceived a great white throne, and Him Who is sitting upon it, from Whose face earth and heaven fled, and not place was found for them.²¹³⁷

¹² And I perceived the dead, the great and the small, standing before the throne. And scrolls were opened. And another scroll was opened which is the scroll of life. And the dead were judged by that which is written in the scrolls in accord with their acts.

13 And the sea °gives up the dead in it, and °death and the °unseen °give up the dead in them. And they were condemned, each in accord with their acts.^{Jn528} And °death and the °unseen were cast into the lake of °fire. This is the second
15 °death^m—the lake of °fire. And if anyone was not found °written in the scroll of °life, he was cast into the lake of °fire.^{Mt2511 Ro516 1C1132}

21 °And I perceived a new heaven and a new earth, for the former heaven and the former earth pass away, and the sea is not more.²⁰¹¹

2 And I perceived the holy °city, new Jerusalem, descending out of heaven from °God, made °ready as a bride °adorned for her °husband.³¹²

3 And I hear a loud voice out of the throne saying, “Lo! the °tabernacle of °God is with °mankind, and He will be °tabernacling with them, and they will be His peoples, and °God
4 Himself will be with them. And He will be °brushing away every °tear °from their °eyes.^{717 Ps1265} And °death will be not more, nor mourning, nor clamor, nor misery: they will be not more, °for the former things passed away.”^{1s259}

5 And He Who is sitting on the throne said, “Lo! New am I making all!” And He is saying, “Write, °for these °sayings are °faithful and true.” And He said to me: “I have become the °A and the °M Z, the °M Origin and the °M Consummation. To him who is °thirsting I shall be giving ° of the °spring of the °water of °life gratuitously. He who is °conquering shall be enjoying °this °allotment, and I shall be a God to him and he shall be a son to Me.
8 Yet the timid, and unbelievers, and the °abominable, and murderers, and paramours, and enchanters, and idolaters, and all the false—their °part is in the lake °burning with fire and sulphur, which is the second °death.”

9 And one ° of the seven messengers

who °have the seven °bowls °brimming with the last seven calamities came, and he speaks with me, saying, “Hither! I shall be showing you the °bride, the °wife of the °Lambkin.” And he °carries me away, in spirit, on a mountain, huge and high, and shows me the holy °city, Jerusalem, as it is descending out of heaven from °God, having the glory from °God. Her °luminosity is like a stone most precious, as a °crystalline jasper gem; having a wall, huge and high; having twelve portals, and °at the portals twelve messengers, and their names °inscribed, which are the names of the twelve tribes of the sons of Israel.
13 From the east are three portals, and from the north three portals, and from the south three portals, and from the west three portals. And the wall of the city °has twelve foundations, and on them the twelve names of the twelve apostles of the °Lambkin. And he who is speaking with me had a measure, a golden reed, that he should be measuring the city, and its °portals, and its °wall.^{Ze22} And the city is lying four square: and its °length is as much as the breadth. And he measures the city with the reed °onto twelve thousand stadia. Its °length and °breadth and °height are equal. And he measures its °wall of a hundred forty-four cubits of a human measure, which is that of the messenger.
18 And the building material in its °wall is jasper, and the city is clear gold, like clear glass. The foundations of the wall of the city are °adorned with every precious stone, the first °foundation with jasper, the second lapis lazuli, the third chalcidony, the fourth emerald,^{1s511} the fifth sardonyx, the sixth carnelian, the seventh topaz, the eighth beryl, the ninth peridot, the tenth chrysoprase, the eleventh amethyst, the twelfth garnet. And the twelve portals are twelve pearls. Each one of the portals was respectively °

of one pearl. And the square of the city is gold, clear as translucent glass.

22 And a temple I did not perceive in it, for the Lord God Almighty and the Lambkin are its temple.
23 And the city has not need of the sun nor of the moon, that they should be appearing in it, for the glory of God illuminates it, and its lamp is the Lambkin.

24 And the nations shall be walking by means of its light, and the kings of the earth are carrying their glory into it. And its portals should under no circumstances be locked by day; for there shall be not night there. And they shall be carrying the glory and the honor of the nations into it, and under no circumstances may anything contaminating, and or one who is making an abomination and lie be entering into it, except those written in the Lambkin's scroll of life. ^{Is6011}

22 And he shows me a river of water of life, resplendent as crystal, issuing out of the throne of God and the Lambkin. In the center of its square, and on either side of the river, is the tree of life, producing twelve fruits, rendering its fruit in accord with each month. And the leaves of the tree are for the cure of the nations. ^{Ez4712}

3 And there shall be not more any doom, and the throne of God and the Lambkin shall be in it. And His slaves shall be offering divine service to Him. And they shall be seeing His face, and His name shall be on their foreheads. And night shall be not more, and they have not need of lamp light and sun light, for the Lord God shall be illuminating them. And they shall be reigning for the eons of the eons. ^{2125 Dn718 21}

6 And He said to me, "These sayings are faithful and true: and the Lord, the God of the spirits of the prophets, ^{1C132} commissions His messenger to show to His slaves what

7 'must occur swiftly. And lo! I am coming swiftly! Happy is he who is keeping the sayings of the prophecy of this scroll."

8 And I, John, am the one hearing and observing these things. And when I hear and observe, I fall to worship in front of the feet of the messenger who is showing me these things. ¹⁹¹⁰ And he is saying to me: "See! No! A fellow slave of yours am I, and of your brethren, the prophets and those keeping the sayings of this scroll. Worship God!"

10 And he is saying to me, "You should not be sealing the sayings of the prophecy of this scroll, for the era is near. Let the injurer injure still; and let the filthy one be filthy still; and let the just one do righteousness still; and let the holy one be hallowed still."

12 "Lo! I am coming swiftly, and My wage is with Me, to pay each one as his work is. I am the Alpha and the Omega, the First and the Last, the Origin and the Consummation. Happy are those who are rinsing their robes, that it will be their license to the tree of life, and they may be entering the portals into the city. Outside are curs, and enchanters, and paramours, and murderers, and idolaters, and everyone fabricating and fondling falsehood. ^{1C69}

16 I, Jesus, send My messenger to testify these things to you in the ecclesias. I am the root and the race of David, the resplendent morning star. And the spirit and the bride are saying, "Come!" And let him who is hearing say "Come." And let him who is thirsting come. Let him who will, take the water of life gratuitously. ^{Jn737 Is554}

18 I am testifying to everyone who is hearing the words of the prophecy of this scroll: If ever anyone may be appending to them, God shall be appending to him the calamities written in this scroll. And

if ever anyone should be ²⁰relinquishing from the words of the scroll of this prophecy, God shall be ²¹eliminating his part from the tree of life, and out of the holy city, ²¹that is written in this scroll.^{De4}

He Who is testifying these things is saying: 'Yea, I am coming swiftly.'"

"Amen! 'Come, Lord Jesus!'"

The grace of the Lord Jesus be with all the saints! Amen!

EXPLANATORY INTRODUCTION

GOD'S WORD is mankind's most precious possession. What are all the treasures in the world compared with it? Do they even begin to approach the riches which are brought to us by the knowledge of His mind, the appreciation of His love? Indeed, it is God Himself Who is revealed in the sacred scrolls. They alone are the channel of His light, and His life, and His love. Is it not the object of all creation and all revelation to lead us to a knowledge of the Deity? And is it not the finest and most fruitful work in the world to bring God's great gift nearer to earth's peoples in its original purity, preciousness, and power, and to seek methods of making their access to this boon as easy and practical as possible? Every human undertaking, and every translation of the Scriptures, fails and falls short of perfection. Our finite understanding, our faulty opinions as to the meaning of words in the ancient languages of inspiration cannot be fully evaded. To reduce this baneful influence to a minimum should be our earnest endeavor if we wish to approach the ideal set before us.

No mortal can fully comprehend or even sound the depths of God's marvelous message to mankind. We never reach the point where we cannot find new light and fresh treasures in divine revelation. Since men can carry over the truth into another language only so far as they grasp it themselves, no translation can be fully satisfactory. The compiler of the Concordant Version is painfully aware of his shortcomings in this regard. He therefore seeks to emphasize the necessity of shielding himself against his personal views, his inherited tendencies and traditional errors. Consequently he labored strenuously to avoid these by using a special scientific system, which is explained in this introduction, and more fully in the complete edition and other literature.

It has pleased God to give us His revelation in languages not our own. He chose the tongues of the ancients, which He refined, to suit them for this purpose. The most tremendous task that can occupy the mind and heart of a mortal is to convey to the people of today the impression produced on the native reader of that day by the Hebrew, the Syriac and the Greek original. This is what we endeavor to do. In this work we strive to solve the problem of reproducing the Scriptures in a scientific way, so that the divine elements are preserved and the intrusion of human opinion is evaded and largely avoided. The method used demands the self-effacement of those who do the work. Better than by any other means, it enables them to remain neutral, while they seek to lead the reader into the very presence of God Himself.

It should be the cause of deep humiliation that mortals are so inclined to error, and that even believers who are eager for truth are so lacking in ability to grasp God's thoughts and to transmit them to others, when dependent on their own unaided faculties. In order to hinder the intrusion of error into our version we provided special props and crutches before we even commenced the work of translation. Consequently this is not a tentative version merely. It has a foundation based on an accurate scientific system, so that everyone may have access to the facts, and whereby a permanent basis is laid for future intelligent revision.

The Concordant Version proposes to make it possible for any person of ordinary intelligence to discover for himself just what God has said, and to furnish him with facts sufficient to test any interpretation. It aims to be simple enough for the uneducated, ample for the needs of the student, and so accurate and comprehensive that the scholar will be satisfied. It is limited to the so-called "New Testament," at present. Much work has been done on the Hebrew text, also, and it may be published later.

The concordant method places the work of translation on a permanent systematic and scientific basis. The probability of error is reduced a hundred fold. The facilities for further revision and correction are correspondingly increased.

This plan gives the Scriptures to the people, and removes the necessity of relying on human learning or authority in matters of the gravest moment, where it is of supreme importance that they procure the counsel of God, unclouded by the creeds and traditions which corrupt the current texts. When certainty becomes vital and imperative, the evidence is at hand. It is a supreme satisfaction to know that any fact in divine revelation can be checked at will.

A comparison of a few lines of the Concordant Version with other translations will reveal many minute points which excel in accuracy, and fresh renderings which throw a new light upon difficult, obscure, and misunderstood passages.

Only by carefully reading the following Introduction will the reader be able to grasp the tremendous possibilities and immeasurable value of this plan as a means of entering into the mind and heart of God.

PURPOSE AND PLAN

God has spoken. His word is the only revelation of divine light and life and love. Nothing can compare with a close acquaintance with His will and a clear apprehension of His grace. That the English reader may rest assured and the student be satisfied that he is enjoying the pure word of God, precisely as He has been pleased to reveal it, the Concordant Version proposes to provide him with all the essential facts so that every point can easily be tested and the translation of any passage verified. The object of this work is to go to the very limits of fidelity in translating the word of God into English and to guarantee its truth by putting the reader in possession of all the evidence, so that he may check every detail for his own satisfaction.

This is accomplished by basing the work on definite laws of language rather than on the authority of scholars, and by the use of set standards, much as a carpenter uses his rule or square, or a merchant his scales. A mechanic can work without a gauge, but his efforts would be unsatisfactory. A translation based on linguistic law and after a definite design has advantages which no other can claim.

Uniformity or consistency is the keynote. This is attained by the use of a standard English expression for every Greek element of the original, and secondary standards which correspond to the words, and form the basis of the version. All is uniform when possible, and consistent when uniformity is impracticable.

THE SCRIPTURES INSPIRED

The only possible apology for such an exhaustive and elaborate method of translating the Scriptures is the profound conviction that they are the very words of God. It is a fact that considerable portions record the thoughts of God's enemies, and are not His sayings or declarations. But, while these are not themselves divine, the record of them is, for they serve as a foil for the positive revelations from the mouth of the Deity.

All scripture is inspired by God (2 Tim. 3:16). Since the spirit imparts life, we understand that the sacred writings are superior to other literature in the same way that God's living creatures surpass the inventions of man. The word of God is living; man's writings are dead. As, in nature, God alone can bridge the gulf between the organic and inorganic or living and non-living, so He has given us His words, which are spirit and are life, and which alone can impart life to dead humanity. No other book has the vitality and vivifying power of the book of books.

The Concordant Version is the only one which practically acknowledges the inspiration or vitality of the Sacred Scriptures by using a method of translation based on the denial of human ability to sound its depths or scale its heights, and by insisting on its super-human perfection even to the minutest detail. It is not the reiteration of any formula of "verbal" inspiration which counts with God, but the actual attitude of the heart, which confesses its own inability to transcribe His thoughts, and the intelligent appreciation of His words, which considers every element and listens to every letter.

The Concordant is not a "private" version. Indeed, it is far less so than even the Authorized or Revised. While these do not express the private opinions of one man, they reflect the bias of a group and the tendency of the times in which they were made. The Concordant Version is also the work of a group of men, for the assistants of the compiler tested all his work by the principles on which it is founded. Moreover, anyone can do the same by means of the Concordance and Elements in the Complete Edition. No version which provides the tools for testing its translations by the laws of language can be anything but a "public" version. Other versions are artistic; it is scientific in the best sense of that word. It aims at truth and accuracy rather than literary elegance.

THE CONCORDANT METHOD

As an earnest Bible student, desiring to understand the word of God, the compiler discovered that practically all solid progress in the recovery of truth during the last century had come through the use of concordances. He found that those of his friends who based their study on a concordance made the surest and speediest advance in their knowledge of God. Hence he also began to test and correct his ideas as to the meaning of Bible words by tracing them through all their occurrences. The immense profit and pleasure of this plan awoke in him a strong desire to do all in his power to assist others in this safe and satisfactory method of assuring themselves of the real revelation which God has given.

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But he found that even keen students of exceptional intelligence were not able to derive much benefit from concordances based on English translations. Only those who used concordances based on the original languages received real help. And even they were harassed by using a version which continually counteracted the benefits of their concordant study. So it gradually dawned on him that it was foolish to fill his mind with a discordant version if he hoped to advance in the knowledge of God. It would be just as sane to tangle up a ball of twine before trying to use it.

Thus it was that the idea of a concordant version suggested itself to his mind. Instead of correcting current translations occasionally by a concordance, why not make a version which is already concordant, so that the simple reading of it will give all the benefits otherwise won by prolonged and arduous study? Indeed, such a version might do far more to bring the unschooled reader into accord with the truth than would be possible by the patient and prolonged study of a concordance. For instance, it would be easy to explain what the soul is if our translators had never rendered it life. It would be an impossible task to correct all the mistranslations in the minds of Bible readers.

A REVERENT METHOD

No one could honestly object to this method, for it is not based on human scholarship but on a worshipful recognition of the divine Author's ability to make Himself understood. Most versions always render the word life concordantly, so that no one is at a loss to know the significance of the word. But how few know what soul means! That is because it is not uniformly translated. In the Hebrew Scriptures it is rendered by over forty different expressions, such as appetite, beast, body, breath, creature, ghost, heart, lust, man, mind, pleasure, but especially by life. The Greek word is rendered mind, heart, and life (more than thirty times) besides soul.

A SANE PRINCIPLE

The compiler appeals to the sanctified common sense of the saints, "the spirit of a sound mind" (2 Tim. 1:7). If the holy spirit intended us to understand life in so many places where the original has soul, why was not the word for life used? He came to the definite conclusion, which has been strengthened by tests extending over a quarter century of study, that, wherever possible, each word in the original should be represented in translation by only one English word. Then the English reader, seeing this English word in all of the correct contexts, subconsciously acquires its exact signification and force and color.

Another principle he found to be of just as great importance. The same illustration will serve. Even the word life has lost its distinct meaning by being used for soul. No one would tolerate such a translation as "The first man Adam was made a living life." Why, then, translate "Take no thought for your life"? (Luke 12:22). Why not "Do not worry about the soul"? No English word should do duty for more than one word of the original. This is quite as necessary as using only one English word for each Greek or Hebrew expression. Between the two we have the best possible safety device for insuring purity, clarity, and accuracy in the translation of God's holy word.

A SIMPLE SHORT CUT

The Concordant Version is not another burden for the student to bear, but an easy, simple, short-cut to knowledge which would cost him more than a lifetime of study by any other method. Instead of giving him a puzzle to solve, it gives him the solution. He does not need to study a concordance of the original to find out the exact meaning of any word. First, he is assured that he has the nearest English equivalent. Second, he knows that when he sees it he may depend upon it that the light of the context is true and not a false beacon to lead him astray.

The greatest benefit will come, not to the student as such, but to the humble reader who will simply use the version and allow the contexts to color each word and define its force for him. He will be a constant attendant in the school of God, quite independent of human learning or scholarship.

NOT A MODERN VERSION

The Concordant is not a "modern" version. Neither is it archaic. The method is such that little regard could be paid to the outward embellishment of thought. All appearances are subordinated to truth. Yet truth is itself so desirable and beautiful that only the superficial and unbelieving will prefer error because it is arrayed in robes rich and venerable. The living Word was not clothed in sumptuous garb to entice the eye. He had no form or comeliness. There was no beauty, that they should desire Him. So is the written word. The desire to dress it up is of the world, and not of God. Those who despise its meanness ally themselves with the throng who crucified the Lord of glory.



HOW THE CONCORDANT GREEK TEXT WAS FORMED

Before a version of the Scriptures can be made we must have a settled Greek text. The three most ancient manuscripts agree in the main, yet there are many minor variations. Opinions vary as to which is the original reading. New Greek texts are continually replacing one another. We wished to avoid using a Greek text which might become obsolete even before our work was finished.

The only way to accomplish this was to make a Greek text which gives all of the readings of the three most ancient codices, and all the worthwhile readings from other sources. As it would be impossible to collate the hundreds of later manuscripts, we decided to base our comparisons on Weymouth's Resultant Greek Text, which gives the result of the labors of the greatest scholars who have engaged in this work—Tischendorf, Lachmann, Tregelles, Alford, Westcott & Hort, etc., and to consult the readings of another school, headed by Scrivener. One remarkable result of this comparison was this: it was found that the three ancient texts were so complete that it was not necessary to add a single letter from any other ancient manuscript. We have, therefore, a text which gives the most ancient evidence complete, and not merely our own judgment, consequently our work is far more permanent than if it had followed one of the popular Greek texts, which are continually being superseded by later ones.

THE PASTED BOOKS

The work was done as follows: Photographic facsimiles of each of the ancient manuscripts were carefully collated with a copy of Weymouth's Resultant Greek text, and every variation was noted in it. Then another copy of Weymouth's text was cut up and pasted, line for line, on large sheets which were bound into a book. Much space was left between each line, so that all the variations could be entered in place, above the words, in case Weymouth's text was considered incorrect. If another reading was chosen, the text was altered, and the notation above the line was changed accordingly. The principles on which this text was constructed are explained in the introduction to the complete edition.

The manuscripts used by us, A, B, S, were evidently written by professional scribes, with comparative accuracy, and carefully corrected, having been designed for monasteries, libraries or public use. There were doubtless many copies in circulation in those days, especially of parts of the Scriptures, made by amateurs for private use, on cheaper material, and often full of errors. Fragments of such copies are being found, some of which are apparently even older than the manuscripts we use, but they are not reliable because they are not carefully written. Such finds are very interesting because they show how ancient our biblical writings are. But none of those examined by us contained evidence which would lead us to alter our text by a single letter.

DICTION

The Authorized Version has, in some of its most popular passages, introduced many Greek and Hebrew forms of expression into English. Today they are no longer looked upon as foreign. On the contrary, these very phrases, which were once uncouth, are now considered especially fine and forceful. It seems best to go further in this direction. We try to follow the original as closely as possible, and feel confident that, in time, this will be found to be a style worthy of an English Bible. For example, one of the features of the original tongues is to start a sentence with the word on which particular stress is to be laid. Even in English we can say "Fulfilled is the era, and near is the kingdom of God!" (Mark 1:15). Once our attention is directed to this order of words, and we become accustomed to it, we find it far more forceful than the usual arrangement, for it reveals the point of the passage, and this is of inestimable value.

EXACTITUDE RATHER THAN EUPHONY

The most discouraging feature of our method is that it is not always possible to use expressions which please our ears, or those which have become endeared to us by long usage and tender associations. We are compelled to be consistent and exact rather than fluent and euphonious. We trust that all who really wish to know what God has said will not take undue offense at the sound so long as the sense is correct. Tickling the hearing is condemned in the Scriptures (2 Tim. 4:3), and should not be the determining factor in the transmission of a divine revelation. Yet we assure our friends that words and sentences, which offend at first, soon lose their strangeness. When once accustomed to them we no longer find them odd. When we use them often they become indispensable as the means of expressing precious truth. For instance, "God so loved the world" (John 3:16) has such a tender place in our hearts that we deplore the slightest change. But when we learn that so does not denote the extent but the kind of love, and loved is not a past action, but a timeless fact, we soon find ourselves reveling in the new rendering. "Thus God loves the world."

3. 15—4. 1.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

ς Ln Tr Ti A
B WH R

- 15 κρίας γέμει· ὁξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα·
 16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,
 17, 18 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν· οὐκ ἔστιν φόβος
 19 Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν. Οἶδαμεν δὲ ὅτι
 ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πάν στόμα
 φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ·
 20 διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώ-
 πιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
 21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται,
 22 μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, δι-
 καιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας
 23 τοὺς πιστεύοντας· οὐ γὰρ ἔστιν διαστολή· πάντες γὰρ
 24 ἡμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, δικαιο-
 μενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς
 25 ἐν Χριστῷ Ἰησοῦ· ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ
 πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης
 αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων
 26 ἐν τῇ ἀνοχῇ τοῦ Θεοῦ· πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης
 αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ
 δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.
 27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη· διὰ ποίου νόμου;
 28 τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. λογιζό-
 μεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.
 29 ἢ Ἰουδαίων ὁ Θεὸς μόνον; οὐχί καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν·
 30 εἴπερ εἰς ὁ Θεὸς ὅς δικαιώσει περιτομὴν ἐκ πίστεως καὶ
 31 ἀκροβυστίαν διὰ τῆς πίστεως. νόμον οὖν καταργούμεν
 διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἰστάνομεν.
 4 Τί οὖν ἐροῦμεν εὐρηκεῖναι Ἀβραάμ τὸν προπάτορα ἡμῶν

22 Ἰησοῦ {WH} εἰς πάντας + καὶ ἐπὶ πάντας ς {A}[B]Rm

25 πίστεως pr τῆς ς {B}[WHm] 26 τὴν ς 28 γὰρ] οὖν ς {a.m.}

TrmAmBmWHmR{a.m.} , πίστει ante δικα. ς 29 μόνον] μόνων

BmWHm: μόνος Bm οὐχί + δὲ ς 30 εἴπερ] ἐπειπερ ς {a.m.} Bm

ἰστάνομεν] ἰστίομεν ς 1 εὐρηκεῖναι [Tr]m[A]WH{a.m.}Rm: post Ἀβρ.

τὸν π. ἡμ. ς προπάτορα] πατέρα ς {a.m.}

We are warned that, in the latter eras, religious men will want their ears tickled rather than their hearts aroused (2 Tim. 4:3). They will prefer the musical to the true. Familiar, finely phrased error will appeal to their ears rather than inspired facts to their minds. But truth has a spiritual harmony and sweet accord which no dissonance can mar, and which is unutterably more pleasing to the anointed ear than all the music of mere sound.

BASED ON THE ORIGINAL

The concordant method of studying the scriptures uses a concordance to discover the meaning of a word, not in any version, but in the original. It is based on its occurrences in the Hebrew, Chaldee, or Greek, however it may be translated into English. The aim is to discover the usage and fix its signification by its inspired associations. It is in line with the linguistic law that the meaning of a word is decided by its usage. In this version the efficiency and value of this method has been greatly multiplied by extending it to the elements of which words are composed and by combining with it the vocabulary method, which deals with each word as a definite province of the realm of thought which must be carefully kept within its own boundaries.

GRAMMATICAL STANDARDS

Still greater is the gain in the grammatical elements. Take the word usually rendered **Who** hath abolished (2 Tim. 1:10). Now we know that death has not been abolished yet. From the ending of the word we see that its grammatical elements associate it with indefinite verbals, which do not state the time of the action. Hundreds of other passages, where this form is used, focus their light on this, and we are practically compelled to render it **Who abolishes**. The great value of this change is instantly evident, for we can literally believe it, though we could not believe that death has been abolished.

We unhesitatingly make two tremendous claims for concordant uniformity in transferring the grammatical elements into English. The probability of such renderings being correct is increased many fold, for all the evidence is continually before us, and subject to scrutiny. Moreover, even if a standard should be wrong, or, what is more likely, is not a perfect equivalent, the very fact that it occurs in all the divine contexts will tend to modify and correct it. Uniformity in rendering Greek grammatical elements into English is even more important than present exactness, for it is the only way to eventual exactitude.

We have taken the Greek grammatical elements and given to each a corresponding English form. Anyone can see what confusion will result if we should not always translate a past by a past, a future by a future, and a present by a present. We must sort out our equivalents in this way or truth is turned into pious error. The very fact that there is a special form for the past proves that the indefinite is not a past. If the past can be rendered **I wrote**, the indefinite must be different. The existence of the present incomplete form, **I am writing**, bars the indefinite from this rendering. If we assign all available English forms except the Greek indefinite and have nothing but the English indefinite left, that alone goes far to prove the correctness of **I write**. No other method can be so safe or satisfactory.

HOW THE WORK WAS DONE

Whoever wishes to fully appreciate this version should know how it has been made. Therefore we give a short sketch of the method used in producing it. There are at least nine distinct steps, which are as follows:

1. The Formation of the Greek Text.
2. The Revision of the Greek Grammar.
3. The Compilation of the English Vocabulary.
4. The Rendering into Idiomatic English.
5. The Addition of the Signs, etc.
6. The Compilation of the Complete Concordance.
7. The Making of the Keyword Concordance.
8. The Addition of the Authorized Version renderings.
9. The Indication of the Figures of Speech.

With the help of these tools we seek to escape the bonds of tradition, and evade even our own prejudices, and base all upon an impersonal, scientific foundation on which everyone may rely, and which will enable all to test our work to their own satisfaction.

We are fully aware that this method of translation is deemed impossible from the standpoint of modern scholarship. Aviation was also absurd a few years ago. Science has gone far ahead of theology because it has thrown off the incubus of tradition and has entered the field of actual experiment and orderly research. We acknowledge that there are difficulties. But prolonged investigation has discovered practical methods of

KATA IOANNHN

20

Greek Text	ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν.
Grammar	IN THE AND THE ORIG- WAS say- ing ing ing TOWARD THE GOD.
Standard	IN THE BEGINNING was the Word, and the Word was toward God,
Version	IN THE BEGINNING was the Word, and the Word was toward God,
Concordance	

40

60

note of Ro Hab 5
read tot 600

Greek Text	καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἀρχὴ πάντων τῶν ὄντων.
Grammar	AND God WAS THE -this- IN TOWARD THE God say- ing ing ing ing
Standard	and God was the Word. The same was in the beginning toward God.
Version	and God was the Word. The same was in the beginning toward God.
Concordance	

80

100

120

Greek Text	ὅτι πρὸς τὸν θεόν, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν.
Grammar	ALL THOU IT -BE- AND IT NOT- TET- ONE CAME CAME CAME
Standard	All through It came into being, and apart from It not one thing came
Version	All through It came into being, and apart from It not one thing came
Concordance	

140

160

Greek Text	ὅτι ὁ λόγος, ἐν αὐτῷ ἦν ἡ ζωὴ καὶ ἡ ζωὴ ἦν πρὸς τὸν θεόν.
Grammar	WHICH -HAS- AND THE -LIFE- WAS THE -LIFE- OF THE BECOME BECAME BECAME
Standard	which has come to be. In It was life, and the life was the light
Version	which has come to be. In It was life, and the life was the light
Concordance	

180

200

220

Greek Text	καὶ ὁ λόγος, ἐν αὐτῷ ἦν ἡ ζωὴ καὶ ἡ ζωὴ ἦν πρὸς τὸν θεόν.
Grammar	humans AND THE IN THE IS- AND THE LIGHT DARKNESS BRING
Standard	of men. And the light is appearing in the darkness, and the
Version	of men. And the light is appearing in the darkness, and the
Concordance	

Editors	KATA IOANNHN 1:1-18:27
Manuscripts	WELL-MESSAGE
Standard	evangel
Editors	4th cent. (1st cent. from 1800s)
Manuscripts	15
Standard	

meeting them. The usual translation is really an interpretation. Scholars freely admit this. It cannot help becoming increasingly corrupt because it is largely a reflection of human misapprehension of God's revelation. A concordant translation is self-corrective. It tends to become more and more like the original the more it is used. The popular versions distort God's Word to fit the rigid mold of human language. A concordant rendering bends the tongues of men to conform to the divine pattern. Time will remove its temporary distastefulness. Light and truth tend to hallow its literary form.

1. THE CONCORDANT GREEK TEXT

In order to understand why it was necessary to form a special Greek text for this version, the following facts must be clear. The actual "originals" have not been preserved. In ancient times books were copied by hand. In the course of time thousands of copies were made, but they differed slightly among themselves. Early English translators did not have access to the first and best of these manuscripts. The latest Greek texts are almost all based upon the judgment of scholars. The most popular one at present was based on preceding works, with rules which prevented the compiler from following his own convictions. We desire to present the actual evidence of the most ancient texts, so that our readers may be able to use their own judgment if they wish. Hence the Concordant Greek Text gives every letter of the three most ancient manuscripts, either in or above the line. These manuscripts are:

Codex Alexandrinus (A) was presented to Charles I of England by the Patriarch of Alexandria in 1628. It is now in the British Museum, in London. It was probably written in the fifth century. Each page has two columns of text, as shown on the illustration herewith. It came too late to be used in the making of the Authorized Version. Until the middle of the nineteenth century it was the only ancient text accessible to Protestant scholars. It is incomplete in some places. The greater part of Matthew's account is missing.

The page of Codex Alexandrinus which we reproduce contains Romans 2:26 to 3:31. This Codex is the chief treasure of the British Museum in London. It is written on thin vellum, each page being about 10½x12½ inches in size. In the nineteenth line of the second column (fourth letter) will be found the added E noted in the superlinear (Rom. 3:21). A little lower in the twenty-third line (letters 8-13) is the reading "in Christ Jesus" (Rom. 3:22). Note the initial letters. These are sometimes the beginning of a new paragraph. But the break is usually found indicated by a space in the line above and the initial is the letter (even if in the middle of a word) starting the next line.

Codex Vaticanus (B) seems to have been in the Vatican Library at Rome as far back as is known. It seems to be older than Alexandrinus, and is supposed to be especially exact. The close of Hebrews, Paul's personal epistles and the Apocalypse are lacking. For the last two we substitute Codex 2066 (046) (b) which was probably written in the eighth century, so is not nearly so reliable as the rest. This text seems to agree better than any other manuscript with Codex Sinaiticus. Vaticanus has three columns to the page.

We show a page of this three-column manuscript, which contains Galatians 6:12-18 and Ephesians 1:1-18. This Codex is the chief treasure of the Vatican Library at Rome. This page is hardly a fair specimen of its appearance, as a later hand has added the large initial (the original MS. had the letter on the line where the blank space now is) and the ornaments. It is written on very fine vellum, nearly square in shape, about 10x10½ inches in size. The accents and other marks have been added by a much later hand. At the end of the third line of the center column will be seen the notable addition "in Ephesus." It is mostly in the margin, very evidently not a part of the original manuscript. The subscription to Galatians shows how these were added. The oval stamp between the last few lines of the second and third columns is the stamp of the Vatican Library at Rome. It reads *Bibliotheca Apostolica Vaticana*. It will be noted that this manuscript has three columns to the page, while Alexandrinus has two, and Sinaiticus four. It has no initials and practically no indications of words, sentences or paragraphs. The original is jealously guarded because it is the greatest prize of the Papal library. The photographic facsimile now issued gives all students access to its pages.

Codex Sinaiticus (S) was discovered in 1859 by Constantin von Tischendorf. In 1844, while seeking ancient manuscripts, he visited the monastery of St. Catherine on Mt. Sinai, and found a few very ancient sheets of vellum, older than any he had seen before. They proved to be pages of the Septuagint, a translation of the Hebrew Scriptures into Greek. The monks seemed to have no idea of the value of these sheets and used them in place of firewood. Tischendorf managed to get the monks to give him some pages, but his joy was so great that they became suspicious, and refused to part with any more. No one seemed to know anything of the rest of the volume, whence these pages had come. But the monks at least did not burn any more manuscripts. He determined to get the rest of

it if he could, but it was not until he went there the third time that he found the treasure he was after. In the name of the Czar, the head of the Greek Catholic Church, he took it to St. Petersburg, where it remained until it was bought by the British Museum at a cost of £100,000, and brought to London. It has four columns to the page.

During the work of comparing Sinaiticus with the other manuscripts we were much impressed by one of the so-called "correctors" of this text, whom we designated by the sign σ^2 . A critical study of his changes convinced us that he was really a reviser. It is probable that he compared it with other, more ancient manuscripts, for he did not merely correct errors, but revised the text according to other evidence. This revised Sinaiticus seems to us to be the best of all the ancient texts, hence it is given special weight in forming the Concordant Greek text. In compiling the text, Weymouth's Resultant Greek text was used, and Scrivener's and other critical works were consulted, so that the evidence of the Fathers and ancient versions, as well as modern editors was given ample consideration. It was found, however, that the ancient texts we use contain every letter which modern editors deem genuine.

The four-column page shown contains Romans 6:23 to 8:5. The original of this famous manuscript was written on thin vellum, each page being now about $13\frac{1}{2}$ by 15 inches in size. This allows the letters to be quite large and clear. This page contains two notable corrections by a later editor (σ^2). In the upper right hand corner will be seen the reading: "They are not walking according to flesh but according to spirit" (Rom. 8:1). In the space between the last two columns, a little over an inch from the top, is the word "Grace," which answers the question of the seventh chapter of Romans (Rom. 7:24). In the first line on the page are three abbreviations. These are indicated by horizontal strokes over the words. The first two letters stand for Christ. The second two (the stroke over them is invisible) are the first and last letters of Jesus. The next two are the article *the*. The seventh and eighth letters stand for Master or Lord. The name God is abbreviated in the fifth line from the bottom of the third column, the fifth and sixth letters from the end.

SPECIAL PASSAGES

The words in Romans 8:1, "Not according to flesh are they walking, but according to spirit," we once omitted, as not in harmony with the context, and lacking in important manuscripts. An investigation of the nature of the manuscript evidence, however, has convinced us that early believers, like those today, deemed them in conflict with the context and so dropped them out. The probability of their being added is very remote. Once we see that they gather up briefly what is taught in the sixth and seventh chapters (as the preceding words the third and fourth), and change to the alternate rendering, every objection to their retention is removed. They do not limit the justified to those who walk worthily, but indicate the change in their character, as more fully set forth in the previous chapters.

We do not omit the end of Mark's account, for, though it is not found in B and σ , space is left for it in both, and it is found in A. In Luke 2:14 the letter which led the revisers to change "Good will toward men" to "among men in whom He is well pleased" is found only in A, for it has been erased in B and σ . Hence we omit it and render it more accurately "Among men, delight!"

We do not omit the two verses (Luke 22:43-44) concerning the strengthening of our Lord by a messenger, for, though A, B, σ^* omit them, they are restored by σ^2 .

We do not omit the prayer of our Lord for the forgiveness of His murderers (Luke 23:34), for A has it and σ restores it after cancellation.

We do not omit "strong" in Matthew 14:30, for B has it in the margin.

We have carefully investigated the evidence as to the reading "who" for "God" in 1 Timothy 3:16. In σ there can be no doubt that it originally read "who." A late corrector has added "God" above the line in small thick characters, and has inserted three dots before "who" in the line. The epistle is lacking in B. In A the passage is very blurred, but it seems clear that the two small horizontal strokes which chance "who" into the abbreviation for "God" are there, but have been added by a later hand, for the ink is quite black. The vellum is so thin that it may be that a stroke on the opposite side came through, so starting the alteration. The ancient versions, in general, know nothing of the reading "God," while the cursive manuscripts, which were copied from the ancient uncials after they had been changed, all have "God." Besides this, there is the story that Macdonius, Patriarch of Constantinople, was deprived of his office by Emperor Anastasius for having corrupted the evangel, especially in this passage, by changing one letter, so altering "who" into "God." The context overwhelmingly favors "who," for it is an exhortation to conduct, not a dissertation on the Godhead. The statement in Hebrews 10:20 that the curtain which hung before the holy of holies and kept its contents from being manifest is figured by His flesh, is a direct contradiction of the teaching of this passage, if we read "God manifest in flesh." The antecedent being things, we use "which" in the version.

2. THE REVISION OF THE GREEK GRAMMAR

The principle of consistency, on which a concordant version must be based, demands that the grammar be given exclusive and uniform STANDARDS. We cannot translate the Greek "aorist" as well as the "past" both by the past tense in English, as is usually done. We were, therefore, forced to work over all the forms of Greek grammar and classify them according to the facts, assigning to each the nearest English STANDARD. In general, our findings confirm the commonly accepted teachings of grammarians, but in a few important points we were obliged to vary from them. We therefore beg our readers to use *only our revision* of Greek grammar, as set forth in the Complete Edition, when comparing this version with the Greek text, to avoid misunderstanding and confusion. Deviation from the text books and accepted tradition could not be avoided in a version which seeks to base all on *evidence* rather than on human authority. It is possible that what may appear to be a mistake, at first sight, will turn out to be an advance, after more thorough investigation.

In order to determine the proper STANDARD equivalent for each Greek form, a complete card index of every grammatical element occurring in the Scriptures was made. These were classified for study, and to each was assigned an exclusive and uniform equivalent, as established by its occurrences in the sacred text. Two forms which were usually rendered by only one were examined to discover the difference. Thus the *past* tense was found to be correct, but the *aorist* was found to agree with the English form misnamed a "present," which is really *indefinite*, and refers to a *fact*. In this way we came to conclusions which seem to warrant our making the following improvements in the rendering of the Greek grammatical forms. We have also striven to find an English name for each form which really expresses its function.

Neuter we change to *Indefinite*. This is the only change in the noun. This Greek form is often used for the masculine as well, especially in the genitive and dative, and is by no means limited to *things* without gender. Creation is not limited to inanimate *things* (Col. 1:16).

The *Function* of the verb. In segregating we found that the verb as a whole could be divided into three great classes, (1) those which are indefinite, denoting a mere *Fact*, (2) those which are incomplete, an *Action* going on, (3) those which are complete, resulting in a *State*. The indefinite, timeless *Fact* corresponds with the misnamed English "present," as God LOVES (John 3:16). When this cannot be used, a small, high, *horizontal stroke* (·) is used to indicate that the verb has this form in the Greek. The incomplete *action* is best carried over by the so-called "incomplete present," as "I-AM-LOVING the Father" (John 14:31). Often, however, this is indicated by a short *vertical stroke* (') because English prefers brevity, and is gradually losing this form. The complete *state* corresponds to our "perfect," as, I-HAVE-WRITTEN (John 19:22), but, in many cases, it is better English to express it by means of an adjective, as "it is *written*" (Mat. 2:5).

These great distinctions are so important and revolutionary that we have indicated them by special signs right on the face of the version, where necessary. The indefiniteness of the so-called "aorist" is the chief change. First we must be clear in our minds that the English "present" is not confined to present time at all, but may be used of any time. A child, while going home, away from school, can say "I go to school." A writer *writes*, and this fact may apply to the past, present, or future. In Greek the name of this form (commonly misnamed a "tense") is *aorist*. This denotes *unbounded, indefinite*. As it is usually formed by prefixing the sign of the past (ε-) and inserting the sign of the future (-s-), it might also be called a *past-future*. It denotes only the abstract idea apart from time, hence we define it as a *fact*.

The so-called "second aorist" was found to consist of irregular forms, mostly past, which belong to other classifications. Hence it vanishes, and has no place in our grammar. Because it often is a past, it is usually used to prove that the "aorist" is a past.

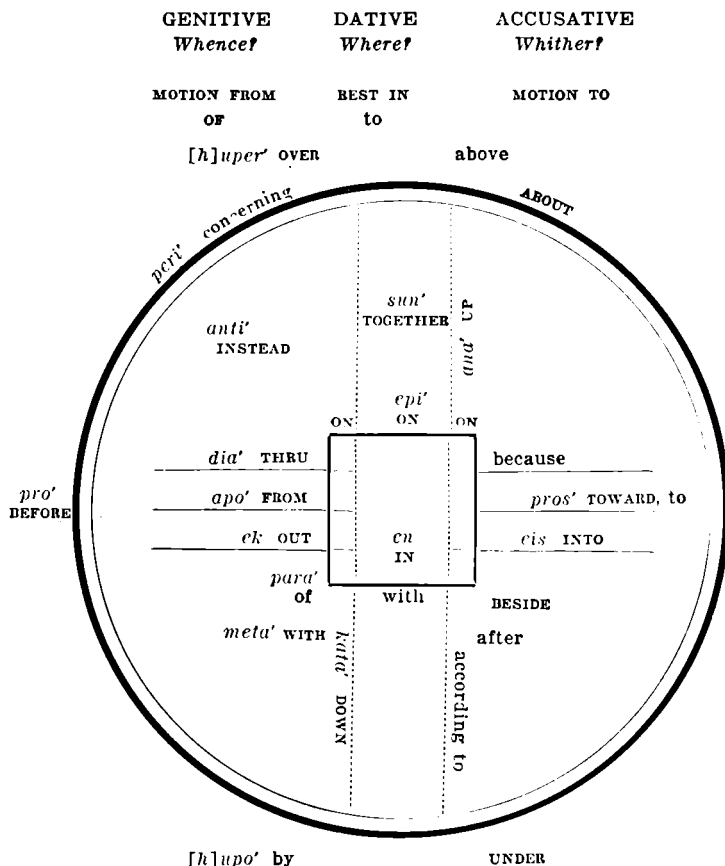
The so-called "Infinitive" (TO-WRITE), we call a *verbal noun*.

For "participle" (WRITING) we prefer *verbal adjective*.

Accents were not used in writing the inspired originals, but were added later. We do not give them, but, in our transliterations, we sometimes use a single stroke to indicate the syllable on which the stress is usually laid. Changes have been made in our later editions to correspond to the established usage on the continent of Europe.

A GRAPHIC SCHEME SHOWING THE RELATION
OF THE WORD CONNECTIVES TO

THE GREEK CASES



NOMINATIVE

Who? What?

From its nature, never used with a connective.

VOCATIVE

Never related to any other word.

INFLECTION

In Greek a word changes its form, especially its ending, to denote distinctions which, in English, are made by the use of added words. Just as we have abbreviated "John his book" to "John's book," so they add to or vary the end of a word to express number, gender, and case in nouns, comparison in adjectives, and function, voice, tense, mood, person, and number in verbs. This is called *inflection*. When used of nouns and adjectives it is called *declension*; of verbs *conjugation*.

The term "indefinite" is used both of so-called neuter nouns and the condition and tense of certain verbs.

DECLENSION

It is customary, in declining Greek nouns, to refer them to three "Declensions." As this is so firmly established, we use these divisions. But, as there are varieties of declension in each of the three, we subdivide them still further.

NOUNS AND ADJECTIVES

NUMBER

As in English, the Greek of the sacred Scriptures has two numbers, *singular* and *plural*. Classic Greek also has the *dual*, denoting a pair.

In English we usually add *-s* or *-es* to form the plural. So in Greek, the ending of a word usually tells us whether it is singular or plural. The plural endings are far more uniform and less numerous than those for the singular. As it is often inconvenient to distinguish gender when speaking of a number of persons, the plural forms seldom tell us what the gender is. The genitive plural (corresponding somewhat to our possessive) always ends in *-ôn*, in all genders and all declensions.

GENDER

Nouns in Greek which do not distinguish gender we will call *indefinite*, rather than *neuter*, as it may include both masculine and feminine, as, the stupid, the weak, and the all (*ta panta*). But most words which are indefinite in English suggest either sex. Where this is of vital interest a special effort has been made to carry it over into the version.

CASE

In English we show the relation of one word to another by means of connectives and the order of occurrence, except the possessive case, where we modify the endings by adding *'s*. The accompanying scheme graphically illustrates the cases and their appropriate connectives.

The **NOMINATIVE** case, as in English, is the subject of the sentence. It answers the question *Who?* or *What?* It needs no connective. *All* is in the nominative in "*All is of God*" and in "*All are aware*."

The **GENITIVE** includes the English possessive case. It denotes derivation or possession. It answers the question, *Whence?* and suggests *motion from*. Its characteristic connectives are *OUT* and *FROM*. It is indicated in the sublinear of the Complete Edition by *or-* when no connective is present. *All* is *out of God*.

The **DATIVE** case has no English equivalent. It answers the question *Where?* and suggests *rest in*. Its characteristic connectives are *IN* and *TOGETHER*. It is indicated in the sublinear by prefixing *to-* when no connective is present. *As to-* is not ideal, it is not put in capitals. We are *in Christ*.

The **ACCUSATIVE** case corresponds to the English objective case. It answers the question *Whither?* and suggests *motion toward*. Its characteristic connectives are *INTO* and *TOWARD*. *All* is *into God*.

The **VOCATIVE** case is not related to other words, and is often the same form as the nominative.

THE ARTICLE

Speaking broadly, declension, in Greek, is accomplished by affixing the relative pronoun *WHICH* or *WHO* to the stem. The article *THE*, in English, may serve to illustrate how the Greek article is built up. We will suppose *THE* is the pronoun *HE* with *T* prefixed. Just so the Greek article is *WHO* or *WHICH* with *T* prefixed, except in some much used nominatives, where the *T* has been worn down to the sound of *h*. They are pronounced *ho, hē, hoi, hai*. All forms of the relative pronoun are aspirated.

SINGULAR					
Indefinite		Masculine		Feminine	
Case	Pronoun	Article	Pronoun	Article	Pronoun
<i>n</i>	[h]o' WHICH	to' THE	[h]os' WHO	[h]o' THE	[h]é' WHO
<i>g</i>	[h]ou' OF-WHICH	toú' OF-THE			[h]és' OF-WHOM
<i>d</i>	[h]ó' to-WHICH	tó' to-THE			tís' OF-THE
<i>a</i>	[h]o' WHICH	to' THE	[h]on' WHOM	ton' THE	[h]én' WHOM
					tén' THE
PLURAL					
<i>n</i>	[h]a' WHICH	ta' THE	[h]oi' WHO	[h]oi' THE	[h]ai' WHO
<i>g</i>	[h]ón' OF-WHICH	tón' OF-THE			
<i>d</i>	[h]oís' to-WHICH	toís' to-THE			[h]ais' to-WHOM
<i>a</i>	[h]a' WHICH	ta' THE	[h]ous' WHOM	tous' THE	táis' to-TH
					taís' THE

The masculine has no special forms for the genitive and dative, but uses the indefinite. The genitive plural is always the same in all genders, without exception. Perfect familiarity with these forms will give a good grasp of the Greek inflections.

FIRST DECLENSION

The first declension follows the feminine form of the relative pronoun, with some variations in the singular, but always in the plural. Those whose nominatives end in *-s* are masculine, the rest are feminine.

SINGULAR					
Case	Pronoun	Feminine	Masculine		
<i>n</i>	[h]é' WHO	—é	—a	—a	—és
<i>g</i>	[h]és' OF-WHOM	—és	—as	—ou	—ou
<i>d</i>	[h]é' to-WHOM	—é	—é	—é	—a
<i>a</i>	[h]én' WHOM	—én	—an	—an	—én
<i>v</i>		—é			—a
PLURAL					
<i>n</i>	[h]ai' WHO	—ai	The Plural is the same form in both genders.		
<i>g</i>	[h]ón' OF-WHOM	—ón			
<i>d</i>	[h]ais' to-WHOM	—ais			
<i>a</i>	[h]as' WHOM	—as			
<i>v</i>		—ai			

The first class follows the pronoun without change. The next substitutes *a* for *é* in the nominative and accusative. The next has *a* throughout. As the nominative of the last two has the form of the genitive, they borrow the genitive from the second declension.

All nouns in *—é* keep it in every case in the singular. All nouns in *—a*, and *—a* preceded by a vowel keep it in every case, except *speirés* in some manuscripts. Other nouns in *—a* have it only in the nominative and accusative.

SECOND DECLENSION

The second declension uses the indefinite and masculine pronoun for endings. Those ending in *—os* may be either masculine or feminine. Those in *—on* are indefinite.

The genitive and dative singular and plural remain the same throughout the declension. The vocative is usually the same as the nominative. The indefinite nominative and accusative are alike in both singular and plural.

SINGULAR				
Case	Pronoun	Masculine	Indefinite	Masculine or Feminine
<i>n</i>	[h]o' WHICH	[h]os'	—on	—os
<i>g</i>	[h]ou' OF-WHICH		—ou	—ou
<i>d</i>	[h]ó' to-WHICH		—ó	—ó
<i>a</i>	[h]o' WHICH	[h]on'	—on	—on
<i>v</i>				—e
PLURAL				
<i>n</i>	[h]a' WHICH	[h]oi'	—a	—oi
<i>g</i>	[h]ón' OF-WHICH		—ón	—ón
<i>d</i>	[h]oís' to-WHICH		—ois	—ois
<i>a</i>	[h]a' WHICH	[h]ous'	—a	—ous
<i>v</i>			—a	—oi

THIRD DECLENSION

This declension does not use the relative pronoun in forming its endings. The nominative singular often has no ending.

SINGULAR		
Case	Indefinite	Masculine or Feminine
<i>n</i>		—(—s)
<i>g</i>	—os	—os
<i>d</i>	—i	—i
<i>a</i>		—a(—n)
PLURAL		
<i>n</i>	—a—é	—es
<i>g</i>	—ón	—ón
<i>d</i>	—(s)i	—(s)i
<i>a</i>	—a—é	—as
<i>v</i>	—a	—cs

The nominative of this declension has a variety of terminations. The forms of the various cases are best referred to the genitive singular, which always has the same ending. The consonant which precedes this ending is almost always found in the following cases, except the dative plural.

Words in which mutes precede the ending have the nominative in —s, but the lip letters, *p*, *b*, *ph*, *s*, unite with the *s* to form *ps*, the throat mutes, *k*, *g* and *ch*, form *x* and the tongue mutes disappear.

ADJECTIVES

As adjectives must agree with their subjects in gender, number and case, they also are declined. They use the same endings as nouns. Most adjectives end in —os in the masculine, using the second declension. The feminine ends in —é or —a and uses the first declension. The indefinite ends in —on and uses the second declension.

Some are declined by the third declension in the indefinite and masculine, and by the first declension in the feminine, like the indefinite verbal adjective.

COMPARISON OF ADJECTIVES

Comparatives usually end in indef. —teron, masc. —teros, fem. —tera and are declined as other adjectives. Superlatives are —taton, —tatos, —taté.

Another form is —íon, superlative —íston, —ístos, —ísté.

PRONOUNS

As pronouns must agree with their subjects in gender, person and number, they are declined accordingly.

The relative pronoun, which has already been given, is usually affixed to other forms, as in nouns. The article is practically a weak demonstrative and is found where we would use *that*.

HOW THE VOWELS COMBINE

<i>aa=a</i>	<i>ea=e</i>	<i>oa=ó or a</i>
<i>ae=a</i>	<i>ec=eí</i>	<i>oe=ou</i>
<i>ae=a</i>	<i>ee=e</i>	<i>oe=ó or é</i>
<i>ao=ó</i>	<i>eo=ou</i>	<i>oo=ou</i>
<i>ao=ó</i>	<i>eo=ó</i>	<i>oo=ó</i>

HOW THE CONSONANTS COMBINE

<i>ps bs phs=ps</i>		
<i>ks gs chs=x</i>		
<i>bt pht=pt</i>	<i>gt cht=kt</i>	
<i>pd phd=bd</i>	<i>kd chd=gd</i>	
<i>pth bth=pth</i>	<i>kth gth=chth</i>	
<i>np=mp</i>	<i>nk=gk</i>	<i>nl=ll</i>
<i>nb=mb</i>	<i>ng=gg</i>	<i>nr=rr</i>
<i>nph=mph</i>	<i>nch=gch</i>	
<i>nm=nm</i>	<i>nx=gx</i>	
<i>nps=mps</i>		

FUNCTION	Past <i>c</i> —		PRESENT		Future — <i>s</i> —	
			(Past-Future)	FACT	Sign (·)	
INDEF- INITE						
Active	<i>c</i> — <i>on</i> I—ED		— <i>sai</i> TO— <i>c</i> — <i>sa</i> I— — <i>san</i> — <i>sas</i> (m) — <i>sasa</i> (f) — <i>ing</i>			— <i>son</i> —YOU
Middle	<i>e</i> — <i>omēn</i> I— <i>was</i> —ED		— <i>sasthai</i> TO— <i>be</i> —ED <i>e</i> — <i>samen</i> I— <i>am</i> —ED — <i>samen</i> — <i>on</i> — <i>os</i> — <i>c</i> <i>being</i> —ED			— <i>sai</i> —YOU— <i>be</i> —ED
Passive	<i>c</i> — <i>thēn</i> I— <i>was</i> —ED		—[<i>s</i>] <i>thēnai</i> TO— <i>be</i> —ED <i>c</i> — <i>sthen</i> I— <i>AM</i> —ED			
INCOM- PLETE			ACTION		Sign (·)	
Active	<i>ēn</i> — <i>on</i> [<i>t</i>] I— <i>was</i> —ING		— <i>ēn</i> TO— <i>be</i> —ING — <i>ō</i> I— <i>AM</i> —ING — <i>ō</i> I— <i>MAY</i> — <i>be</i> —ING — <i>ōimi</i> <i>MAY</i> —I— <i>be</i> —ING — <i>e</i> YOU— <i>be</i> —ING — <i>on</i> [<i>t</i>] — <i>on</i> (m) — <i>ousa</i> (f)			— <i>sō</i> —I'LL— <i>be</i> —ING — <i>so</i> SHOULD—I— <i>be</i> —ING
Middle	<i>ēn</i> — <i>men</i> — I— <i>was</i> —ING		— <i>sthai</i> TO— <i>be</i> — <i>being</i> —ED — <i>omai</i> I— <i>AM</i> — <i>being</i> —ED — <i>omai</i> I— <i>MAY</i> — <i>be</i> — <i>being</i> —ED — <i>on</i> YOU— <i>be</i> — <i>being</i> —ED — <i>men</i> — <i>on</i> — <i>os</i> — <i>c</i> <i>being</i> —ED			— <i>somai</i> —I'LL— <i>be</i> — <i>being</i> —ED — <i>somai</i> SHOULD—I— <i>be</i> — <i>being</i> —ED — <i>sai</i> YOU— <i>be</i> —ED
Passive			—[<i>s</i>] <i>thēnai</i> TO— <i>be</i> —ED — <i>thō</i> I— <i>MAY</i> — <i>be</i> — <i>being</i> —ED — <i>thēti</i> YOU— <i>be</i> — <i>being</i> —ED — <i>th-</i> — <i>en</i> — <i>cis</i> — <i>eisa</i> <i>being</i> —ED			— <i>thēsomai</i> —I'LL— <i>be</i> — <i>being</i> —ED — <i>sthō</i> SHOULD—I— <i>be</i> — <i>being</i> —ED
COM- PLETE			STATE		Sign (·)	
Active	<i>c</i> — <i>R</i> — <i>kein</i> I— <i>HAD</i> —ED		<i>R</i> — <i>kenai</i> TO— <i>HAVE</i> —ED <i>R</i> — <i>ka</i> I— <i>HAVE</i> —ED <i>R</i> — <i>k-</i> — <i>os</i> — <i>os</i> — <i>uia</i> <i>HAVING</i> —ED			
Middle	<i>c</i> — <i>R</i> — <i>mēn</i> I— <i>HAD</i> — <i>been</i> —ED [<i>ēn</i> <i>R</i> — <i>men</i> — I— <i>HAD</i> — <i>been</i> —ING]		<i>R</i> — <i>esthai</i> TO— <i>HAVE</i> — <i>been</i> —ED <i>R</i> — <i>mai</i> I— <i>HAVE</i> — <i>been</i> —ED <i>R</i> — <i>men</i> — <i>on</i> — <i>os</i> — <i>c</i> <i>HAVING</i> — <i>been</i> —ED			

THE CONJUGATION OF THE VERB

Greek verbs are conjugated to mark six distinctions, *Function, Voice, Tense, Mode, Number, and Person*.

The *Function* shows the condition of the verb, whether a *-Fact* (Indefinite, I-WRITE), an *'Action* (incomplete, I-AM-WRITING), or a *°State* (complete, I-HAVE-WRITTEN).

The *Voice* shows how the action is related to its subject, whether it is *Active* (I-WRITE), or *Passive* (IT-IS-WRITTEN), or both, called the *Middle* (I-GO).

The *Tense* shows its relation to time, whether *Past* (I-WROTE), *Present* (I-AM-WRITING), *Future* (I'LL-WRITE), or *Indefinite* (I-WRITE).

The *Mode* shows its relation to the mind of the speaker or to some other action. The *Verbal Noun* or *Infinitive* (TO-WRITE) is an independent mode, the *Verbal Adjective* (WRITING) is descriptive. The *Indicative* (I-AM-WRITING) is actual, the *Subjunctive* (I-MAY-BE-WRITING) and *Optative* (MAY-HE-BE-WRITING) are contingent. The *Imperative* (BE-WRITING) is a command.

Number indicates whether *Singular* or *Plural*. The *Dual* is not used in the Sacred Scriptures.

Person shows whether the speaker (I or WE), the one spoken to (YOU or YE) or the one spoken of (it, he or she, or THEY) is referred to.

FUNCTION

The Greek verb, like the English, distinguishes between three conditions:

1. *Indefinite*, the abstract idea or *-Fact*.
2. *Incomplete*, or an *'Action* going on.
3. *Complete*, or the *°State* resulting from an action.

In English we express the Fact by the simplest form of the verb, as I-WRITE. The other two states are expressed by means of auxiliaries, thus, Action, I-AM-WRITING; State, I-HAVE-WRITTEN. The sign of Action is -ING, of State is HAVE. The Fact has no auxiliaries.

VOICE

As each *Voice* of the Greek verb is clearly distinguished by its form, the following tables are divided into *Active, Middle, and Passive verbs*. In each group the verbs of *Fact* are given first place, followed by those of *Action* and of *State*. These are further arranged according as the tense is *Past, Present, or Future*. The Modes are listed with the *Verbal Noun* first, followed by the *Indicative, Subjunctive, Optative, Imperative* and the *Verbal Adjective*.

THE ACTIVE VOICE

Fact Past

The past is expressed in two ways in Greek. A simple method consisted in adding the verb TO-BE to the verb stem and prefixing the augment. This primitive method is largely superseded by endings which differ only in shortening the link letter and the ending of the third person plural.

<i>en'</i> I-WAS	<i>e—en</i> I—ed or I-WAS—ed
<i>es'</i> YOU-WERE	<i>e—es</i> YOU—ed or -WERE—ed
<i>en'</i> it, he or she-WAS	<i>e—ē</i> —ed or -WAS—ed
<i>e'men</i> WE-WERE	<i>e—ēmen</i> WE—ed or -WERE—ed
<i>e'te</i> YE-WERE	<i>e—ēte</i> YE—ed or -WERE—ed
<i>e'san</i> THEY-WERE	<i>e—ēsan</i> THEY—ed or -WERE—ed

When these follow stems ending in vowels they often combine.

	<i>a</i>	<i>e</i>	<i>o</i>	<i>yno</i>
<i>e—on</i> I—ED	<i>—ōn</i>	<i>—oun</i>	<i>—oun</i>	<i>—ōn</i>
<i>e—es</i> YOU—ED	<i>—as</i>	<i>—eis</i>	<i>—ous</i>	<i>—ōs</i>
<i>e—e</i> it, he or she—ED	<i>—a</i>	<i>—ei</i>	<i>—ou</i>	<i>—ō</i>
<i>e—omen</i> WE—ED	<i>—ōmen</i>	<i>—oumen</i>	<i>—oumen</i>	<i>—ōmen</i>
<i>e—ete</i> YE—ED	<i>—ate</i>	<i>—eite</i>	<i>—oute</i>	<i>—ōte</i>
<i>e—on</i> THEY—ED	<i>—ōn</i>	<i>—oun</i>	<i>—oun</i>	<i>—ōn</i>

Fact (Indefinite)

This is usually called the "aorist," meaning *indefinite*. The indefiniteness is accomplished by using both the signs of the past and future in the same word. Hence it might be well called a Past-Future. It is indefinite as to time as well as to condition.

Verbal Noun (Infinitive)

—sai TO—

Stems ending in	<i>p, b, ph, pt</i>	<i>k, g, ss, tt, ch, z</i>	<i>l, n, r</i>
<i>e</i> —sa I—	—psa	—xa	—a
<i>e</i> —sas YOU—	—psas	—xas	—as
<i>e</i> —se it, he or she—s	—pse	—xe	—e
<i>e</i> —samen WE—	—psamen	—xamen	—amen
<i>e</i> —sate YE—	—psate	—xate	—ate
<i>e</i> —san THEY—	—psan	—xan	—an

Fact Future Imperative

The following form of the Imperative is distinguished by the sign of the future. By its nature it can have no first person.

—son —YOU	—sate —YE
—satō LET-it, him or her—	—satōsan LET-THEM—

Fact Verbal Adjective

As English has but one Participle we distinguish this form by putting the Fact sign (·) before it. The Indefinite and Masculine forms are declined as in the third declension, the feminine, as always, as in the first declension.

Action Verbal Noun

This form is quite regular, yet sometimes combines with preceeding vowels.

Stems ending in	<i>a</i>	<i>o</i>	<i>za</i>
—cin TO-BE—ING	—an	—oun	—cn

Action Present

This verb has two sets of endings which are practically the same in the plural. One set is like those used in the substantive I-AM, as shown in the following table. It is confined to a small class of verbs in common use. The link letter, or vowel connecting the true ending to the stem, varies, as shown, to harmonize with the vowel of the stem.

Substantive	Present in—mi
<i>eimi'</i> I-AM	—ē or ē or ō mi
<i>ei'</i> YOU-ARE	—ē or ē or ō s
<i>esti'</i> it, he or she—IS	—ē or ē or ō si
<i>esmen'</i> WE-ARE	—a or e or o men
<i>este'</i> YE-ARE	—a or e or o te
<i>esi'</i> THEY-ARE	—a or e or o si

The second ending is by far the most common. It, too, varies its link letter to agree with the last vowel in its stem, as shown in the following table.

Stems ending in	<i>a</i>	<i>e</i>	<i>o</i>	<i>za</i>
<i>o</i> —I-AM—ING	—ō	—ō	—ō	—ō
<i>e</i> —is YOU-ARE—ING	—as	—eis	—ois	—ēs
<i>e</i> —i it, he or she—IS—ING	—a	—ei	—oi	—ē
<i>e</i> —omen WE-ARE—ING	—ōmen	—oumen	—oumen	—ōmen
<i>e</i> —ete YE-ARE—ING	—ate	—eite	—oute	—ēte
<i>e</i> —ousi THEY-ARE—ING	—ōsi	—ousi	—ousi	—ōsi

Idiomatically, in the version, when the indefinite or Fact form is used for action, it is indicated by a vertical stroke.

Action Present Subjunctive

The *Subjunctive* is formed from the Indicative by simply lengthening the link letter. Compare the following with the Indicative and it will be found to have exactly the same endings. As the link letter in the first person singular is absorbed by the ending —ō, it cannot be lengthened. This leaves the ending for the first person the same in the Indicative and Subjunctive. The mode must be determined by the context.

Stems ending in *a**o*

—ō I-MAY-BE—ING
 —ēs YOU-MAY-BE—ING
 —ē it, he, she-MAY-BE—ING
 —ōmen WE-MAY-BE—ING
 —ēte YE-MAY-BE—ING
 —ōsi THEY-MAY-BE—ING

—as —ois
 —a —oi
 —ate —ōte

Action Present Optative

There are but few occurrences of the *Optative* in the Scriptures. The following are the usual forms:

—ōimi MAY-I-BE—ING —ōimen MAY-WE-BE—ING
 —ois MAY-YOU-BE—ING —ōite MAY-YE-BE—ING
 —oi MAY-it, he or she-BE—ING —ōien MAY-THEY-BE—ING

Action Present Imperative

From its nature the *Imperative* cannot occur in the first person, either singular or plural.

Stems ending in *a**e**o*

—c YOU-BE—ING
 —ctō LET-it, him or her-BE—ING
 —ete YE-BE—ING
 —etōsan LET-THEM-BE—ING

—a
 —atō
 —ate
 —atōsan

—ei
 —citō
 —cite
 —eitōsan
 —ou
 —outō
 —oute
 —outōsan

Action Future Indicative

The future endings simply insert a sibilant in the Present Action. This shows that it is an incomplete tense (I'LL-BE—ING) not an indefinite (I'LL—). As the sibilant so easily unites with other letters to form the compound sibilants, and disappears in the presence of some letters, as shown in the table, many words are future in which the —s— is represented by other sibilants, or is lacking.

Stems ending in *p, b, ph, pt k, g, ss, tt, ch, z**l, n, r, z*

—sō I-SHALL-BE—ING —psō —xō —ēsō —ō
 —seis YOU-WILL-BE—ING —pseis —xcis —ēseis —eis
 —sei it, he or she-WILL-BE—ING —psei —xei —ēsci —ei
 —somen WE-SHALL-BE—ING —psomen —xomen —ēsomen —oumen
 —sete YE-WILL-BE—ING —psete —xete —ēsete —eite
 —sōsi THEY-WILL-BE—ING —psōsi —xōsi —ēsōsi —ousi

Action Future Subjunctive

This form is the lengthened future, just as in the case of the Indicative. The version has *should* instead of the *may* of the Present Subjunctive, as a rule.

—sō SHOULD-I-BE—ING —sōmen SHOULD-WE-BE—ING
 —sēs SHOULD-YOU-BE—ING —sēte SHOULD-YE-BE—ING
 —sē SHOULD-it, he or she-BE—ING —sōsi SHOULD-THEY-BE—ING

Action Future Optative

As this form is the same as the indefinite verbal noun, both need careful scrutiny to avoid being confused. It occurs only in the third person.

Action Verbal Adjective (Participle)

Verbal adjectives, in Greek, have a separate form for each gender. This cannot be expressed in English. The endings of the Feminine are all taken from the first declension. The Indefinite and Masculine follow the third declension, except in the nominative. The Masculine has no special forms for the Genitive and Dative, but uses the Indefinite forms. The Indefinite has no special forms for the Accusative, but uses the same form as the Nominative.

The link of the dative plural and of the feminine is —ous—, of the rest is —out—. Verbs in —a— change —o— and —ou— to —ō—, as *za-onta*, contracted to *zōnta*. Those in —e— and —o— change to —ou—, as *poie-onta*, contracted to *poiounta*.

State Verbal Noun

Greek indicates the state produced by an action by a repetition of the initial letter of a word followed by the letter *e*, or by lengthening of an initial vowel. This is called reduplication. The endings are practically the same as the Indefinite except in the third person plural. The English sign is HAVE—ED. For euphonic reasons, the characteristic link letter —*k*— is not always present.

R—kenai TO-HAVE—ED

State Present

R—ka I-HAVE—ED

R—kas YOU-HAVE—ED

R—ke it, he or she-HAVE—ED

R—kamen WE-HAVE—ED

R—kate YE-HAVE—ED

R—kasi THEY-HAVE—ED

State Past

e-R—kein I-HAD—ED

e-R—keis YOU-HAD—ED

e-R—kei it, he or she-HAD—ED

e-R—kcimen WE-HAD—ED

e-R—kcite YE-HAD—ED

e-R—keisan THEY-HAD—ED

State Verbal Adjective

The link of the Complete Verbal Adjective is —*kot*— in the Indefinite and Masculine, to which the third declension is added, and —*kui*— in the Feminine, which follows the first declension.

Fact - State

Because of their meaning, the indefinite of the words GIVE, PLACE, LET, CARRY, indicate a *state* as well as a *fact*, hence they use *k* in place of *s*, making an Indefinite-Complete form. The English Indefinite seems best for the sublinear, but a version may use the Perfect, *have*. Some verbs, as NEAR, use both forms.

-do-	-the-	-aph-	-neg-
<i>e'dōka</i>	<i>e'thēka</i>	<i>aphē'ka</i>	<i>ē'negka</i>
<i>e'dōkas</i>	<i>e'thēkas</i>	<i>aphē'kas</i>	<i>ē'negkas</i>
<i>e'dōke</i>	<i>e'thēke</i>	<i>aphē'ke</i>	<i>ē'negke</i>
<i>edōk'amen</i>	<i>ethē'kamen</i>	<i>aphē'kamen</i>	<i>ēneg'kamen</i>
<i>edō'kate</i>	<i>ethē'kate</i>	<i>aphē'kate</i>	<i>ēneg'kate</i>
<i>e'dōkan</i>	<i>e'thēkan</i>	<i>aphē'kan</i>	<i>ē'negkan</i>

THE MIDDLE VOICE

In Greek the *Middle Voice*, in which the subject is affected, more or less, by the action, has a special series of endings to distinguish it from the Active or Passive Voices. Its force varies greatly, so that it sometimes seems to be Passive or Active.

As this Voice cannot be given any English equivalent, it is left without notation when the meaning of the English word is sufficient evidence. Otherwise it is expressed by the Passive with the passive elements in light-face type as if not in the Greek.

Fact Middle Past

The *Indefinite Past* has the usual augment, and a special set of endings, except in the first and second person plural. The link letter varies much when joined to verb stems ending in a vowel.

Stems ending in a	<i>ē</i>	<i>e</i>	<i>o</i>	<i>u</i>	<i>mi</i>
<i>e—omēn</i> I—ED	—ōmēn	—oumēn	—oumēn		
OR I-was—ED					
<i>e—ou</i> YOU—ED	—ō	—ou	—ou		
OR YOU-were—ED					
<i>e—cto</i> it, he or she—ED	—ato	—ēto	—eito	—outo	—uto —ato
OR it, he or she-was—ED					
<i>e—ometha</i> WE—ED	—ōmetha	—oumetha	—oumetha		
OR WE-were—ED					
<i>e—esthe</i> YE—ED	—asthe	—eisthe	—ousthe		
OR YE-were—ED					
<i>e—onto</i> THEY—ED	—ōnto	—ounto	—ounto	—ounto	—unto —ento
OR THEY-were—ED					

Fact Middle Verbal Noun (Infinitive)

The Infinitive of the Middle Voice is formed in the same way as the Active, but has special endings of its own. Like the future, the sibilant link letter is often changed or disappears.

Stems ending in	<i>p, b, ph, pt</i>	<i>k, g, ss, tt</i>	<i>l, n, r</i>
— <i>sasthai</i> TO— OR TO-BE—ED	— <i>psasthai</i>	— <i>xasthai</i>	— <i>asthai</i>

Fact Middle

	Stems ending in	<i>b, p, ph, pt</i>	<i>k, g, ss, tt, ch, z</i>	<i>l, p, n</i>
<i>e—samén</i> I— OR I- <i>am</i> —ED		— <i>psamén</i>	— <i>xamén</i>	— <i>amén</i>
<i>e—só</i> YOU— OR YOU- <i>are</i> —ED		— <i>psó</i>	— <i>xó</i>	— <i>ó</i>
<i>e—sato</i> it, he or she— OR it, he or she- <i>is</i> —ED		— <i>psato</i>	— <i>xato</i>	— <i>ato</i>
<i>e—sametha</i> WE— OR WE- <i>are</i> —ED		— <i>psametha</i>	— <i>xametha</i>	— <i>ametha</i>
<i>e—sasthe</i> YE— OR YE- <i>are</i> —ED		— <i>psasthe</i>	— <i>xasthe</i>	— <i>asthe</i>
<i>e—santo</i> THEY— OR THEY- <i>are</i> —ED		— <i>psanto</i>	— <i>xanto</i>	— <i>anto</i>

Fact Middle Future Imperative

The Future form of the Infinitive Middle Imperative replaces the link letter —*s-* with —*sa-*.

— <i>sai</i> YOU OI YOU- <i>be</i> —ED	— <i>sasthe</i> YE OF YE- <i>be</i> —ED
— <i>sasthō</i> LET-it, him or her— OR - <i>be</i> —ED	— <i>sasthōsan</i> LET-THEM— OR - <i>be</i> —ED

Fact Middle Verbal Adjective

This form is precisely like the Present Middle except for the addition of a sibilant syllable to indicate the future. This addition is subject to the usual modifications.

Action Middle Present Verbal Noun

—*sthai* TO-BE—ING OR TO-BE-BEING—ED

Action Middle Present

This is the standard set of endings for the Middle Voice, which is usually followed in the modes and tenses. The link letter varies when the stem of the word ends in a vowel.

Stems ending in		<i>a</i>	<i>c</i>	<i>é</i>	<i>o</i>	<i>u</i>
— <i>omai</i> I-AM—ING		— <i>ômai</i>	— <i>oumai</i>	— <i>êmai</i>	— <i>oumai</i>	— <i>umai</i>
OR I-AM-BEING—ED						
— <i>é</i> YOU-ARE—ING			— <i>ei</i>		— <i>oi</i>	
OR YOU-ARE-BEING—ED						
— <i>etai</i> It, he or she-IS—ING		— <i>atai</i>	— <i>eitai</i>	— <i>êtai</i>	— <i>outai</i>	— <i>utai</i>
OR it, he or she-IS-BEING—ED						
— <i>ometha</i> WE-ARE—ING		— <i>ômetha</i>	— <i>oumetha</i>		— <i>oumetha</i>	— <i>umetha</i>
OR WE-ARE-BEING—ED						
— <i>esthe</i> YE-ARE—ING		— <i>asthe</i>	— <i>cisthe</i>		— <i>ousthe</i>	
OR YE-ARE-BEING—ED						
— <i>outai</i> THEY-ARE—ING		— <i>ôntai</i>	— <i>ountai</i>		— <i>ountai</i>	— <i>untai</i>
OR THEY-ARE-BEING—ED						

Action Middle Present Subjunctive

The Subjunctive of the Middle, like the Active, merely prolongs the length of the link letter.

— <i>ómiai</i> I-MAY-BE—ING	OR I-MAY-BE-BEING—ED	— <i>ómetha</i> WE-MAY-BE—ING	OR WE-MAY-BE-BEING—ED
— <i>é</i> YOU-MAY-BE—ING	OR YOU-MAY-BE-BEING—ED	— <i>ésthe</i> YE-MAY-BE—ING	OR YE-MAY-BE-BEING—ED
— <i>étai</i> it, he or she-MAY-BE—ING	OR it, he or she-MAY-BE-BEING—ED	— <i>éntai</i> THEY-MAY-BE—ING	OR THEY-MAY-BE-BEING—ED

Action Middle Optative

The Middle Optative is used only in the third person singular in the Scriptures.

Action Middle Imperative

The Imperative, by its nature, has no first person. The endings are really the same as the Active. The link letter —*t-* is softened to —*sth-*.

— <i>ou</i> YOU-BE—ING OR YOU-BE-BEING—ED	— <i>esthe</i> YE-BE—ING OR YE-BE-BEING—ED
— <i>esthō</i> LET-IT, him or her BE—ING	OR LET-THEM-BE BEING—ED

Action Middle Verbal Adjective

The Verbal Adjective may be readily distinguished by the link *—men—*, from the element which signifies that the action REMAINS with the actor. To this the indefinite and masculine forms add the endings of the second declension. The feminine participle always has the endings of the first declension.

When not evident from the meaning of the word the Middle is indicated by the Passive form with a passive auxiliary in light-face type.

Action Middle Future

The Future Middle simply adds the sibilant link letter to the Present, when euphony does not forbid. It combines to make double letters or modifies the previous syllable, usually shortening the sound.

<i>—sōmai I'LL-BE—ING</i>	<i>—sometha WE'LL-BE—ING</i>
<i>OR I'LL-BE-BEING—ED</i>	<i>OR WE'LL-BE-BEING—ED</i>
<i>—sé YOU'LL-BE—ING</i>	<i>—sesthe YE'LL-BE—ING</i>
<i>OR YOU'LL-BE-BEING—ED</i>	<i>OR YE'LL-BE-BEING—ED</i>
<i>—setai it, he or she'LL-BE—ING</i>	<i>—sontai THEY'LL-BE—ING</i>
<i>OR -BE-BEING—ED</i>	<i>OR THEY'LL-BE-BEING—ED</i>

Future Substantive

<i>e'sōmai I-SHALL-BE</i>	<i>e'sōmetha WE-SHALL-BE</i>
<i>e'sé YOU-WILL-BE</i>	<i>e'sesthe YE-WILL-BE</i>
<i>e'stai it, he or she-WILL-BE</i>	<i>e'sontai THEY-WILL-BE</i>

Action Middle Future Subjunctive

The Future Subjunctive Middle merely lengthens the link letter as the Present Subjunctive does and uses the sibilant for the future with the usual exceptions. It is expressed by the auxiliary *SHOULD*.

<i>—sōmai SHOULD-I-BE—ING</i>	<i>—sōmetha SHOULD-WE-BE—ING</i>
<i>OR -BE-BEING—ED</i>	<i>OR -BE-BEING—ED</i>
<i>—sé SHOULD-YOU-BE—ING</i>	<i>—sésthe SHOULD-YE-BE—ING</i>
<i>OR -BE-BEING—ED</i>	<i>OR -BE-BEING—ED</i>
<i>—setai SHOULD-it, he or she-BE—ING</i>	<i>—sontai SHOULD-THEY-BE—ING</i>
<i>OR -BE-BEING—ED</i>	<i>OR -BE-BEING—ED</i>

State Middle Verbal Noun

R—esthai TO-HAVE—ED OR TO-HAVE-been—ED

State Middle Present

The Middle Complete uses reduplication or the lengthening of the initial vowel as in the Active, but has its own special endings. When necessary the Middle is indicated by the light-face passive. The version often substitutes forms like it is written for it has been written.

<i>R—mai I-HAVE—ED</i>	<i>R—metha WE-HAVE—ED</i>
<i>OR I-HAVE-been—ED</i>	<i>OR WE-HAVE-been—ED</i>
<i>R—sai YOU-HAVE—ED</i>	<i>R—sthe YE-HAVE—ED</i>
<i>OR YOU-HAVE-been—ED</i>	<i>OR YE-HAVE-been—ED</i>
<i>R—tai it, he or she-HAS—ED</i>	<i>R—ntai THEY-HAVE—ED</i>
<i>OR -HAS-been—ED</i>	<i>OR THEY-HAVE-been—ED</i>

State Middle Past

The Past Complete has the sign of the past prefixed to the reduplication of the Complete and a special set of endings corresponding closely to the Optative. The English is indicated by *HAD-been—ED*.

<i>e-R—mén I-HAD—ED</i>	<i>e-R—metha WE-HAD—ED</i>
<i>OR I-HAD-been—ED</i>	<i>OR WE-HAD-been—ED</i>
<i>e-R—so YOU-HAD—ED</i>	<i>e-R—sthe YE-HAD—ED</i>
<i>OR YOU-HAD-been—ED</i>	<i>OR YE-HAD-been—ED</i>
<i>e-R—to it, he or she-HAD—ED</i>	<i>e-R—nto THEY-HAD—ED</i>
<i>OR -HAD-been—ED</i>	<i>OR THEY-HAD-been—ED</i>

State Middle Verbal Adjective

Except for the usual reduplication or lengthening of the initial vowel, this form is the same as the usual Middle Verbal Noun. It is rendered *HAVING-been—ED*.

THE PASSIVE VOICE

The Active and Middle each have a complete system of endings. The passive has no special endings of its own, but is formed by inserting *-th-* as a link between the stem and the ending.

The *-th-* is occasionally omitted because of the presence of other letters and because some of the endings used are already passive. It is usually lacking after *g, k, l, n, r,* and *ph*.

It is customary to include all the forms of the Middle except the Aorist and Future under the name of Passive. An exhaustive investigation has led to the conviction that each Voice has its own forms and that the true Passive, which demands the English Passive in translation, is always indicated by its characteristic link letter, unless it is lacking for euphonic reasons.

Fact Passive Past

The Past Passive Indicative is formed from the past of the verb substantive (*ên, ês, ê, êmen, ête, êsan*). As the substantive is already passive the *-th-* is often omitted.

<i>e-thên</i> I-WAS—ED	<i>e-thêmen</i> WE-WERE—ED
<i>e-thês</i> YOU-WERE—ED	<i>e-thête</i> YE-WERE—ED
<i>e-thê</i> it, he or she WAS—ED	<i>e-thêsan</i> THEY-WERE—ED

Fact Passive Verbal Noun

—[*s*] *thênai* TO-BE—ED

Fact Passive

The Indefinite Passive Indicative, like the Past Passive, is formed from the verb substantive. The sign of the past and future are added as in the usual Indefinite.

In some verbs the sign of the future is omitted for the sake of the sound. These may be either Indefinite or Past, according to their context.

<i>e-stên</i> I-AM—ED	<i>e-stêmen</i> WE-ARE—ED
<i>e-stês</i> YOU-ARE—ED	<i>e-stête</i> YE-ARE—ED
<i>e-stê</i> it, he or she-IS—ED	<i>e-stêsan</i> THEY-ARE—ED

Action Passive Subjunctive

The Present Passive Subjunctive is formed from the Present Active Subjunctive by inserting *-th-*.

— <i>thô</i> I-MAY-BE-BEING—ED	— <i>thômen</i> WE-MAY-BE-BEING—ED
— <i>thês</i> YOU-MAY-BE-BEING—ED	— <i>thête</i> YE-MAY-BE-BEING—ED
— <i>thê</i> it, he or she-MAY-BE-BEING—ED	— <i>thôsi</i> THEY-MAY-BE-BEING—ED

Action Passive Imperative

The Imperative Passive is formed from the Active by inserting *-th-* and lengthening the vowel. It is irregular in the second person singular.

— <i>thêti</i> YOU-BE-BEING—ED	— <i>thête</i> YE-BE-BEING—ED
— <i>thêtô</i> LET-it, him or her-BE-BEING—ED	— <i>thêtosan</i> LET-THEM-BE-BEING—ED

Action Passive Future

The Future Passive is formed from the Future Middle by inserting *-th-* and a long vowel.

— <i>thêsomai</i> I'LL-BE-BEING—ED	— <i>thêsometha</i> WE'LL-BE-BEING—ED
— <i>thêsc</i> YOU'LL-BE-BEING—ED	— <i>thêsethe</i> YE'LL-BE-BEING—ED
— <i>thêsetai</i> it, he or she-LL-BE-BEING—ED	— <i>thêsontai</i> THEY'LL-BE-BEING—ED

Action Passive Future Subjunctive

The Future Passive Subjunctive is formed by inserting *-s-* for the future and *-th-* for the passive before the ending. It is also rarely formed from the Middle.

— <i>sthô</i> SHOULD-I-BE-BEING—ED	— <i>sthômen</i> SHOULD-WE-BE-BEING—ED
— <i>sthês</i> SHOULD-YOU-BE-BEING—ED	— <i>sthête</i> SHOULD-YE-BE-BEING—ED
— <i>sthê</i> SHOULD-it, he or she-BE-BEING—ED	— <i>sthôsi</i> SHOULD-THEY-BE-BEING—ED

Action Passive Verbal Adjective

The Passive Verbal Adjective, in the Indefinite and Masculine, has the endings of the third declension preceded by *-thent-*, except the indefinite nominative and accusative *-then-* and the masculine, nominative and singular *-theis*. In the feminine the form is *-theis-*. The English is BEING—ED.

In one instance it is formed from the Middle.

κεράννυμι, κεράω, *kerannumi, kerao*.
HOLD-BLEND
Rev.14:10. of the wine of the wrath of God, which is
poured out without mixture
18: 6 the cup which she hath filled full to her
double.

ἁμωμος, *amōmos*.
UN-FLAWED
Eph. 1: 4. without blame before him in love:
5:27. that it should be holy and without blemish.
Col. 1:22. to present you holy and unblameable
Heb. 9:14. offered himself without spot to God,
1Pet. 1:19. as of a lamb without blemish and
Jude 24. to present (you) faultless before the
Rev.14: 5. for they are without fault before the

ἀφθαρσία, *aphtharsia*.
UN-CORRUPTION, INCORRUPTION
Ro. 2: 7. glory and honour and immortality,
1Co. 15:42. It is raised in incorruption:
50. doth corruption inherit incorruption.
53. must put on incorruption, and
54. shall have put on incorruption,
Eph. 6:24. love our Lord Jesus Christ in sincerity.
2Ti. 1:10. brought life and immortality to
Tit. 2: 7. uncorruptness, gravity, sincerity,

ψυχικός, *psukikos*.
CARNAL
1Co. 2:14. But the natural man receiveth not
15:44. It is sown a natural body; it is
— There is a natural body, and there
46. but that which is natural; and afterward
Jas. 3:15. but (is) earthly, sensual, devilish.
Jude 19. sensual, having not the Spirit.

ἀφεσις, *aphesis*.
FROM-LETTING
Mat. 26:28. for many for the remission of sins.
Mar. 1: 4. repentance for the remission of sins.
3:29. hath never forgiveness, but is in
Lu. 1:77. by the remission of their sins,
3: 3. repentance for the remission of sins;
4:18(19). to preach deliverance to the captives,
—(—), to set at liberty them that are bruised,
24:47. repentance and remission of sins
Acts 2:38. for the remission of sins, and ye
5:31. repentance to Israel, and forgiveness of sins.
10:43. shall receive remission of sins.
13:38. unto you the forgiveness of sins:
26:18. may receive forgiveness of sins,
Eph. 1: 7. the forgiveness of sins, according
Col. 1:14. (even) the forgiveness of sins;
Heb. 9:22. without shedding of blood is no remission.
10:18. Now where remission of these (is),

παρουσία, *parousia*.
BESIDE-BEING, PRESENCE
Mat.24: 3. what (shall be) the sign of thy coming,
27. so shall also the coming of the Son of
37. so shall also the coming of the Son
39. so shall also the coming of the Son
1Co.15:23. they that are Christ's at his coming.
16:17. glad of the coming of Stephanas
2Co. 7: 6. by the coming of Titus;
7. And not by his coming only,
10:10. but (his) bodily presence (is) weak,
Phil. 1:26. by my coming to you again.
2:12. not as in my presence only,
1Th. 2:19. Christ at his coming?
3:13. at the coming of our Lord Jesus
4:15. (and) remain unto the coming of
5:23. unto the coming of our Lord
2Th. 2: 1. by the coming of our Lord
8. the brightness of his coming:
9. (Even him), whose coming is after
Jas. 5: 7. unto the coming of the Lord.
8. for the coming of the Lord draweth nigh.
2Pet. 1:16. the power and coming of our Lord
3: 4. Where is the promise of his coming?
12. and hastening unto the coming of the day
1Joh. 2:28. before him at his coming.

καταλλάσσω, *katallasso*.
DOWN-CHANGE, CONCILIATE
Ro. 5:10. we were reconciled to God
— being reconciled, we shall
1Co. 7:11. let her remain unmarried, or be reconciled
to (her) husband:
2Co. 5:18. of God, who hath reconciled us to himself
by Jesus Christ,
19. reconciling the world unto himself,
20. be ye reconciled to God.

ἀποκαταλλάττω, *apokatallatto*.
FROM-RECONCILING
Eph. 2:16. that he might reconcile both unto
Col. 1:20. by him to reconcile all things unto
21. yet now hath he reconciled

σάββατον, *sabbata*, &
SABBATH *sabbata*.
Mat.12: 1. Jesus went on the sabbath day³ through
2. lawful to do upon the sabbath day.³
5. on the sabbath days³ the priests in the
temple profane the sabbath.³
8. is Lord even of the sabbath day.³
10. lawful to heal on the sabbath days.³
11. if it fall into a pit on the sabbath day.³
12. is lawful to do well on the sabbath days.³
24:20. neither on the sabbath day.²
28: 1. In the end of the sabbath,² as it began to
dawn toward the first (day) of the
week,²

3. THE COMPILATION OF THE ENGLISH VOCABULARY

God, in making His revelation, did not merely choose human words to express Himself, but also purified them for this purpose. They are as silver refined in a retort (Psa. 12:6). By the way in which He has used them He has hallowed them, and formed a divine vocabulary for the transference of His thoughts, free from the disturbing element of human ideas. The same process should be used in making a version. Hence the Concordant Version strives, first of all, to form a Scriptural vocabulary which imitates the inspired original as closely as possible. The apostle Paul has charged us to have a pattern of sound words (2 Tim. 1:13). The usual translations have rejected this prime principle, hence differ much among themselves and even with themselves. In the Authorized Version, more than a hundred words are represented by five or more English equivalents, and these, in turn, are used for as many Greek words. This leads to deplorable crosswiring and confusion.

It is our desire to distinguish clearly between every word used in God's revelation, and to use the closest English equivalent for every expression. It was necessary, therefore, to choose our vocabulary before we could begin to translate. It should be clear that this would, at the same time, help to keep us from imposing our opinion on any passage, for, once the vocabulary was determined, we could not easily use another term to suit our own interpretation, but were forced to use that which harmonized with the contexts of other occurrences.

A GREEK CONCORDANCE OF THE ENGLISH
AUTHORIZED VERSION

Wigram's Englishman's Greek Concordance lists almost every word which occurs in the original in alphabetical order followed by the passages in which it appears in the Authorized Version. The expression which translates the Greek appears in italic type. We have added our renderings, as *blend*, *flawless*, etc., as well as the stem or stems of each word in capitals.

The intelligent reader, who considers carefully the various renderings of each word, will wonder how one Greek term can be stretched to cover such contradictory thoughts as *pour out* and *fill*. He will question the wisdom and accuracy of using six different expressions in only seven passages, when one, *flawless*, can be used throughout. He will deplore the use of *immortality* and *incorruption* for the same Greek word, especially if he is aware that another term in the original denotes immortality. He will have to acknowledge that *natural* and *sensual* are too far apart to represent a single word in the divine vocabulary. Furthermore, why use *remission*, *forgiveness*, *deliverance*, and *liberty* when *forgiveness* and *pardon* will cover all cases? Why use *coming* when *BESIDE-BEING* clearly denotes presence? On the other hand, why not use two words to distinguish between *DOWN-CHANGE* and *FROM-DOWN-CHANGE*? Finally, how can the word *sabbath*, in the same context, suddenly change to *week*? Such questions as these led to an exhaustive investigation of the whole divine vocabulary in order to find the most exact English equivalent for each Greek word, one which will not only fit each context in which the word appears, but which is not needed for any other Greek word.

The Greek word which we render *flawless* is not related to *blame* or *fault*, which are covered by other terms. It is nearer to *blemish* and *spot*, but these seem to be limited to external appearance, and this term apparently goes much deeper.

As two other Greek words definitely denote *pour out* and *fill*, neither one can be used for our first example. In classical Greek it means to pour into a horn, or *HOLDER*, in order to drink. Later it came to be used for pouring in a mixture of bitter drugs. The next expression, *without mixture*, is from the same stem, and means *undiluted*, that is, *no* water poured in.

The term *incorruption* is in contrast to *immortality*. Those who die go to corruption and are raised to incorruption. Only those who do not die are changed from mortality to immortality.

The expression *natural* is the adjective for *nature*, not *soul*. Our present bodies are governed by our sensations or souls, hence are *sensual*. As this term is too strong, and it is highly desirable to connect this word with its noun, we use *soulish*.

Forgiveness by a political authority is *pardon* in English, hence we use this term in connection with the kingdom, and *forgiveness* in relation to offenses.

As *presence* implies *coming*, this word can often be used in its place, but never without loss, for it does not denote an act but a state. It is helpful to distinguish between the Lord's presence, and coming, and *unveiling*, and *entrance*, and *advent*.

Conciliate is one-sided, and may exist where there is enmity on the other side. The world which is against God He has conciliated to Himself, through Christ. Those who believe the evangel are conciliated to God, hence there is mutual reconciliation.

Much confusion has been caused by translating *sabbath* by the word *week*. The days of our Lord's suffering and resurrection can only be clarified by a uniform rendering.

come, <i>αναβαινω</i>	39	redeem, <i>αγοραζω</i>	9	world, <i>αιων</i>	19
απερχομαι	61	εξαγοραζω	265	αιωνιος	20
αποβαινω	68	λυτρω	465	γη	115
γινωμαι	117	redeemed (Lu. {λυτρωσις	465	κοσμος	429
δενυρο	136	1:68), { <i>οω</i>	636	οικουμένη	527
δενυτε	—	redemption, απολυτρωσις ..	74	world began, <i>αιων</i>	19
διερχομαι	155	λυτρωσις	465	αιωνιος	20
ειναι	195	joy, <i>αγαλλιασις</i>	2	world (beginning of), } <i>αιων</i> 19	
εισερχομαι	211	ευφροσυνη	327	world standeth, } <i>αιων</i> 19	
εμπορευομαι	229	χαρα	796	world without end, } <i>αιων</i> 19	
ενιστημι	262	χαρις	797	know, <i>γινωσκω</i>	122
εξερχομαι	266	joy, <i>καυχασμαι</i>	419	ειδω	189
επερχομαι	274	χαιρω	795	επιγινωσκω	282
επιβαινω	281	worship, <i>δοξα</i>	161	επισταμαι	286
επιπορευομαι	296	worship, <i>ευσεβω</i>	326	ιστημι	390
ερχομαι	301	θεραπευω	373	προγινωσκω	654
(2 Ti. 4:3), <i>εσομαι</i>	308	λατρευω	449	(1 Co. 4:4) <i>συνειδω</i>	711
εστι	310	προσκυνω	665	teach, <i>διδασκω</i>	150
εφιστημι	328	σεβαζομαι	683	καταγγελλω	410
ηκω	344	σεβομαι	—	εαρηχτω	418
καπαντω	414	worship, <i>see will.</i>	—	μαθητευω	466
κατερχομαι	417	judge, <i>δικαστης</i>	157	παιδευω	582
παράγινωμαι	588	κριτης	434	servant, <i>διακονος</i>	145
παριμι	594	judge, <i>ανακρινω</i>	43	δουλος	163
παριερχομαι	—	διακρινω	145	δουλος	—
παριστημι	595	ηγεομαι	343	θεραπων	374
προσερχομαι	662	κρινω	433	οικειτης	524
συνιερχομαι	712	judge (to) (1 Cp. 6:2), <i>κρι-</i>	434	παις	583
φτω	784	τηριον	434	υπηριτη	775
φθανω	785	judgment, <i>αισθησις</i>	18	love, <i>αγαπω</i>	2
χωρεω	805	γνωμη	124	δελω	362
ων	810	δικαιωμα	157	φιλω	786
depart, <i>αναγω</i>	41	δικη	—	gift, <i>αναθημα</i>	42
αναλυω	43	ημερα	347	δομα	161
αναχωρεω	46	κριμα	433	λοσις	163
απαλασσω	59	κρισις	434	δωρεα	169
απερχομαι	61	κριτηριον	—	δωρημα	170
απολυω	75	judgment, <i>see righteous.</i>	—	δωρον	—
αποχωρεω	78	land, <i>αγρος</i>	10	μερισμος	483
αποχωριζομαι	—	γη	115	χαρις	797
αφιστημι	98	(Mat. 23:15), <i>ξηρος</i>	522	χαρισμα	798
διαχωριζομαι	150	χωρα	805	holiness, <i>αγιασμος</i>	6
διερχομαι	155	χωριον	—	αγιωτης	8
εμπορευομαι	229	understand, <i>ακουω</i>	22	αγιωσυνη	—
εξιμι	266	γινωσκω	122	ευσειβεια	336
εξερχομαι	—	ειδω	188	οσιωτης	539
κατερχομαι	417	επισταμαι	286	end, <i>ακρον</i>	26
μεταβαινω	487	μαιθανω	470	εξεσις	223
μεταγω	488	νοεω	518	περας	613
παρω	588	πυνθανομαι	673	συντελεια	713
πορευομαι	646	συνημι	713	τελος	728
υπαγω	771	φρονεω	790	end, <i>απρω</i>	630
χωριζω	805	hell, <i>αδης</i>	13	συντελειω	713
depart asunder, <i>αποχωριζο-</i>	78	γεινεω	113	end, <i>see latter, that, to, world.</i>	—
μαι	78	hell (cast down to), <i>ταρτα-</i>	720	end (in the), (Mat. 28:1)	—
depart (let), <i>απολυω</i>	75	ρω	—	οψε	581

MORE THAN ONE ENGLISH FOR ONE GREEK WORD

At times English usage demands that the same sense be expressed by different terms according to the context. Thus, a pot that is **REPLETE** with water is full to the brim, a sponge is **soaked** with vinegar, panniers are **crammed** with fragments, and a temple is **dense** with smoke. We give this example to show that the principle of uniformity is not carried to unreasonable lengths when our language demands variety and the sense is **not altered**. Besides, where English uses a word like **child** for two different Greek terms, we use **boy** or **girl** when possible and explain our inconsistency in the concordances which form a part of some editions.

Our principles compel the use of a few words in a special sense, as "boy" for a kind of servant, as in South Africa and California. This sense is recognized by Webster's dictionary. "Doctor" is used as a title for an adept or learned man. Through the years we have failed to find better terms than these.

EXCLUSIVE RENDERINGS

And how shall we know exactly what life means in the Scriptures when it is used for four different words in the original, in the Authorized Version? One of these, **bios**, life in its historical rather than its vital aspect, as can be seen in biography as distinct from zoology, is difficult to distinguish in our tongue, but **spirit** and **soul** should never be rendered **life**, for one is the **source** of life, and the other is only one of its expressions.

AN INDEX TO THE GREEK WORDS UNDERLYING
THE AUTHORIZED VERSION

Not only should each Greek word be translated uniformly when practicable, but, to achieve the best results, each English word should be the constant and exclusive representative of a single Greek word. There are subtle distinctions and instructive nuances which escape us otherwise, and sometimes these are the vital keys to great and precious truths. As it is, when such a word as **come** occurs in our version, it is necessary to turn up the Greek to see just what its force is in a given passage, if we wish to be certain. The difference between **redemption** and **deliverance**, **world** and **eon**, **love** and **be fond**, are alone worth a new version.

The English Index of Wigram's Englishman's Greek Concordance is shown herewith in order to help the intelligent student to see that the Authorized Version uses the **same English word** for many Greek words. Not only that, but it translates such Greek words as **come away**, **go out**, **come out**, and **come down** (see the first column) by both **come** and **depart**. There are times when English idiom demands this, because **come** is used with much latitude, but the Concordant Version has not found it necessary to use it for more than two words. So also with **depart**. This clarifies and defines the thought in multitudes of passages.

Come is used for about thirty Greek words in the Authorized Version which we render as follows: **ascend**, **come away**, **step off**, **become**, **hither**, **pass through**, **be**, **enter**, **go out**, **present (time)**, **come out**, **come on**, **mount**, **go**, **come**, **stand by**, **arrive**, **attain**, **come down**, **come along**, **be present**, **come by**, **come to**, **come together**, **carry**, **oustrip**, and **contain**.

Depart does duty for about twenty Greek words, for which our more exact renderings are **set out**, **break loose**, **retire**, **clear**, **come away**, **release**, **recoil**, **withdraw**, **detach**, **pass through**, **go out**, **be off**, **come out**, **come down**, **proceed**, **pass by**, **go**, **go away**, **separate**.

Redeem is also used for words which really mean **buy** and **reclaim**, and **redemption** also does duty for **deliverance**, a stronger form which denotes completed redemption.

The word **joy** is not distinguished from **exulting**, **gladness**, and **grace**; while the verb, **joy** or **rejoice**, is also used for **boasting** or **glorying**.

Worship is made to cover the **offering** of divine service, which has clouded its real meaning, as well as to be **devout**, **revere**, **venerate**, or **attend**.

The stem **judge**, which means to **set right** in the Scriptures, has not been distinguished from related ideas, such as **justice**. The verb is also used for **examine**, **discriminate**, and **govern**. **Judgment** covers **sensibility**, **opinion**, **just award**, **justice**, **day**, **tribunal**, as well as **judging**, the action.

The broad term **land** is used for a **field**, **dry (land)**, **country**, and **freehold**, as well.

Understand represents Greek words for which we prefer **hear**, **know**, **perceive**, **be adept**, **learn**, **apprehend**, **ascertain**, **be disposed**.

Hear is **know**, **perceive**, **be adept**, **learn**, **apprehend**, **ascertain**, **understand**, and **be disposed**.

World should not be used for **eon**, **eonian**, **land (or earth)**, or the inhabited earth.

Know stands for **perceive**, **recognize**, **be adept**, **foreknow** and **be conscious**, also.

Teach takes the place of **announce**, **instruct**, **make disciple**, and **discipline**.

Servant is used for **slave**, **attendant**, **domestic**, **boy** or **girl**, and **deputy**.

Love is wrongly used for **will**, and **be fond**.

Gift replaces **votive offering**, **gratuity**, **oblation**, **parting**, **grace**, and **grace gift**.

Holliness is put in place of **devoutness** and **benignity**.

End is used for **tip** or **top**, **sequel**, **conclusion**, and **consummation**.

THE MEANING AND USAGE OF WORDS

It is of prime importance to distinguish between the exact meaning of a word and its idiomatic usage, which is often figurative. The meaning and much of the grammar may be carried over into English only by means of a literal sublinear, as in the complete edition of this work.

In conforming to English usage changes must be made in order to make readable English. Nevertheless, no word should be so rendered that it is contrary to the sense of any of its occurrences in the original. For instance, the Greek *α[ν]γελλος* is usually rendered angel, a superhuman being, or, figuratively, an unusually good person. But in Greek it is used of men and of the wicked in some passages, and the stem clearly denotes message, so we must render it messenger always, leaving it to the reader to decide what kind of messenger in each case. Such a decision belongs to interpretation, not to translation, hence it is outside the province of a version.

We sought to fix upon that English word which would best represent the Greek in every passage. If one word was not enough, others of like meaning were added.

These were recorded on slips and arranged in alphabetical order, so that it became immediately apparent if we used the same English word twice, which was against our rules. For example, the word *parousia* is rendered both coming and presence in the Authorized Version. A study of the occurrences will show that presence is preferable. Besides, coming belongs by right to another Greek word.

THE ELEMENTS of which Greek words are composed may also help in fixing their force and in keeping a translation in accord with the Greek. A card index was made of each element together with all of the words which contained it. Thus *par-ousia* is composed of two terms meaning BESIDE-BEING, presence. In this way all related words were grouped together. If presence is the noun, then the verb with the same elements must be rendered be-present. Also FROM-BEING must be absence. While the ELEMENTS are helpful, they can seldom be used in translation. For instance UNDERSTANDING ([h]upo-stasis) by no means denotes understanding in English, but an assumption. In English, likewise, understanding does not mean STANDING-UNDER. These ELEMENTS should not be confused with etymology, which deals with the derivation or history of a word and tries to trace it back to its original.

Notwithstanding all the labor expended on the vocabulary at the beginning, constant efforts have been made to improve it since. A concordance was made, as printed in the complete edition, as shown elsewhere. This has been typewritten, with the passages in full, in order to check the grammar and the vocabulary.

Translations into other languages, by the same method, help to correct the bias of the English version. But, notwithstanding these strenuous efforts, the percentage of change has been very low, and, we trust, will be still lower in the future, because the method employed tends to stabilize the results and bring them to a point where they cannot be bettered.

4. THE RENDERING INTO IDIOMATIC ENGLISH

As the name of this version may suggest the erroneous idea that every feature of the Greek is carried over uniformly into English, it seems necessary to go into some detail in explaining that the sublinear of the complete edition is, indeed, uniformly rendered, but the version is idiomatic, that is, as concordant as is consistent with intelligible English. A version must preserve the values of the original, a sublinear the form.

The peculiarities of each language make it impossible to turn it literally and exactly into another. This can be approximated in an interlinear or sublinear, as in the complete edition of this work, but in an idiomatic version, intended to be read, the words must often be rearranged, the article must be added or omitted, the verbs must be accommodated to current usage, the connectives must be varied, and many other features must be changed. These unavoidable departures from the original we seek to correct by means of different types and various signs. But we have kept closely to the standards provided by our vocabulary, and have striven to conform to the original as much as English would allow. Indeed, we have gone beyond present usage occasionally, in expectation that time and familiarity will make our diction acceptable, as was the case with much in the Authorized Version. The principle changes made in later editions have been to bring out the main point of each sentence by rearranging the words to conform more closely to the Greek.

Much labor has been expended in making the version more consistent and accurate. Many criticisms have been considered, though most of these arose from misunderstanding the principles which underlie the work, or in confusing a version with a literal rendering, such as is already provided in the sublinear of the complete edition. The version has been checked in the course of compiling the concordance and in making versions in other languages. A special concordance was made, with each grammatical form segregated, by

which the consistency of our renderings could be tested, and the grammar checked. By this means every occurrence of the genitive case (of) was examined, then the dative case (to), as well as the middle voice of verbs. The occurrences of the article were classified and the renderings made as consistent as possible. We are grateful to all who have aided in this work, and for all criticisms, no matter in what spirit they were offered, which have enabled us to improve the version, and we tender our sincere thanks to all who have made them.

In order to give the reader an intelligent grasp of the idioms used in this version we give herewith some examples of various kinds, classified, according as they affect the words or the grammar.

Some of these will be found more fully set forth in the concordances.

THE USAGE OF WORDS

Good English sometimes uses a number of words to express a single idea. Thus we often say *I can for I am able to*. Sometimes the usage is slightly different, as *I work for I act*. Again we change the expression to suit the context, as (where the Greek uses *down-tilde*), though the sense is the same, we nullify faith, laws or promises, *abolish* death, discard things, *exempt* persons, *make* land unproductive. In such cases the *usage* (not the meaning) of words compels us to employ a number of expressions where the Greek has but one. These are clearly indicated in the concordances, where further examples may be found.

Occasionally the grammar of the Greek demands a different word in English. The middle voice of destroy is *perish*, of *extinguish* is *go out*. The state or "perfect" form of *perceive* is *be aware*, as a rule.

THE "DEFINITE" ARTICLE (THE)

The usage of "the" is so idiomatic in both Greek and English, that it cannot be carried over uniformly. When it is not in the Greek it is printed in lightface type, and when it is omitted in the English a high period before a word indicates its presence in the original. "The" is sometimes indefinite. Its absence in Greek does not call for the so-called indefinite article "a," for this is really equivalent to the numeral one in many cases, and so alters the sense.

"The" used independently: "The" is used without a noun, *THE-ONE*. A noun must then be added (the events, Luke 24:35), or the changed to a pronoun (to whom tax, Rom. 13:7). In the formula *THE HE* the *is* usually omitted (Yet *He* said) making the pronoun emphatic to preserve the emphasis. In the plural, *THE-ONES* is usually rendered "those" (not contrastive to these). Used with a pronoun, the must usually be changed to a pronoun (*THE YOURS*, what is yours, Mat. 25:25). Before a connective the *is* changed to a pronoun (*THE-IN*, that in, Col. 1:16).

"The" used dependently: As "infinitives" are verbal nouns, and "participles" are verbal adjectives, the *is* used with them frequently in Greek, though seldom in English. It is usually omitted unless these forms are changed into nouns, as *THE TO-DINE*, the dinner (Luke 22:20), *THE ONE-SOWING*, the sower (Mat. 13:3). The changes adjectives into nouns (*THE POOR-ONES*, the poor, Mat. 5:3), and, at the same time, changes the singular into the plural, so that the number of the English may not agree with the Greek. In addressing a person, English cannot carry over the article, as *YEA THE FATHER* ("Yea, Father, Mat. 11:26). Before a proper name, the *is* usually omitted, as *THE ISAAC* Mat. 1:2. Before titles, however, English demands the, even if it is not in the Greek, except in the case of "Christ," which is not usually looked upon as a title, as it should be. In English, the article is regularly demanded before all nouns when they are followed by a noun in the genitive, as "the grace of God," but omitted when followed by a pronoun, as *His glory* (John 1:14).

EMPHASIS

How often would we like to know where to place the stress in reading the Bible! Emphasize one word and it suggests one thing. Put it on another, and the direction of the thought changes. The heavy letters in this version enable the reader to bring out the real point in each passage.

For a long time I felt that those must be right who claimed that emphasis, in Greek, is to be found only when words appear in an unnatural position, as when the pronoun precedes the noun. But the results were not at all satisfactory, as a rule, for it laid too much stress on these words, compared to the verbs and nouns in the sentence. The more I studied various languages the more I became convinced that no order is necessarily unnatural, and that there is always some emphasis present. For instance, if the adjective and pronoun usually follow the noun in Greek, that comes because the noun is more emphatic as a rule. If they come before, then they are more emphatic. But in neither case is the emphasis sufficient in itself to warrant notice, until the words which precede them, and are still more important, have been properly emphasized.

AN ADJECTIVE BEFORE A NOUN NOT EMPHATIC

Faith in the rule that an adjective is not emphatic when it follows its noun will be rudely shaken when we come to the passages concerning the fresh wine in old or new wine-skins. In the great majority of cases the context alone does not clearly indicate the emphatic word so that no other can be chosen, but in this passage the whole point depends upon the adjectives *fresh*, *new*, and *old*. They certainly should not be consigned to a back seat because they follow their nouns—as they do. It is clear that this rule has little or no practical value. In fact, many have been misled by it, not only in regard to the adjective, but in regard to emphasis in general.

As exhaustive investigation has shown that the presence of the article is not as important as the order of the words, we are free to keep this order and to drop or add the article to suit. This will be found to add to the balance and beauty of many a passage, as the weaker word no longer takes precedence of the weightier one. Thus, 2 Peter 2:12, in the phrase *OF-THE OF-THE GOD DAY*, the name of the Deity clearly outranks the word *day*. This agrees with the context, for it is in contrast with “the day of the Lord.” In both phrases the word *day* occurs. The contrast cannot lie in this word. In the earlier phrase the time is prominent (2 Pet. 3:10), so *day* comes first. But in the latter a different day is in view, so the characteristic name comes first, so it should be *God’s day* with the articles indicated by high dots.

The lack of a special English form for the object of a sentence, and for the genitive and the dative relations (denoted in the sublinear of the Complete Edition by *of-* and *to-* when necessary), is one of the prime reasons why we are compelled so often to alter the order of the words as found in the Greek, and thus disturb the stress. Had we these forms, then we would have much more freedom in the placing of the words, and we could keep closer to the inspired originals.

THE ORDER OF THE WORDS AFFECTS THE SENSE

The order of the words may have just as great an effect on the sense as the grammar. Thus, if we should render Ephesians 5:22 “Husbands, be subject to your wives,” it is the order of the words that determines the sense as well as the grammar. The grammatical form of the words is the same, even when the sense is reversed to “Wives, be subject to your husbands.” Too little attention has been paid to the order of the words under the mistaken impression that it makes little or no difference, so long as the grammar is “correct.” But sometimes both the grammar and the emphasis depend on the place of each word. The difficulties here are great, and it is impossible to do perfect work, but much more can be done than has hitherto even been attempted.

To illustrate clearly how impossible it is to simply keep to the Greek let us take the simple phrase *THEY-ATE ALL* (Mark 6:42). In English this means that all the food was eaten. Yet we know that this was not the case, for there were many fragments over. The Greek *all* is masculine plural, so that we might try putting the word *men* after it (Mat. 14:21). But they did not eat men! We are compelled, by the English idiom to change the order of the words to “they all ate,” changing the emphasis from *ate* to *all*, and ignoring the masculine form of *all*, for we know from the other accounts that there were women and little children there also, and we may be sure that they also ate. In order to restore the emphasis we will make *ate* slightly emphatic.

BALANCED EMPHASIS

Emphasis is relative, not absolute, just as weight or size. A very large orange looks small beside even a little pumpkin. A very heavy watch may be as nothing against a light warship. So it comes that no positive rules can be made for emphasis. It must always be accommodated to its context. Unlike a sublinear, it need not be uniform. It is more like a version. We must strive to be consistent rather than always the same. Yet we should not be lawless, but, when the surroundings also agree, there should be the same result. The remote context has no voice. A word may be emphatic here and weak there. It is altogether a matter of its force as compared with the company in which it is found.

THE PARTICLE “EVER”

The Greek particle of contingency (*an*) is usually ignored in translation, but we seek to preserve its force by changing the subjunctive may to *should* (Mat. 6:22).

IDIOMATIC USAGE OF THE CONNECTIVES

English differs greatly from Greek in its usage of connectives. To some extent English has special terms for each grammatical case with which a connective is used, as is shown in the chart showing the Greek cases. Thus *about* is standard for *peri* when it is used with the accusative case, and *concerning* with the genitive. Yet we say “worry about” rather than *concerning* (Luke 12:26). So *through* (*dia*) may usually be substituted for *because*, though we seek to keep them distinct.

Connectives often attach themselves to favorite verbs, so must be used no matter

what the Greek has. Thus *epi* (on) is used in Greek where English demands "have confidence in" (Luke 11:22), constitute over (Luke 12:14), add to (Luke 12:25), rise in (Luke 12:54), go after (Luke 15:4), come against (Luke 14:31), grind at (Luke 17:35), etc. Further examples may be seen in the concordances. Since it is impossible to carry over the connectives concordantly, those which are irregular have been indicated by a small italic letter which shows what the Greek is as shown on the front fly leaf.

THE USAGE OF "IF"

In Greek and other languages a question may commence with *if*, as "If it is allowed?" (Mat. 12:10). English omits it, so we have put it in small letters, above the line. Greek also uses *if* where we must say "to see if" (Mark 3:2).

DOUBLE NEGATIVES

As two negatives make a positive in English, the Greek double negative must be otherwise expressed, as *not at all*, or *by no means*, or *under no circumstances*.

"OUT" OMITTED

Occasionally the connective *out* must be omitted, lest it reverse the sense. In Greek, "out of the truth" means simply "of the truth."

IDIOMS OF GRAMMAR

Idiom demands so many changes from Greek grammar that, in some cases, special signs are used to indicate them. The function of the verb, whether it speaks of a fact, an action or a state, is so vital to a correct interpretation that it is always indicated by signs when the standard form is not used. English tends toward brevity, hence the fact form is used often for the Greek form for action, especially in commands. We prefer to say *go*, rather than *be going*. In expressing a state we condense it has been written to it is *written*. (As this is passive in English and the Greek is in the middle voice, the passive is printed in lightface type.)

In nouns and pronouns the plural is indicated by three horizontal strokes. These are not added except where necessary to avoid misunderstanding. Adjectives of plural nouns are plural in form in Greek, but not in English.

Genitive. As we have no forms for the genitive in English, except the possessive, we usually add *of*. The love of God, or God's love, represent the Greek genitive case. Occasionally English omits the *of*, as after the verb *touch* (Mark 8:22). Sometimes English inserts the *of* after the whole (Luke 7:17). We change to the dative in such cases as "listeners to law" (Rom. 2:13). In place of saying "hear of him" we must say "hear him" (John 1:37).

Dative. The dative case is usually indicated by *to* in English, or by some characteristic connective, as *in*. Sometimes English uses the genitive, as "son of (not to) his mother." Frequently connectives which are used only with the genitive in Greek are used with the dative in English, as *with*.

Gender. Greek uses masculine and feminine forms for many things which are neuter in English. Thus *word* is masculine in Greek and calls for the pronoun *he*. In English we refer to a word as *it*. When possible the gender follows the Greek. Thus, *spirit* is indefinite in both languages and calls for the pronoun *it*. Even when the figure personification is used, and we speak of God's Word as a guide or comforter, we cannot refer to it as *he*, after the Greek manner, but must call it *it*. As the so-called "neuter" gender in Greek is really indefinite, we do not usually use the word *things* to indicate it.

IDIOMS OF THE VERB

In Greek idiom an indefinite plural noun almost always has its verb in the singular. Thus, in Mark 4:36AB it is "ships was," where we must say "ships were."

English idiom sometimes demands a plural verb for a collective noun, "the people were" (Luke 1:21).

THE PUNCTUATION IS NOT INSPIRED

The original contained no marks of punctuation, such as periods, commas, colons, question marks, exclamation points, quotation marks, etc. These are not inspired, but have been added by the translator, hence are not infallible. It is not always possible to determine whether a sentence is a question or not. Quotation marks have been used only where there is clear evidence of a citation. All of those taken from the Hebrew have been carefully compared, and only those put in quotation marks which agree closely. For instance, in Mark 1:3 the words of Him are not quoted because they are not in the Hebrew.

Everyone who writes has the privilege, when referring to his own writings, to adapt them to suit a change of circumstance, though no one else may take that liberty. So it is perfectly fitting for God's Spirit, the real Author of the Sacred Scrolls, to restate previous utterances to accord with later unfoldings, without being open to the charge of looseness. There are also citations which do not appear in God's ancient revelation, which we do not quote, for they refer, not to what the prophets wrote, but spoke. If mechanical difficulties had not hindered, all punctuation would have been in lightface type.

5. THE ADDITION OF THE SIGNS

After every effort has been put forth to make a faithful version there remain particulars, some of which may be important in interpretation, which cannot be carried over. To remedy these defects we have used a variety of devices which will help the student to a more exact knowledge of the facts of the inspired original. By using three different weights of type, by inserting a number of signs, by appending small superior letters to the connectives and other words which cannot be uniformly rendered, by indicating figures of speech, and giving explanations in the concordances, we hope to overcome, to a large degree, the shortcomings which are inseparable from any English version of the Scriptures, and thus bring the reader into much closer contact with the original than would be possible without them.

THE EMPHASIS

In Greek the emphasis is indicated largely by the order of the words. We seek to retain this in our rendering, but in many cases this is impossible. Therefore we have indicated the emphasis throughout by means of heavier type. A single letter denotes a slight stress. Two heavy letters together should be dwelt upon or emphasized in speaking. The pronoun *I* is often emphatic, especially in John's account, because it is already expressed in the verb, hence is doubled. The following will show the emphasis (Mark 1:15):

"Fulfilled is the era, and 'near is the kingdom of 'God!"

The arrangement of the words and the heavy, large-faced letters show us that the main point of our Lord's heralding lay in the time, which called for a change of mind and demanded faith.

Everyone who will take the pains to study the emphasis exhibited in the sacred scrolls will not only learn why the sentences have been given the form they have, will not only appreciate the spiritual help and beauty which is found therein, but will be deeply impressed by the skill with which the great Author indicates the trend of His thoughts. Not only is the choice of words wonderful, but their arrangement is far beyond the highest achievement of mortals. If we, in English, should follow this example, our language would gain much in power and variety. Let it be clear that the style of the inspired Scriptures is not, as some scholars suggested, due to a lack of literary skill, but, on the contrary, arises from the fact that it gives the stress as well as the sense, an excellence of no small consequence in a written revelation, in which the emphasis cannot be conveyed by sound.

HEAVY AND LIGHTFACE TYPE

English idiom demands that we often add words that do not appear in the Greek. So that no one may give these the same weight as those which actually are in the original, they are printed in lightface type. It is easier to cleave close to the Greek if an occasional word may be introduced which does not alter the sense. The indefinite article (*a*) does not occur in Greek, so is always in lightface. The definite article (*the*) is also inserted at times. Much pains has been taken to avoid terms that affect the sense of the passage. In fact, many of these added words really have some justification in the Greek, yet, not representing a definite and distinct term, it seems wiser to put them in lightface type. Thus, in Matthew 22:9, we have wedding festivities, although the Greek word clearly implies festivities. While the word festivities is absent, the word weddings is used figuratively, by association, for its accompaniments.

The reader has the privilege of omitting words printed in lightface if these seem to be unnecessary. There are cases where there may be a difference in judgment, especially in regard to the article *the*.

OMITTED WORDS

Every Greek word used has an English equivalent in the Concordant Version except in a very few cases when this seemed impossible. Then it is inserted in small Roman type, high above the line.

THE CONNECTIVES

Seeing that the relations between words are innumerable and there are only a few link-words by which these may be expressed, the range of each connective must be wide and varied. Often English does not agree with Greek in its usage of such terms. Besides, Greek has the oblique cases which help to express the relationship between words, so that it does not need to use connectives so frequently. English does not treat the sign of the genitive (*of*) or of the dative (*to*) as a connective, but as a part of the case. Consequently the connectives cannot be rendered uniformly. Therefore we have chosen a standard for each, as in for the Greek *en*, and when another word is used for it, as with, then a small, italic superior letter (or letters), precedes it, which indicates the uniform standard. See the fly leaf for examples.

-ΑΓΓΕΛ- a[n]gel-

ΑΓΓΕΛΙΑ a[n]gel'ia 1f

MESSAGE, a communication by means of language. 1Jn1³ 311

ΑΓΓΕΛΟC a[n]gel'os 2mf

MESSANGER, one who carries a message, whether human, such as John the baptist Mt11¹⁰, his disciples Lu7²⁴, our Lord's disciples Lu9³², the spies sent Ja2²⁵, officer of the synagogue Un21, etc., or celestial couriers, concerning whose nature we are not informed, for the word speaks only of office. The term angel is avoided because it is misleading and cannot be used of human messengers.

t120 24 213 10 282 6 Lu111 13 19 28 28As 30 35 38
20 10 224s2 Jn54 1229 Ac510 730 826 A39 107
127 8 10 15 23 239 2723 2Co127 Ga18 Un83 6 8Ab
19 12 9 11 13 105 b8411 15 148 9 15 17 18 19 b163 8s
17s2 177 1821 pMt411 1339 49 1810 2230 2436
2531 Mk119 1225 1332 Lu215 Ro838 Hb16
1Pt112 2Pt211 Un120 711 80 915 127 7 9 150
— Lu221 Ac615 735 39 1022 129 Un11 84
107 8 10 165 2117 229 pMt1627 2653 Mk839
Lu724 920 128As8* 9 1510 1622 2423 Ac753
1Co131 Ga318 Co218 2Th17 1Ti521 Hb415 13
22 10 1222 1Pt322 2Pt24 sJu14 Un35 511 813
1410 158 171 219

— Lu219 Un218 12 19 31 7 14 914 pMt46 2541
Lu410 1Co49 1Ti318 Hb25 Un72 157 161
Mt110 Mk12 Lu118 34 727 Ac109 1113 1211
238 2Co1114 Ga414 Un52 72 911 1019 146
181 1917 201 22018 pMt1341 2431 Mk1327
Lu952 Jn154 2012 1Co63hs 1110 Hb177 27 9
132 Ja225 Ju6 Un71 82 914 151 212bs

ΕΠ ΑΓΓΕΛΙΑ ep a[n]gel'ia 1f

I-MESSAGE, promise (noun).

229 Ro419 14 Ga322 2Pt3 1Jn225 pRo94bs
2Co129 Ga310
— Ac717 260 Ro98 9 Ga318 18 423 28 Ep113
212 36 Hb11 615 17 119 9 As1*Ja25 21t39
pGa321 Hb1133
— Ep62 p Hb86
Lu2449 Ac14 239 1323 32 2321 Ro416 20 Ga314
17 29 sTi11 18 21Ti11 Hb915 1036 1139
p1Co158 2Co71 Hb612 70 1113 17

ΕΠ ΑΓΓΕΛΙΑ ep a[n]gel'ia 3i

I-MESSAGE-effect, promise.

2Pt14 313

IGIN-**MESSANGER**, chief messenger. See
ORIGIN.

ΕΞ ΑΓΓΕΛΑ ΑΩ ex a[n]gel' l o

T-MESSAGE, recount.

I-SHOULD-BE-ING 1Pt29

ΔΙ ΑΓΓΕΛΑ ΑΩ di a[n]gel' l o

THBU-MESSAGE, publish.

BE-YOU-ING Lu980 —ING m Ac2126
Mid. -SHOULD-BE-BEING-ED Ro917

ΑΝ ΑΓΓΕΛΑ ΑΩ an a[n]gel' l o

UP-MESSAGE, inform.

THEY-ED Ac1437 TO- Ac2020 27 —s Jn515An
THEY- sMt2811 sAc423 154 —YOU AMk519
-IS-ING sJn1614
WE-ARE-ING 1Jn15 —ING m 2Co77 p Ac1918
-WILL-BE-ING Jn125 1613 14An 15As2
Pass. WAS-ED Ro1521 1Pt112

ΕΥ ΑΓΓΕΛΙΟΝ eu a[n]gel'ion 3i

WELL-MESSAGE, evangel. The term evangel is much to be preferred to "gospel", as it has the verb evangelize and the noun evangelist in accepted usage, and it is not encumbered with many unscriptural associations and phrases.

Mt2414 2613 Mk1310 149 2Co43 1Th15
OF- Mk11 835 1020 Ac157 sRo1529 1Co415 914
2Co44 Ga25 14 Ep36 615 10As Ph17 12 16 27 27
415 Co15 23 2Th214 2Ti110 Phn13
to- Mk115 Ro19 1016 1Co912 18 2Co818 1014
Ph43 1Th32 2Th19 2Ti18 1Pt417
a Mt423 935 Mk114 1615 sLu449 Ac2024 Ro11 16
216 1123 1516 19 1625 1Co914 18 23 151 2Co212
913 1147 Ga167 11 227 Ep113 Ph15 222 1Th
22 48 9 1Ti111 2Ti28 Un146

ΕΥ ΑΓΓΕΛΙΖΩ eu a[n]gel'iz o

WELL-MESSAGEIZE, evangelize, used independently, bring the evangel. "Evangelize" would be preferable in all cases if English idiom would allow it.

TO- AbUn146 —s Un107 —ING a m p s1*Ac1120
Mid. —ED Lu318 Ac840 1718 THEY- Ac825

TO- Lu110 418 43 Ac1610 Ro115 b1Co117 2Co1016
Ep38 Un146s
I- 1Co151 2 2Co117 Ga413 WE- Ga18
—s Ac835 Ep217

being-ED Ac1421ns2 OF- m 1Th36 p 1Pt112
TO-BE-ING Ro1520 1Co117As I-AM-ING Lu210
WE-ARE-ING Ac1332 -IS-ING Lu1618 Ga19 23
THEY-ARE-ING Mt115 Lu722
I-MAY-BE-ING 1Co916 10As Ga118
-MAY-BE-ING bGa18

—ING m Lu81 Ac1036 1Co918 m p Lu96 Ac542
84 1120Ab 147 15 A1421 1535 OF- Lu201 p s2Ro
1015 15 to- Ac812

I-SHOULD-BE-ING b1Co916

-SHOULD-BE-ING Ga18As

HAVING-been-ED p Hb42

Pass. -IS-ED 1Pt40

BEING-ED 1Pt125 m p Hb46 a Ca111

6. COMPILING THE CONCORDANCE

THE GREEK CARD INDEX CONCORDANCE

The Lexicon and Concordance which now appears in the complete edition was compiled as follows: Every line in Bruder's large Greek Concordance was pasted on a separate slip of paper. Then every line of Bagster's Analytical Greek Lexicon, which contains every grammatical form, was pasted on a larger slip. The lexicon of this volume was pasted on still larger pieces of cardboard. These were sorted so that each Greek element was followed by all of the words in which it occurs, and each word by all of its grammatical forms and all of the occurrences of each form. At first this was arranged according to the Greek vocabulary. Then the English standards and equivalents were added, and it was put into English alphabetical order, with special slips for cross reference. This card index was kept in a large number of drawers, and was in constant use in the early stages of the work.

THE PRINTED LEXICON AND CONCORDANCE

The Comprehensive Lexicon and Concordance which accompanies the Complete Edition of the Concordant Version, a specimen of which is shown herewith, groups all the words in the Greek vocabulary by their families, under their main stems. We have chosen the root MESSAGE to illustrate this. Following the simple forms, as message and messenger, are the compound forms, which prefix such elements as before, beside, down, from, on, out, through, up, and well, to make new words. These are not all shown on our page for lack of space. Down-message means announce; beside-message is charge; from-message is our report; on-message denotes promise; through-message is used for publish; up-message is inform; and well-message is the apt expression for evangel, or "gospel."

Above each word the first century Greek is given, followed by the same in English letters, spaced so as to show the elements of which it is composed. After each word is its definition, or merely its closest English equivalent. When necessary, there is an explanation, as under MESSENGER and WELL-MESSAGE. Then there is a list of all of the word's occurrences, segregated according to the grammar, that is, every different form is in a group by itself. Where the ancient Greek manuscripts differ, this is noted. The small capital letters stand for the manuscripts. When after the reference it is the reading of the Concordant Greek Text. When before, the reading has not been accepted. The nouns are segregated according to the case (nominative, genitive, dative, and accusative) and the verbs according to voice, tense, mode, number and person. These are indicated by the English renderings, so are easy to understand and follow.

THE FULL TYPEWRITTEN CONCORDANCE

In order to test and improve the version, another concordance was made like the one in the complete edition, but with each passage quoted in full. This has proven an excellent tool, not only for revising the version and making it more consistent, but for a fresh study of the vocabulary and Greek grammatical forms. In it every word was checked afresh for its suitability, its concordance, and its grammar. It has also been used to study the best English equivalents for Greek grammatical forms, especially the cases of the nouns, and the middle voice and "perfect" form of the verb. Such a concordance is the best test of any version and the most helpful tool in a revision.

A number of extracts from the Typewritten Concordance are shown herewith. They show how we have rendered the words blend (A. V., pour out and fill), conciliate and reconcile (A. V., both reconcile), and flawless, (A. V., without blame, unblameable, without blemish, without spot, without fault, and faultless).

First we give the elements, or stems, or roots, with which these words are associated, as HOLD, DOWN-CHANGE, FROM-DOWN-CHANGE, and UN-FLAWed. The latter needs no explanation. The two translated conciliate and reconcile belong to a large family all of which have the idea of CHANGE. Blend comes roundabout through horn, a HOLDER, in which drinks were poured and blended.

After each of these we have the Greek, spaced to show these elements and the grammar. Thus kat- stands for DOWN, apo for FROM, and a for UN-.

Before the references the grammar is given in English, followed by the Greek word. Thus —s shows that it should be rendered blends, —YE is the imperative. The middle and passive voices are indicated. When English demands the passive for the middle, as been blended, the passive is ringed.

The case, number and gender of adjectives are distinguished, as OF for the genitive (of a flawless), p for plural, i for indefinite, m for masculine and f for feminine.

The variations in the manuscripts are indicated by adding the letter A for Alexandrinus, B for Vaticanus, and S for Sinaiticus, to those readings which have been adopted in our Greek text. When these letters stand before a reference it indicates a reading that we have rejected. Hence no quotation is given.

HOLD, blend. kera' n n u mī.

--S kerassen.

Un 18: 6 In her cup which she blends, blend double for her. As much a

--YE kerassate.

Un 18: 6 blend double for her. As much as she glorifies herself and iMid. HAVING-been--ED kekerassenou.Un 14:10 wine of God's fury, which has been blended undiluted in the

DOWN-CHANGE, conciliate. kat all a' ss ō

--ing OF-- i katallaxantos

2Co 5:18 Yet all is of God, Who conciliates us to Himself through Chr

--ING m katallassōn

2Co 5:19 in Christ, God was conciliating the world to Himself, not rePass. WE-WERE--ED katállagēmenRo 5:10 being enemies, we were conciliated to God through the death

BE-YE-BEING katallagēte

2Co 5:20 We are beseeching for Christ, "Be conciliated to God!" For t

LET--BE-BEING--ED katallageto

1Co 7:11 let her remain unmarried or be conciliated to her husband. A

BEING--ED m p katallagentes

Ro 5:10 much rather, being conciliated, we shall be saved in His lik

FROM-DOWN-CHANGE, reconcile. apo kat all a' ss ō

TO-reconcile apokatallaxai

Co 1:20Ba and through Him to reconcile the universe to Him (making pea

--S apokatállaxen

Co 1:21Aa yet now He reconciles by His body of flesh, through His deat

-SHOULD-BE--ING apokatallaxē

Ep 2:16 and should be reconciling both to God in one body, through t

ACo 1:20

AHb 2:15

Pass. YE-WERE--ED apokatállagēte

BCo 1:21

UN-FLAWed, flawless. a'mōm on -os

Ep 5:27 but that it may be holy and flawless. Thus, husbands also o

p amōma

Fh 2:15 and artless, children of God, flawless, in the midst of a cr

mfp amōmoi

Un 14:5 falsehood was not found, for they are flawless.

OF--mf amōnou

1Pt 1:19 the precious blood of Christ, as of a flawless and unspotted

a i amōmon

Hb 9:14 Who, through the eonian spirit offers Himself flawless to God,

mfp amōmous

Ep 1: 4 disruption of the world, we to be holy and flawless in His sigCo 1:22 to present you holy and flawless and unimpeachable, in His sigJu :24Ba able to guard you from tripping and to stand you flawless in s

ker'a'n n'u mi HOLD-
blend, pour bitter drugs, etc., into a horn,
used as a drinking vessel, wine of God's
fury Rv14¹⁰ in Babylon's cup Rv18⁶,
fill², pour out¹,
fill, blend²
pour out, blend¹.

su[n]g ker'a'n n'u mi TOGETHER-HOLD-
blend with, blend. God b the body together
1C12²⁴, the word not b w faith Rb4²
be mixed with¹, temper together¹,
mixed with (be), blend with¹,
temper together, blend with¹.

a'mom on UN-FLAWED
flawless, holy and f (saints to be) fEp1⁴ (the
ecclesia) fEp5²⁷ (to present you) fCol²²
in the midst of a crooked generation fPh2¹⁵
Christ (offers Himself f to God) fHb9¹⁴ (His
blood as of a f lamb) 1P1¹⁹ to stand you f
fJu²⁴ns the 144,000 are fRv14⁵, faultless¹,
unblameable¹, without blame¹, -blemish²,
-fault¹, -rebuke¹, -spot¹,
faultless, flawless¹,
unblameable, flawless¹,
blame (without), flawless¹,
blemish (without), flawless²,
fault (without), flawless¹,
rebuke (without), flawless¹,
spot (without), flawless¹.

a phthar'si'a UN-CORRUPT
incorruption, to those seeking Ro²⁷ saints
roused in 1C15⁴² allotment of 1C15⁵⁰ this
corruptible must put on 1C15⁵³ 54 loving
Christ in fEp6²⁴ Christ illuminates 2Ti1¹⁰
(As1¹² 27 bTi2⁷), immortality², incorrup-
tion⁴, sincerity¹,
immortality, incorruption²,
sincerity, incorruption¹.

psuch'ik on COOL-ic
soulish, swayed by the soul, rather than the
spirit, man not receiving of the things of
the spirit 1C2¹⁴ body 1C15⁴⁴ 48 ter-
restrial, s, demoniacal Ja3¹⁵ s, not having the
spirit Ju¹⁹, natural¹, sensual²,
natural, soulish¹,
sensual, soulish².

aph'e'sis FROM-LETTING
pardon, by executive authority, forgiveness of
offenses Ep1⁷ p of sins (blood shed for) Mt
26²⁸ (baptism of repentance for) Mk1⁴ Lu3³
(for Israel) Lu1⁷ (to be heralded) Lu24⁴⁷
(in name of Jesus Christ) Ac23⁵ 10³ (to
Israel) Ac3¹ through Christ) Ac13³⁸ (to
get a) Ac26¹⁸ (saints having) fCol1⁴ no p
for the con Mk3²⁹ to captive and oppressed
Lu14¹⁸ 18 apart from bloodshedding no p
1Hb9²² p of lawlessness Hb10¹⁸, deliverance¹,
forgiveness⁶, liberty¹, remission⁹.

forgiveness, see pardon.
deliverance, pardon¹,
liberty, pardon¹,
remission, pardon⁹.

par ou'si'a DESIDE-BEING
presence, of Christ (sign of) Mt24³ (as the
lightning) Mt24¹⁷ (as the days of Noah)
Mt24³⁷ 39 (those of His vivified in) 1C15²³
(the saints Paul's joy at) 1Th2¹⁹ (establish
your hearts in) 1Th3¹³ (surviving to) 1Th
4¹⁵ (kept blameless in) 1Th5²³ (Paul asking
for the sake of) 2Th²⁵ (will discard man of
lawlessness by) 2Th²⁵ (be patient till) Ja5⁷
(is near) Ja5⁸ (we make known) 2P1¹⁰
(where is the promise of) 2P3⁴ (not be put
to shame in) 1Jn2²⁸ Others: p of Stephanas
1C16¹⁷ Titus 2C7⁶ Paul (bodily p weak)
2C10¹⁰ (my p with you again) Ph1²⁰ (obey
not only in) Ph2¹² of the man of lawless-

ness 2Th²⁹ of God's day 2P3¹², coming²²,
presence².

kat all'a'ss o DOWN-CHANGE
conciliate, one side only, in an estrangement,
being enemies we were Ro5¹⁰ 10ns the wife
to her husband 1C7¹¹ God c to Himself (us)
2C5¹⁸ (the world) 2C5¹⁰ be c to God 2C5²⁰,
reconcile⁶,
reconcile, conciliate⁶.

apo kat all'a'ss o FROM-DOWN-CHANGE
reconcile, both sides in an estrangement, to
God (Jew and gentile in one body) Ep2¹⁰
(all) Col¹²⁰ (the saints) Col1²¹, (AHb2¹²),
sab'bat on (Hebrew) CEASE -

sabbath does not signify rest except in a sec-
ondary sense, when demanded by the context.
It is a period of cessation not necessarily
confined to one day Mk16¹ Jn19³¹, especially
the seventh day (Ex20¹⁰ etc.) and the an-
nual sabbaths of the Jewish calendar, "one
of the sabbaths" refers to one of the seven
weekly sabbaths between Wave Sheaf and
Pentecost. Christ (went through the sow-
ings) Mt12¹ Mk2²³ (Lord of) Mt12²⁸ Mk2²⁸
Lu6⁹ (is it allowed to cure on) Mt12¹⁰ Lu1¹²
(in the synagogue on) Mk1²¹ (to see if He
is curing on) Mk3² Lu6⁷ (do good or do evil
on) Mk3⁴ Lu6⁹ (teaching on) Mk6² Lu13¹⁶ 6¹
13¹⁰ (chief resents Him curing on) Mt13¹⁴ 1⁴
(cures a woman) Lu13¹⁶ (enters Pharisee's
house on) Lu14¹ (cures infirm and blind on)
Jn5¹⁰ 10 16 723 911 (annulled) Jn5¹⁸ (accuses
of not keeping) Jn9¹⁶ (not remain on the
cross on) Jn19³¹ disciples doing what is no
allowed on Mt12²⁸ Mk2²⁴ Lu6² priests pro-
fane Mt12³⁵ falling into a well on Mt1²¹
Lu14⁴⁵ doing ideal on Mt12²² your flesh
may not be on Mt24²⁰ the evening of Mt23
one of the s days (came Mary Magdalene) M
28¹ Jn20¹ (early in the morning on) Mk16
(early depths of) Lu24¹ (evening of the
day) Jn20¹⁹ (gathered on) Ac20⁷ (each to
lay in store on) 1C16² because of mankind
Mk22²⁷ 27 elapsing of Mk16¹ Abs² the first
day of Mk16⁹ the day of the s (Christ a
Nazareth) Lu4¹⁰ (Paul at Antioch) Ac13¹
(Paul at Philippi) Ac16¹³ second first:
Lu6¹ loosing an ox on fLu3¹⁵ Abs² fasting
twice of Lu18¹² lighted up Lu23³⁴ women
quiet on Lu23³⁶ circumcising on Jn7²²
it was the great day of that Jn19³⁰ Olivet
s journey Ac11² every day the prophets read
Ac13²⁷ Moses read) Ac15²¹ (Paul argued
Ac18⁴ the intervening Ac13⁴² entire cit:
gathered Ac13⁴⁴ Paul argues on three Ac13⁴
which are a shadow Co16¹⁶, sabbath²³, sab
bath day³⁴, week⁹,
week, sabbath⁹.

kos'm os SYSTEM
world, an orderly arrangement, or adornment
(woman's) fP3³, especially the constitution
of human society in a given period of time
called an eon. There was a world before the
disruption Gn12 2P36, another was des-
troyed at the deluge 2P25, the present world
has continued since then. The worlds and
the eons synchronize Ep2². Christ (showed
the kingdoms of) Mt4⁸ (enlightening every
man coming into) Jn1⁹ (in the w He was
Jn1¹⁰ (came into being through) Jn1¹
(knew Him not) Jn1¹⁰ (taking away the sin
of) Jn1²⁹ (w may be saved through) Jn3¹
12⁴¹ (Saviour of) Jn4¹² Jn14¹⁴ (Who is com-
ing into) Jn6¹⁴ 11²⁷ (giving life to) Jn6³
(His flesh for life of) Jn6⁵¹ (manifest your
self to) Jn7⁴ (the light of) Jn8¹² 9⁵ (not to
this) Jn8²³ 17¹⁴ 16 (speaking God's words to

7. THE KEYWORD CONCORDANCE

The demand for a more popular concordance designed to confirm and explain the vocabulary of the version and, at the same time, serve to locate passages, led to the compilation of the Keyword Concordance. The usual concordances, which give a line for each word, are too large and too expensive, so we have omitted the references to such words as have little practical use, and have given only so much of the context as is necessary to recall each passage. Although it is English, it is a Greek concordance, for it gives the Greek word in Latin characters, and records the occurrences of this Greek word, however it may have been rendered in the English version. This concordance will not be included in some of the editions of the version.

These examples should be compared with the same words as given in the extracts from the Englishman's Greek Concordance, shown on another page, whenever these are printed. Note in each that, in most cases, although our key expression is much shorter, yet it gives a better idea of the context, partly because it is unnecessary to repeat the word itself, seeing that it is generally the same throughout. We use about one line for the concordance of *blend*, instead of four, yet the name *Babylon*, from the more remote context, helps more than all the other words to place the passage. The words *pour out* and *fill* are given at the end, with the number of times each occurs in the Authorized Version, to help those who are accustomed to using that version. These words will also occur in alphabetical order and refer the student to our rendering, *blend*.

Blend with *is* the same stem as *blend*, with the word together prefixed, hence we render it the same. The Authorized Version does not translate this *fill together*, or *pour out together*, as we would expect, but changes to be *mixed with*, and *temper together*. Their own renderings in these passages show that *pour out* and *fill* are not correct.

Flawless we render uniformly, not with six variations in seven occurrences. Expressions like "holy and flawless" which occur more than once are grouped together, with the rest of the context in parenthesis in each case, as, (saints to be), and (the ecclesia). Such parentheses should be combined with the expression which stands before them. This associates similar passages and saves space.

Incorruption does not need three expressions. The variants of the Greek text are shown with this word. Titus 2:7 reads *incorruption* here in Alexandrinus and Sinaiticus as corrected, before editing, in place of *uncorruptness*. It is also added by the substitute for Vaticanus.

Soulish, the adjective of *soul*, should never be translated *natural*. Try it in James 3:15. It denotes one ruled by his senses, who, in extreme cases, may be sensual.

Under *pardon* all of the passages dealing with the *pardon* of sins are grouped together. *Forgiveness* is used only where offenses are in view.

Christ's presence is the chief group under *presence*. The passages concerned with *Paul's* presence show that the word cannot denote *coming*.

Conciliate and *reconcile* carry most important distinctions, as is pointed out in their definitions. When the Authorized Version does not differ from our renderings there is no notation of its rendering, as under *reconcile*.

Sabbath is really a Hebrew word, and it is defined according to its Hebrew usage. The phrase *first day of the week* should be one of the *sabbath days*.

Geographical locations are indicated by latitude and longitude, so that they may be found on any map.

8. THE AUTHORIZED VERSION RENDERINGS

A key to the translations of the Authorized Version has been added, as most of our readers are acquainted with it, and would like to compare our work with it because they have memorized much of it. Some may look in vain for a word which occurs in it, but not in our version. Should they look for "angel," they would not find it in our vocabulary. So we have added all such words. After "angel" the reader will be referred to messenger, as we have rendered it. Besides this, at the end of each word, in case our renderings differ from the Authorized Version, we have added the words which it uses to translate this word, as well as the number of times. This will usually show what Greek word underlies any given word in the Authorized Version, and how they rendered this word in other places. This will help much in appreciating the propriety of our renderings.

RESIDENCE IN PALESTINE

For an Occidental it is not always easy to grasp the Oriental background of the Bible. This may have some influence upon a version. Therefore the compiler of the Concordant Version spent considerable time in Palestine seeking to get into touch with the land and its people, its climate, its fauna and flora, etc., in order to help him to translate without introducing a foreign atmosphere into the Scriptures.



FIGURES OF SPEECH

INTRODUCTION

God, Who studded the sky with jewels and carpeted the earth with colors, has written His revelation in language which reflects the beauties of His visible creation. The diction of the East and of the Scriptures is full of fine figures, over which we walk with ruthless tread, seldom stopping to admire the blooms beneath our feet. It is the voice of feeling as well as fact. Nor is its beauty merely ornamental. Unless our eyes are opened to their presence and we feel their force, we may fail to enter beneath the surface of bare facts, into the heart of God's truth, and be led astray by mere externals.

NOT TRUE AS TO FACT

It is startling to realize that much of God's Word is not literally true. Some of its most precious and important statements simply cannot be taken as they stand. "God is light" is not an actual fact. Literally stated, He is, in the spiritual sphere, in some ways like light in the physical realm. But how much more forceful and beautiful to condense all this into a short and striking sentence, even if it is not strictly correct! This should open our eyes to realize that not everything in the Scriptures must be taken literally. When the Lord told His disciples that Lazarus had found repose and that He was about to wake him out of sleep, they took His word literally, which was misleading. So He told them frankly that Lazarus had died. By this figure, which was not true in fact, He had foreshadowed the great truth that Lazarus' death was like taking a nap, for He would rouse him from the tomb. We should be on our guard when Scripture states that which cannot be true. Such words are not false, but figurative. Because the Scriptures unfold to us the metaphysical and the spiritual, for which we have no organs of perception, these are usually spoken of in terms of the physical and the material. Hence we should expect to find many figures in God's revelation. Words used literally of things in the lower sphere, accessible to our soulish senses, are needed in a superior sense for that which belongs to a higher sphere. Such conceptions as light and darkness, life and death, high and low, are freely used as figures. In fact, many have been so often used in this fashion that we mistakenly speak of the figurative usage as a special "meaning," when it is really a faded figure.

IMPORTANCE IN INTERPRETATION

Of the vast importance of figures of speech in interpretation, there can be no question. In the Reformation a single metaphor, "this is My body," led to conflicts and divisions which would never have arisen if there had been even an elementary knowledge of figurative language. On some subjects, the Scriptures seem to contradict themselves, simply because figures are taken for facts. When the figure is recognized, the conflict vanishes. An investigation will show that differences of interpretation occur especially often with words which are frequently used figuratively. As a rule this has affected their literal significance and clouded the passages in which they appear. In such cases, if the literal is sharply distinguished, the discrepancies will disappear.

NOT EVIDENCE FOR THE MEANING OF WORDS

In seeking to fix the exact significance of a word, only its literal usage should be consulted. Here alone the actual meaning appears. The figurative is a departure from it. Therefore, in the Keyword Concordance, many of the figurative expressions have been indicated. They should not be included in the evidence when fixing a word's precise signification. This does not apply equally to all figures. The context within a parable shows the meaning of a word, for the parts of a parable may be literal with respect to one another. Thus we may learn much of daniel in the parable of the sowing, even though the daniel itself is a figure of hypocritical disciples.

The literal meaning of a word is one and constant; the figurative usage is diverse and variable. The fact that lexicographers as a rule fail to distinguish the meaning of a word from the usage has made their definitions indefinite, and has led to much confusion. A word has been given many "meanings" by incorporating its figurative usages. As these may vary much, the true significance of the word becomes obscure. It is important that we give each word a constant literal meaning, but it is equally necessary that we do not apply its figurative usage in every passage.

FIGURES IN TRANSLATION

As the dangers of a close rendering arise largely from figures of speech, or rather from the lack of a proper observance of them, it was deemed wise to determine, list and analyze the principal figures, especially those which affect translation, and thus safeguard the concordant method in this direction. As this feature would greatly add to the value of the work, it was incorporated into the text. The principal figures were assigned key letters, as M for Metaphor, and affixed to the figurative words. Besides this, a concordance, listing most of the occurrences of each figure, was prepared.

THE ADVANTAGE OF A CONCORDANCE

Just as, in seeking the meaning of a word in the Scriptures, we should examine all of its literal occurrences, so the best method of fixing the force of any figure is to investigate all of its examples in Holy Writ. As no tools for doing this have hitherto been made, so far as we are aware, the concordance herewith has been prepared. Its principal advantage is that it brings most of the figures of the same kind together, so that each may be interpreted consistently with all the rest.

The concordance of words used literally will show that each one has but one central significance, but a concordance of the figures will show that each one may also be used for different, and even opposite, ideas.

FIGURES INDICATED IN THE TEXT

We have sought to serve the reader still more by indicating the most important figures right on the face of the text. The subject may be new to some, and we all need to be made more figure-conscious. In case it is desirable to investigate any particular figure, the superior letter will show what kind it is, and most of the same class will be found in the concordance. By no means have all figures been indicated, for that would be impractical and unprofitable. Moreover, the figures which make up a parable or a vision are not marked, lest they become a burden to the page, although they are listed in the concordance. At first, those unaccustomed to recognizing figures of speech will think that too many are marked, but later they will see that many faded figures are not indicated. A middle course has been chosen.

COMPOUND OR COMPLEX FIGURES

Frequently a single expression is figurative in two or more directions. Thus, in the sentence, "Heaven is God's throne," the word "throne" is a Metaphor, for heaven is not only said to be like, but to be a throne. But a throne, in this case, is not merely the piece of furniture, but stands for the idea of rule. So it is also an Association (Metonymy). As it ascribes what is human to the Deity, it is also a Condescension (Anthropopatheia). Only the principal figure may be indicated in such cases.

Many figures may be classified under two or more headings, when they possess characteristics of each. Thus Parallelisms may be, in some degree, Repetitions, yet the figure lies rather in the arrangement of the words and sentences. Hard and fast lines cannot always be drawn.

FIGURES ARE IN THE ORIGINAL

Even as the Keyword Concordance deals with the occurrences of the Greek word, not the English, so the figures in this work deal with the original, not the English rendering. Thus, in Galatians 2:4 the English has "smuggled in," a clear figure, yet it is not marked as such, for the Greek is quite literal, or at least a faded figure of a different sort, "led in beside."

On the other hand, the Greek word for "humble" is always "lower" (make low), hence it is marked as a figure. All such cases may be cleared up by a reference to the Keyword Concordance, which is appended to some editions of this work.

FADED FIGURES

Many figures have been used so much that it seems far-fetched to mark them as such. Thus, rise, as applied to the dead, is a clear figure, yet the noun resurrection is used for nothing else, so is not marked. The boundary between faded and unfaded figures is very vague, so we have sought to be practical and helpful, even though it was not always possible to be consistent.

ALL FIGURES ARE NOT NOTED

Only a few of the important kinds of figures are indicated in the text. The rest will be found, with the passages, in the concordance.

Besides this, there are figures which must be left to the spiritual discernment of the reader. The connectives are often used so as to constitute a figure, as in Christ, over all, under, etc. These are not noted. The separate figures which constitute Parables and Visions and their explanations are not noted, as these are self-evident. Only those figures in them which are distinct from the parable or vision are indicated.

LIMITATIONS OF FIGURES

Figures, especially those of likeness, must be strictly limited to the point, or points, of contact, for it is axiomatic that there is un-likeness in all other particulars. They must never be used as if they were true in fact. Therefore it is unwise to use figures of speech as a basis of reasoning, for the points of contact are limited to those stated or apparent, and they may not be extended to other relations. Thus when Paul speaks of betrothing the Corinthians to Christ, he refers only to their singleness and purity. The figure does not include any other aspect of betrothal or refer in any way to marriage. It is confusing to connect it with such figures.

NOMENCLATURE

A name should be an index of that which it represents. The names usually given to figures of speech have been so technical and foreign that they have made the subject unnecessarily difficult and distasteful. Hence we will give a new English name to such as need one. Instead of calling the commonest of figures a *Hypocatastasis* we will define it by the name *Implication*, and, as it occurs so frequently, simply mark it with F for *Figure*. The common, well-known names, as *Simile*, *Metaphor*, *Parable*, etc., will be retained.

CLASSIFICATION

Figures may be classified in many different ways, but they are so lacking in definite boundaries, and so often overlap each other, that no classification is altogether ideal. Hence we have chosen the course which seems most practical and helpful, and divide them into small groups according to their salient characteristics, and have put them in the order of their importance. Most figures are figures of likeness, hence these lead the rest, followed by those of association. The groups are as follows: Likeness, Association, Arrangement, Omission, Addition, Repetition, Grammatical Substitution, Variance, Rhetoric.

FIGURES OF LIKENESS

Likeness, or comparison, is the most frequent form in which figures are found. Though there are only a few varieties which are based on similarity, most figures, by far, belong to this class. In fact, one of these, *Implication*, is so frequently found, that we will simply call it a "figure."

The point to press in figures of likeness is that they depend upon unlikeness. Two objects must be unlike in the main, and similar in one or more particulars, in order to be a figure. Under no circumstances must the likeness be allowed to go beyond these particulars, or the figure is violated. So also, in parables the salient points alone are to be pressed, for much detail may be included which merely makes the picture complete.

All figures of likeness may be expanded into a simile, by adding the formula "is like." This is one of the simplest tests to determine whether it is included in this class. The simile actually states that one thing is like or similar to another in some respect, hence no notation is needed to call attention to it, as "All flesh is like grass." The metaphor is bolder. It leaves the realm of fact, and says that one is another, as "All flesh is grass." Still more striking is the implication, which takes the likeness for granted, as "the grass withers." The parable goes further and makes a whole statement, including action, as "Physician, cure yourself." It will be seen that these figures are, in one sense, figures of omission, for they are abbreviated similes.

Especially in parables, there are many words which seem to be quite literal in their context, but become figurative because the context is a comparison. They have not been indicated in the text, but are marked with a P for *Parable* and a V for *Vision* in the Keyword Concordance.

The figures of likeness consist of *Simile*, *M Metaphor*, *F Implication*, *P Parable*, *A Allegory*, *V Vision*, *S Sign*, *T Type*, *Shadow*, *E Example*, *I Image*, *I Impersonation* (or *Personification*), and *C Condescension*.

SIMILE

It is only when two dissimilar objects are said to be alike in some particular that the simile becomes a figure of speech. Even then, it is true in fact, hence it is only partly over the border line of figures. But, as it is the essence of all figures of likeness, into which they all may be expanded, we will include it in our classification.

M METAPHOR

The metaphor is an abbreviated simile. It omits the statement of likeness, hence it is not true as to fact, but forceful as to feeling. Instead of saying that one thing is like another, it boldly insists that it is that other. The substantive verb is usually present, as, "This is My body." Literal facts may be stated with or without the verb, but this figure calls for its presence. It is indicated by the tiny superior M.

F IMPLICATION (FIGURE)

By far the most frequent of figures is the Implication (*Hypocatastasis*), which, on this account, we designate simply by the letter F for Figure. Not only does it omit the statement of likeness (which the Simile has) but it also does without the verb is (which the Metaphor has), simply taking the likeness for granted. The similarity is implied, hence the name Implication. As this occurs so frequently and is indicated in the concordance of words, as well as the text, no special list is given.

P PARABLE

A likeness developed into action is called a Parable. In Greek this is literally that which is cast beside, a parallel. In it, one set of circumstances in the physical sphere are likened to a spiritual counterpart. The resemblance extends to action, and must include a verb used figuratively. To put it popularly, a parable is a moving picture, while a metaphor or implication is a still one. Every figurative action seems to have the making of a parable. Absolute boundaries cannot be drawn, nor are they vital. There should be a figurative object, combined with a figurative action.

The shortest named parable in the Scriptures is: "Physician, cure yourself!" (Luke 4:23). Here both the noun and the verb are figurative. Our Lord is not merely compared to a physician, but to one who attends his own case. The action of the physician is added to the likeness. According to this inspired example, no lengthy story is needed to constitute a scriptural parable. Hence there are many more of these than is usually supposed. The verb and noun which make the parable must be literal in regard to each other. A physician cures. But such cases as "put off . . . the old humanity" (Eph. 4:22) is not a parable, though both noun and verb are figurative, for we strip off clothing, not humanity. Perhaps the most extensive parable in the Scriptures is the tabernacle and its ritual (Heb. 9:9).

The same figure must be apparent in both the noun and the verb. "Physician, deal with your own misfortune!" would not be a parable, as the figure is lacking in the verb. Neither would "you should cure yourself" do, for the corresponding figure in the noun is lacking.

Many parables are compound, that is, consisting of more than one picture, sometimes in a parallel, as make ready a road and straighten a highway (Mat. 3:3). Sometimes it is progressive, as, scour a threshing floor, gather into a barn, burn the chaff (Mat. 3:12), or complex, with more than one verb, as, salt made insipid, cast out, trampled (Mat. 5:13).

As the function of a parable is to make a physical parallel for metaphysical truth, it need not be based on actual facts. Culling grapes from thorns (Mat. 7:16) cannot be a real occurrence. It is not likely that someone paid the same wages for one hour's work as for a whole day (Mat. 20:1-16). The physical must be accommodated to the truth to be paralleled, for this, and not the story told, is where the point lies.

As a parable is crowded with figures, being practically composed of them, these are not specially marked after a P, which indicates a parable. The separate figures, however, are usually listed in the concordance. Thus, in the parable of the vineyard which was leased to farmers, the word farmer is not marked as figurative in the text, for the fact that it is a parable already shows this, but farmer is marked with a P in the concordance. Neutral expressions, which may be taken literally also, have not been treated as figures. Other kinds of figures, occurring in a parable, but not a part of the picture, are usually marked as independent figures.

ALLEGORY

The only Allegory mentioned in the Scriptures makes an actual, historical occurrence represent truth in another realm. Two women stand for two covenants (Gal. 4:22-23). This seems to be the real distinguishing feature of the allegory. Actual persons in their everyday lives set forth truth in the spiritual sphere.

V VISION

In a Vision the eyes behold what is outside the range of human sight or has no real existence at the time. While not an actual figure of speech, it often, like the parable, is filled with implications which usually are so constantly used as to be symbols. Thus, in the Revelation, the throne stands for rule and the temple for religion, the Lambkin for the sacrifice of Christ and the wild beast for the opposing powers.

The figures belonging to the vision are not generally marked in the text, but will be found listed in the concordance.

The principal visions: the transformation, Mat. 17:1-5, Mark 9:2-7, Luke 9:29-36; the flaming thornbush, Acts 7:30-34; Ananias and Saul, Acts 9:10-16; messenger of God to Cornelius, Acts 10:3-6; Peter, sheet let down from heaven, Acts 10:11-16, 11:5-10; man of Macedonia to Paul, Acts 16:9; Paul at Corinth, Acts 18:9-10; Son of Mankind midst lampstands, Rev. 1:10-20; throne, scroll, Lambkin, Rev. 4:1-5:14; seals opened, Rev. 6:1-17; the

144,000, Rev. 7:1-8; vast throng, Rev. 7:9-17; seven trumpets, Rev. 8:1-9:21; seven thunders, Rev. 10:1-7; the tiny scroll, Rev. 10:8-11; the two witnesses, Rev. 11:1-13; seventh trumpet, Rev. 11:15-18; the temple open, Rev. 11:19-13:18; the 144,000, Rev. 14:1-13; the harvest, Rev. 14:14-16; the vintage, Rev. 14:17-20; the seven calamities, Rev. 15:1-16:21; the unfaithful woman and the scarlet wild beast, Rev. 17:1-18; Babylon, Rev. 18:1-19:5; marriage of the Lambkin, Rev. 19:6-10; God's great dinner, Rev. 19:11-21; the thousand years, Rev. 20:1-10; the great White Throne, Rev. 20:11-15; the new Jerusalem, Rev. 21:1-23; the river of life, Rev. 22:1-3.

SIGN

A Sign is an actual occurrence which carries with it a significance not apparent on the surface. It may be a simple act, as the kiss of Judas (Mat. 26:48), which signified Who Christ was, or it may include several objects and considerable circumstance, as the woman and the male son (Rev. 12:5). A salutation by Paul's own hand was a sign of the genuineness of an epistle from him. Circumcision was the sign of God's covenant. Our Lord did many clear signs in order to show that He is the promised Messiah. Almost every miracle of healing set forth His restoration of Israel in the kingdom to come. Almost all of His acts are significant of the future. But this lies in the realm of interpretation, so only those signs are included in the following list which are actually called signs in the Scriptures themselves.

Signs in the Scriptures: Jonah the prophet, Mat. 12:39, 16:4, Luke 11:29, 30; the Son of Mankind, Mat. 24:30, Luke 11:30; Judas' kiss, Mat. 26:48; casting out demons, talking new languages, picking up serpents, drinking deadly drink . . . no harm, placing hands on ailing . . . well, Mark 16:17, 18; Babe in manger, Luke 2:12; in the sun, moon, constellations, on earth, pressure of nations in perplexity, resounding of the sea and agitation, chilling of men from fear, Luke 21:25, 26; wedding at Cana, John 2:1-11; raze and raise temple, John 2:19; healing the courtier's son, John 4:46-54; feeding the five thousand, John 6:10-14; raising Lazarus, John 11:23-44; healing the lame man, Acts 3:2-10; unclean spirits come out, paralitics and lame are cured, Acts 8:7; healing paralyzed Eneas, Acts 9:33-34; Dorcas brought back to life, Acts 9:36-41; lame man of Lystra cured, Acts 14:8-10; circumcision, Rom. 4:11; languages for a sign, 1 Cor. 14:22; Paul's hand (writing), 2 Thes. 3:17; woman, Rev. 12:1; dragon, Rev. 12:3-6; messengers with calamities, Rev. 15:1.

TYPE

A Type is literally the impression left when using a die, as the print of the nails (John 20:25), the pattern which is to be followed. It is, therefore, a likeness which extends to details. The only one mentioned in the Scriptures is that of Adam who corresponds with Christ (Rom. 5:12-21). The tabernacle was made to correspond with the type or model shown Moses in the mount (Heb. 8:5).

An antitype, in Greek, is not the reality which is typified, but is also a representation of the true, as the holy places made by hands (Heb. 9:24) and baptism (1 Pet. 3:21).

SHADOW

Shadow is the apt scriptural term for dark representations of unseen or future realities. The offerings under the law were a shadow of the divine service of the celestials. The law had a shadow of the impending good (Heb. 10:1). The instructions regarding food, drink, festivals, new moons and sabbaths shadow what is still impending (Col. 2:16-17).

EXAMPLE

The Example (Exemplum) is another aspect of the Shadow, for under the law of Moses, the offerings were both an example and a shadow of the divine service of the celestials (Heb. 8:5). The tabernacle and its vessels are examples of what is in the heavens (Heb. 9:23).

IMAGE

An Image is a closer likeness than a shadow, being a visible delineation of that which is invisible or absent. Christ is the Image of God (Col. 1:15). Caesar's image was on the currency (Mat. 22:20). The image of the wild beast will be his effigy. See the word in a concordance.

I IMPERSONATION (OR PERSONIFICATION)

Things are spoken of as persons in this figure. As the letter P is needed to indicate a Parable, we have changed Personification to Impersonation.

C CONDESCENSION

When God is spoken of as if He were human, or were a part of His creation, this is done in His condescension, so that He may reveal Himself in terms within the range of human perception.

THE DIMINUTIVE

That which is small in size awakens in us a variety of feelings, principally affection or contempt. This may arise partly from association also. Thus, in some languages, the diminutive ending is freely used to express regard. In the Scriptures, we have one special instance in which it is used in a derogatory sense. The "little women, heaped with sins," would hardly be confined to those small of stature. Yet here there is a strong likelihood that it was a term of affection at first, and only took on a derogatory sense by association.

FIGURES OF ASSOCIATION

Association includes that class of figures in which something associated with a thing is put for it. Our Lord practically defined it when He said, "He who swears by heaven is swearing by the throne of God and by Him Who is sitting upon it" (Mat. 23:22). Here we have God's throne put for His rule and heaven put for the throne, not because there is any likeness between these, but because they are associated with one another. The difference between a literal statement and this figure is plainly seen in the statement, "I came not to be casting peace but a sword." Literally, it would read *strife or war* in place of sword. The sword is so commonly used (by association) for war, that it may be called its symbol, were it not that it is used in a still broader sense for all enforcements of government (Rom. 13:4).

A ASSOCIATION

Association, usually called Metonymy, may also be classed as a figure of omission, for it may always be made literal by the insertion of an explanatory phrase. Thus, the phrase "the kingdom of the heavens" may be expanded into "the kingdom (of the God of) the heavens" (Dan. 2:44). By usage it includes the thought of God ruling the earth through others.

A common form of Association is worthy of special mention, in which a noun is followed by another in the genitive case, as, "purpose of the eons," which may be expanded as "purpose (carried out during) the eons," or "the word of life," expanded, "the word (which gives) life." The relation is usually general, and may be expanded in a variety of ways. It is not always clear whether there is a figure present when two nouns are thus related, so the following are only representative, striking examples.

Association, Noun with genitive Noun: Administration (of the secret, Eph. 3:9; assurance (riches of) Col. 2:2; condemnation (dispensation of) 2 Cor. 3:9; consolation (God of) 2 Cor. 1:3; darkness (world might of) Eph. 6:12, (gloom of) 2 Pet. 2:17; death (body of) Rom. 7:25; deception (spirit of) 1 John 4:6; destruction (sects of) 2 Pet. 2:1; eon (eon of) Heb. 1:8; eons (purpose of) Eph. 3:11; expectation (God of) Rom. 15:13; exultation (oil of) Heb. 1:9; faith (hearing of) Gal. 3:5, (work of) 2 Thes. 1:11; flesh (disposition of) Rom. 8:6, 7, (fathers of) Heb. 12:9, (lusts, behests of) Eph. 2:3, (mind of) Col. 2:18, (just statutes) Heb. 9:10; freedom (law of) Jas. 1:25, 2:12; fury (wine of) Rev. 18:3; gloom (caverns of) 2 Pet. 2:4; glory (appearing of) Titus 2:13, (body of) Phil. 3:21, (Christ of) Jas. 2:1, (evangel of) 2 Cor. 4:4, (expectation of) Col. 1:27, (Father of) Eph. 1:17, (God of) Acts 7:2, (laud of) Eph. 1:12, (Lord of) 1 Cor. 2:8, (might of) Col. 1:11, (riches of) Eph. 3:16; God (man of) 2 Tim. 3:17; good (evangel of) Rom. 10:15; goodness (delight of) 2 Thes. 1:11; humiliation (body of) Phil. 3:21; injustice (wages of) 2 Pet. 2:15; irreverence (desires of) Jude 18; law (works of) Gal. 3:5, 3:10; lawlessness (man of) 2 Thes. 2:3; life (scroll of) Phil. 4:3, (tree of) Rev. 2:7, 22:2, 14, 19, (water of) Rev. 7:17, (word of) Phil. 2:16, 1 John 1:1, (wreath of) Jas. 1:12; love (God of) 2 Cor. 13:11, (kiss of) 1 Pet. 5:14, (spirit of) 2 Tim. 1:7; maturity (tie of) Col. 3:14; mercy (vessels of) Rom. 9:23; peace (evangel of) Eph. 6:15, (God of) Rom. 15:33, 16:20, 2 Cor. 13:11, Phil. 4:9, 1 Thes. 5:23, Heb. 13:20, (king of) Heb. 7:2, (Lord of) 2 Thes. 3:16, (tie of) Eph. 4:3; pities (Father of) 2 Cor. 1:3; power (declaration of) Heb. 1:3, (messengers of) 2 Thes. 1:7, (spirit of) 2 Tim. 1:7, (greatness of) Eph. 1:19; promise (children of) Rom. 9:8, Gal. 4:28, (covenants of) Eph. 2:12, (land of) Heb. 11:9, (spirit of) Eph. 1:13, (word of) Rom. 9:9; reasoning (judges of) Jas. 2:4; rectitude (scepter of) Heb. 1:8; revelation (spirit of) Eph. 1:17; righteousness (king of) Heb. 7:2; salvation (day of) 2 Co. 6:2, 2; sanity (spirit of) 2 Tim. 1:7; seduction (desires of) Eph. 4:22; shame (hidden things of) 2 Cor. 4:2; Son (kingdom of) Col. 1:13; spirit (law of) Rom. 8:2, (unity of) Eph. 4:3, (disposition of) Rom. 8:6, (holiness of) 1 Pet. 1:2; strength (might of) Eph. 1:19; timidity (spirit of) 2 Tim. 1:7; truth (benignity of) Eph. 4:24, (spirit of) John 14:17, 15:26, 16:13, 1 John 4:6, (word of) Eph. 1:13, Col. 1:5; unbelief (heart of) Heb. 3:12; wages (deception of) Jude 11; will (delight of) Eph. 1:5, (secret of) Eph. 1:9, (counsel of) Eph. 1:12; wisdom (meekness of) Jas. 3:13, (spirit of) Eph. 1:17.

APPELLATION

In an Appellation some quality, office or attribute is used instead of a proper name, as when God is spoken of as "the Majesty" (Heb. 1:3). Sometimes this is reversed, and a proper name is used to indicate that with which it is associated, as when John the Baptist is called Elijah, because he came in his spirit and power (Mat. 17:12, Luke 1:17). It is used frequently when calling our Lord, Teacher, Rabbi, Son of Mankind, Prophet, Christ, Lord, etc. There are too numerous to list. See also Acts 22:14, 25:26.

COMPOUND ASSOCIATION

Association may be so remote that it is best resolved by making two steps (Metalepsis). Thus, "the word of the cross" (1 Cor. 1:18) uses the term cross for the shameful death endured, and this, in turn, for the effects which follow it (Gal. 6:14, Col. 1:20). So also the blood of Christ, since it contained the soul (Lev. 17:11), figures His suffering, and beyond this its effects as figured in the tabernacle and temple ritual. See under blood in a concordance.

N NEAR ASSOCIATION

Near Association (Synecdoche) is a special form of Association in which it is partly literal. Thus, when we read that Jerusalem went out to hear John the Baptist (Mat. 3:5), we know that the place itself did not go, but the inhabitants, a part of it, are intended. This figure is frequently used of the flesh to indicate the physical frame of man, including the bones and the blood, though, in other places these are especially distinguished from it.

EUPHEMISM

Euphemism (Euphemismos) is the substitution of a pleasant expression for an offensive one. It is not often used in the Scriptures except in the verb know when referring to the relations of the sexes.

RETENTION

Retention is the use of an epithet in a new relation which displaces the old, though it is no longer literally true. It is often used of those our Lord healed, as when the dumb talk. But it is especially striking in such phrases as, "the tablets of the heart" (2 Cor. 3:3) displacing the tablets of the law, and "a new covenant" (2 Cor. 3:6) displacing the old literal covenant. The following are examples: blind, Mat. 11:5, 15:31; covenant, Mat. 26:28, Mark 14:24, Luke 22:20, Rom. 11:27, 1 Cor. 11:25, 2 Cor. 3:6, Heb. 8:8, 10, 9:15, 10:16, 29, 13:20; dead, Luke 7:15, 1 Pet. 4:5, 6, Rev. 20:12; deaf-mute, Mat. 9:33, 11:5, 12:22, Luke 7:22, 11:14; kingdom, 1 Cor. 15:24; lame, Mat. 11:5; leper, Mat. 26:6, Mark 14:3; tablets, 2 Cor. 3:3; tribute collector, Mat. 10:3; water, John 2:9.

CIRCUMLOCUTION

Circumlocution (Periphrasis) uses a descriptive phrase in place of a name in order to emphasize the association. Occurrences are: born of women (human) Mat. 11:11, Luke 7:28; the product of the grapevine (wine) Mat. 26:29; the city of David (Bethlehem) Luke 2:11; those sitting on the surface of the entire earth (humanity) Luke 21:35; terrestrial tabernacle house (body) 2 Cor. 5:1; those about to be enjoying the allotment of salvation (the saved) Heb. 1:14; in this tabernacle (alive) 2 Pet. 1:13; my tabernacle is to be put off (die) 2 Pet. 1:14; He Who is sitting on the throne (the Deity) Rev. 4:2, 10, 5:1, 7.

ENIGMA

Ancient mirrors did not reflect clearly or fully. So also with God's Word up to the latest revelations of Paul. Previous unfoldings he speaks of as an enigma (1 Cor. 13:12).

SYMBOL

The Symbol is a more or less permanent figure of likeness or association. In order to understand symbols there must be a close acquaintance with the figures of which they are composed. In no case should they conflict with literal or later revelation. They come too close to the realm of interpretation to be dealt with here at length. We simply add some examples of figures which seem to warrant this designation, as well as some symbolic actions. The action is literal, but is associated with and implies a spiritual attitude or activity. Thus, bowing the knee indicates worship.

Symbolic Objects: cambric, horse, key, leaven, sheep, throne, trees, water.

Symbolic Actions: beat the chest, Luke 18:13, 23:48; bind, Acts 21:11; bow the knee, Rom. 11:4, 14:11, Eph. 3:14, Phil. 2:10; gird up the loins, 1 Pet. 1:13; give right hand, Gal. 2:9; impose hands, 1 Tim. 4:14, 5:22, Heb. 6:2; kiss, Rom. 16:16, 1 Cor. 16:20, 2 Cor. 13:12, 1 Pet. 5:14; lift up eyes, Luke 18:13; lift up hands, Luke 24:50, 1 Tim. 2:8; loose sandals, Acts 7:33, 13:25; loose the thong, John 1:27; measure, Rev. 11:1; place foot on, Rev. 10:2; shake off dust, Mat. 10:14, Acts 13:51; shake out garment, Acts 18:6; sit at right, Col. 3:1, Heb. 1:3, 13, 8:1, 10:12; sit in sackcloth and ashes, Luke 10:13; spew out

Figures of Speech

of mouth, Rev. 3:16; stand at door and knock, Rev. 3:20; stand at right, Acts 7:56; stand on, Rev. 10:5; taking hold of hand, Heb. 8:9; trumpet, Rev. 8, 9, 11; twitch off dust, Luke 9:5; wash feet, John 13:4-12; wash hands, Mat. 27:24; wipe off dust, Luke 10:11.

Figures of Arrangement

FIGURES OF ARRANGEMENT

The arrangement of words, phrases and sentences determines their emphasis and helps in interpretation.

PROMINENCE

In impassioned and even in ordinary speech the important words are pushed to the fore, which produces emphasis, by means of Prominence (Hyperbaton). In an inflected language like Greek this can be done much more than in one like English, in which the sense depends, in some measure, on the position of a word in its sentence. As this figure is found in nearly every sentence and determines the emphasis, it has been indicated in the Concordant Version by means of heavy-faced letters, one for a slight, and more for increased stress. This is present even in normal sentences, but becomes especially striking when it is unusual. An attempt has been made to reproduce this figure in the order of words in the English renderings. This accounts for the forceful construction of some of the sentences.

PARALLELISM

Parallelism or Correspondence consists of the repetition of a sentence or sentences in similar or contrastive terms and in the same order. An example is Luke 1:46-47:

My soul is magnifying the Lord,
And my spirit exults in God, my Saviour.

Soul corresponds to spirit, magnify to exult, and Lord to God. It may be extended so as to be written in several lines and then is sometimes called an Alternation. But, as there is no real difference, parallelism is a better term for all. It is not confined to poetry. It is especially effective in Contrastive Parallelism, as Mat. 6:19-20:

Do not hoard for yourselves treasures on earth,
where moth and corrosion are causing them to disappear,
and where thieves are tunnelling and stealing.
Yet hoard for yourselves treasures in heaven,
where neither moth nor corrosion are causing them to disappear,
and where thieves are not tunnelling or stealing.

REVERSAL

A Reversal (Introversion, Epanodos, Antimetabole, Chiasmus) consists of the repetition of a sentence or sentences, or a larger section, in similar or contrastive terms, but in reverse order. The whole of Scripture is a reversal, beginning with the creation and ending with a new creation, in which the destruction by water (Gen. 1:2) corresponds to that by fire (2 Pet. 3:6-7, Rev. 20), its restoration (Gen. 1:2, 2:3) with the thousand years (Rev. 20:4), the serpent's entry with the binding of Satan, etc. The life of our Lord and the four accounts of it are constructed according to this plan, for, after His rejection, He retraces His steps, as it were. Most of Paul's epistles are arranged in this way, as the frameworks in the Complete Edition will show. In these larger writings, of course, this applies only to the outlines. The details may be parallelisms.

The recognition of this figure may be a help in interpretation, as in Matthew 7:6:

you may not be giving that which is holy to curs,
nor yet should you be casting your pearls in front of hogs,
lest at some time they [the hogs] be trampling them with their feet
and, turning, they [the curs] should be tearing you.

The structure of Romans is a good illustration of this figure as applied to a whole epistle. It is a regular reversal, except that the two main sections run parallel in their parts. Other examples are given in the notes of the Complete Edition of the Concordant Version.

MIXED ARRANGEMENTS

The larger frameworks usually contain both parallelism and inversion. Thus the epistle to the Romans is a reversal, yet the two great doctrinal divisions, dealing with justification and conciliation are parallels. In such a case it is better to call the whole a Reversal with (Doctrinal) Parallelism, rather than make a new name.

Contrast (Antithesis) places one expression over against another of opposite meaning, as in Rom. 5:18, one offense is set over against one just award; in Acts 16:37, publicly, surreptitiously; Rom. 5:19, disobedience, obedience; 6:7, 8, die, live; 8:5, 13, flesh, spirit; 2 Cor. 4:17, light affliction, burden of glory; 18, temporary, eonian; 2 Cor.

Figures of Omission

6:8-10, glory and dishonor, defamation and renown, deceivers and true, unknown and recognized, dying and living, sorrowing yet rejoicing, poor yet enriching, nothing and all; Phil. 3:7, gain, forfeit; 2 Pet. 2:19, freedom, slavery.

Contraries (Enantiosis) is a contrast in which the difference is expressed by negations and affirmations, as righteousness not of law but of faith. See Luke 7:44:46.

Figures of Speech

FIGURES OF OMISSION

As figures arise from fervor of speech, and this is inclined to be terse, they are often accompanied by the omission (Ellipsis) of words. The figure of Association may often be made literal by adding an explanatory phrase, as "the cup [containing the wine] of blessing" (1 Cor. 10:16). Besides this there are omissions which cannot be so explained, as, "finishing [the evangelization of] the cities of Israel" (Mat. 10:23). In translation this figure is carried across when possible, but this cannot always be done. Then the supplied words are printed in lighter type, using the most general terms, taken from the context if possible, so as not to inject any new idea into the text.

NOUN OMITTED

A very frequent and useful form of this figure is the omission of the noun, leaving the adjective to stand for it. This is usually explained as the use of the adjective instead of the noun (Antimeria), but it seems simpler to consider it as an omission, by which the adjective is emphasized. Examples as the good [people], the wicked, the blind, the lame, the rich, the poor, the twelve [apostles], etc., show how often this figure is used.

PRONOUN OMITTED

In the original the pronoun is occasionally omitted, but, as a rule, it must be inserted in the translation, and will be found in light-faced type (Mat. 19:13, Mark 5:23, 6:5, 6:16, Luke 24:40, John 11:41, 15:6, Acts 2:29, 13:3, 29, 29, 19:26, Rom. 8:23, 2 Cor. 11:20, 20, Eph. 3:18, 2 Tim. 4:18, Heb. 4:15, 1 Pet. 2:23).

VERB OMITTED

Occasionally the verb is unimportant and is omitted, so throwing the stress on that which is done, rather than on the action, as: gave, Mat. 14:19; coming, Mark 7:4; came, Acts 10:15; shall be vivified, 1 Cor. 15:23; is nullified, remains, 2 Cor. 3:11; etc. The substantive (to be) is often omitted, as, glory [be] to God, Luke 2:14; God [is] spirit, John 4:24, etc.

INCONGRUOUS OMISSION

When the omission of the verb seems to connect a verb with an incongruous object, this is called Zeugma. As it is seldom seen, a few examples will show that it is, in reality, a simple omission, "Opened was his mouth, and his tongue [was loosed]" Luke 1:64. "To do whatever Thy hand [does] and Thy counsel designates beforehand to occur" Acts 4:28. "Milk I give you to drink, not solid food [to eat]" 1 Cor. 3:2.

THE SUBSTANTIVE OMITTED

The verb substantive (to be) is frequently omitted in the Scriptures, as it is self-evident as a rule, and its omission helps to stress other parts of the sentence. As it is printed in light-face type when not in the Greek, many examples may easily be found.

AND

When the different details of a statement are not to be separately considered, but to be hurried over in order to reach the climax, the conjunction and is omitted (Asyndeton). It should be compared with the opposite figure, Many-Ands (Polysyndeton) in which each statement is introduced by and. When the and occurs only before the last item enumerated, there is no figure. Some examples are: Mark 7:21, 16:17, 18, Luke 1:17, 14:13, 14, 17:27, Rom. 2:19-23, 1 Cor. 3:12, 4:8, 12:28, 30.

UNFINISHED SENTENCE

A striking effect is produced by breaking off a statement, and leaving it to be finished by the hearer (Aposiopesis). Hebrews 3:11 is a powerful example: If they shall be entering into My stopping—! Others are found in Mark 8:12, Luke 13:9, 19:42, John 6:62, Acts 23:9.

OMISSION

Non-Sequence (Anacoluthon) is the breaking off of the thread of thought and so omitting to finish one sentence before beginning another, as Luke 21:6: These which you are beholding—there will be coming days . . . See Galatians 2:6.

CONCLUSION OMITTED

When the conclusion is left to the imagination of the hearer, this may be classed as an omission (Syllogismus). Instead of saying that God's care is very minute, our Lord said: of your head even the hairs are all numbered, Mat. 10:30. See also Mat. 25:20, Luke 7:44.

FIGURES OF ADDITION

That which is added for emphasis, and is not needed for the sense, may be considered the figure of Addition (Pleonasm, Redundance). Most of these are idioms carried over from the Hebrew, and may be classified under other figures as well. Thus, "hallowed be Thy name" (Mat. 6:9) is the figure of Association, yet is not necessary for the sense, which could be expressed by **be hallowed**. So also the word **son** is frequently used, as "the sons of mankind" (Mark 3:28), and **hand**, as "through the hands of the apostles" (Acts 5:12), and **face**, "from the face of the Lord" (Acts 3:19), and **midst**, as "severing the wicked from the midst of the just" (Mat. 13:49). Other examples will be found under these words in the concordance.

More rarely an unneeded word is added for emphasis or elegance, as: tabernacle house, 2 Cor. 5:1; **blesse**s us with every spiritual **bles**sing, Eph. 1:3.

NEGATIVE REPETITION

Special emphasis is given to a statement if it is followed by its opposite with a negative, as: he avows and denies not, John 1:20. See also the following: John 1:3, Acts 18:9, Rom. 4:20, 12:11, 12:14, 1 Cor. 1:10, Gal. 5:1, 1 John 1:8.

HISTORICAL SUPPLEMENT

Occasionally a hitherto unrecorded historical supplement (Hysteresis) is added, as: Zacharias, son of Barachias, **whom you murder between the temple and the altar** (Mat. 23:35), and: he dwells in a city termed Nazareth, so that that may be fulfilled which is declared through the prophets that: A Nazarene shall He be called (Mat. 2:23). Neither of these are written in the prophets. They are supplements, telling us what was done and spoken, but not recorded. Further examples may be found in Acts 9:22, 26 (Saul's call), 2 Tim. 3:8, Heb. 9:19, 11:21, 12:21, Jas. 5:17, Jude 9.

ENUMERATION (OR DISSECTION)

When the whole has been mentioned, and the parts are added, we may call this Enumeration (Merismos). When the whole is not mentioned, it does not really differ from an enumeration, and is called Dissection (Synathrōsmos). Of the former class, Galatians 5:22 is a good example, where the fruit of the spirit is enumerated. See also Romans 2:6-8, Galatians 5:19-21, and the occurrences of the words **whether . . . or**, in the concordance. In the latter class we have the list of things which make up the apostasy (1 Tim. 4:1-3). See also Romans 1:29-31, 2:6, 2 Timothy 3:1-7, 1 Peter 4:3.

SUMMARIZING

An Enumeration which is condensed is sometimes called Summarizing (Epitrochasmus). See Hebrews 11:32.

SUMMARY

A Summary (Symperasma) gives a brief epitome of the foregoing. See Matthew 1:17, John 20:30, Hebrews 11:39.

ADDITIONS IN A SENTENCE

PARENTHESIS

A Parenthesis (Interpositio) is an independent statement in the midst of another, without grammatical connection. As these are usually enclosed in curved marks, they are practically indicated in the text. A few examples follow: Mat. 24:15, Mark 7:2, 3, 4, 11, 13:14, Heb. 2:9, 2 Pet. 1:19.

RUNNING REMARK

A Parenthesis more or less independent may be called a Running Remark (Epitrochōn). It is usually set off by dashes or parenthesis.

Thus, in John 2:9, the remark is injected: (yet the servants who have drawn the water were aware). See also Mat. 9:6, John 4:8, 9, Acts 1:15, Rom. 3:5, 8, 8, 8:20, 9:3, 10:6, 7, Eph. 2:5, 5, 11, Col. 2:22, Heb. 12:20, 21.

INSERTION

A longer parenthesis is given the special name of Insertion (Parabole). Thus in Mark 7:3-4 a long explanation is inserted. In 2 Cor. 12:2, 3 two sentences are inserted. Elsewhere whole paragraphs are evidently insertions, as 1 Corinthians 15:20-28, which reads on only if these verses are omitted. See also 2 Cor. 3:5, Eph. 3:2-13.

PARENTHETIC APOLOGY

A **Paranthetic Apology** (Hypotimesis) is used to excuse a seeming impropriety, as 2 Cor. 11:21: (in imprudence am I saying it), or Rom. 3:5: (As a man am I saying it).

POSTSCRIPT

The **Postscript** (Epicrisis) as a detached remark concerning what has been said. It occurs most frequently in John's account, as John 3:24: for not as yet was John cast into jail. See also John 1:34, 28, 6:39-40, 6:4, 7:5, 8:20, 27, 9:14, 22, 10:22, 23, 11:13, 30, 12:33, Acts 19:20, 1 John 3:1.

INTENSIFICATION

An **Intensification** (Epitasis) is a concluding sentence which emphasizes what has been said, as Acts 7:5: He does not give him any allotment to enjoy in it, nor even a platform for a foot. See John 13:34.

CLIMAX

Climax (Anabasis) is an increase in sense or emphasis by steps, as in 1 Corinthians 4:8: full, rich, reign. See also Luke 11:9: request, seek, knock; 1 John 1:1: was, heard, seen, handled.

EXAGGERATION

Exaggeration (Hyperbole) adds to the sense more than is intended, as when the Pharisees saw the world came away after Him (John 12:19). See also Luke 2:1, John 3:26, 1 Cor. 4:15, Jas. 3:6, 4:1.

SUBTRACTION — ANTICLIMAX

Anticlimax (Catabasis) is a decrease in sense or emphasis by steps. The seven steps in our Saviour's descent to the cross is the most striking example (Phil. 2:6-8).

FIGURES OF REPETITION

SOUNDS OR LETTERS

Alliteration (Homœopropheron) repeats the same letter or sound at the beginning of words.

End Rhyme (Homœoteluton) repeats the sound at the end of words.

Inflection Rhyme (Homœoptoton, Paramœosis) repeats the same inflection, hence the same sound at the end of words.

These forms are seen only in the original language, and it is never certain whether the similarity is simply incidental or intended.

The **Acrostic** (Acrostichion) is the repetition of certain letters according to the alphabet, to spell words, or some definite arrangement. They occur in the Hebrew, but not in the Greek Scriptures.

REPETITION — SOUNDS

Rhyme (Paronomasia) is the repetition of the same sound, in the original languages. As this may often be incidental, without design, its presence is not always intentional, and should only be noticed when the emphasis is obvious.

DUPLICATION

In **Duplication** (Epizeuzis) the same word or phrase is repeated for emphasis, as the "Verily, verily" of John's account. A list of the most of them follows in alphabetical order: crucify, Luke 23:21; Doctor, Luke 8:24; Eloi, Mat. 27:46, Mark 15:34; how very (Gr., how, how), Heb. 10:37; Jerusalem, Mat. 23:37, Luke 13:34; Lord, Mat. 7:21, 22, 25:11, Luke 6:46, 13:25; Martha, Luke 10:41; no, Mat. 5:37, 2 Cor. 1:17; Rabbi, Mark 14:45; Saul, Acts 9:4; Simon, Luke 22:31; verily, John 1:51, 3:3, 5:11, 5:19, 24, 25, 6:26, 32, 47, 53, 8:34, 51, 58, 10:1, 7, 12:24, 13:16, 20, 21, 38, 16:20, 23, 21:18; yes, Mat. 5:37, 2 Cor. 1:17, Jas. 5:12.

PRONOUN

One form of duplication can seldom be carried over into the translation. As the form of the verb, in the original, includes the pronoun, it is unnecessary to use the nominative pronoun with a verb for the sense. If it is used, it is emphatic, and is printed in heavier type. The emphatic pronoun **I** is especially frequent in John's account, as in 17:4: **I** glorify Thee on the earth.

IRREGULAR REPETITION

Repetition usually is emphatic even when it occurs irregularly, as Galatians 4:9: turn back again . . . to slave again. See also James 5:7, patient; 5:13, 14, anyone; 1 John 3:5, 8, manifest.

Repetition of phrases (Cycloides) does not differ from words as 1 Corinthians 13:9: out of an instalment.

WORD PLAY

Word Play (Antanaclosis or Ploke) repeats the same word in a figurative sense, as Mat. 8:22: leave the dead to entomb their own dead. Also world, John 1:10; believe, John 2:23-24; above, John 3:31; of the earth, John 3:31; eat, John 4:31; written, John 19:22; Israel, Romans 9:6.

EXTENDED WORD PLAY

Extended Word Play (Synæceiosis) repeats the expression with a more extended meaning. Thus Paul repeats the word *briefly* (Acts 26:29).

DERIVATION

Derivation (Paregmenon) repeats the root of a word, but not the sense, as Romans 5:19: disobedience, obedience; Romans 2:1: judging, condemning (down-judging). It can only be found by tracing the word back to the original language.

USELESS REPETITION

Useless Repetition (Battologia) is the use of the same expression without adding any sense or emphasis (Acts 19:34).

DETAILED REPETITION

Detailing (Prosapodosis) is the repetition of an expression in order to add more detail, as: Rom. 11:22, kindness, severity. See also John 16:8-11, Philippians 1:15-17.

IDEA

Lingering (Eplmone) is the repetition of an idea in order to impress it: Mat. 7:21-23, 15:18-20, Mark 7:20-23, John 21:15-17, Col. 2:14-15.

REPETITION OF THE SENSE

A Double Negative repeats and emphasizes the negation. As this cannot usually be carried over into English, we have rendered it: under no circumstances, by no means, etc. See these in the concordance.

SENSE

Synonym (Synonymia) is the repetition or overlapping of the sense in a series of expressions, not merely to add to the sense, but to emphasize it. As words are used with the greatest precision in the Scriptures, it is seldom that we can restrict synonyms to this figure, for each word adds to the sense as well as to the emphasis, as a rule. Thus in Mark 12:30 and Luke 10:27: you shall be loving the Lord, your God, out of your whole heart . . . soul . . . comprehension . . . strength. There is overlapping of the sense and heavy emphasis. Other examples are: counsel, foreknowledge, Acts 2:23; gibbet, assassination, Acts 2:23; kindness, forbearance, patience, Rom. 2:4; glory, honor, incorruption, Rom. 2:7; indignation, fury, affliction, distress, Rom. 2:8-9; glory, honor, peace, Rom. 2:10; guide, light, discipliner, teacher, Rom. 2:19; stumbling stone, snare rock, Rom. 9:33; languages, lips, 1 Cor. 14:21; accept, taught, Gal. 1:12; sovereignty, authority, power, lordship, Eph. 1:21; psalms, hymns, spiritual songs, Eph. 5:19, Col. 3:16; learned, accepted, hear, perceived, Phil. 4:9; thrones, lordships, sovereignties, authorities, Col. 1:16; grace, mercy, peace, 1 Tim. 1:2, 2 Tim. 1:2.

IDEAS

Interpretation (Hermeneia) repeats what has been said in other words or in another language, as: Immanuel, God with us, Mat. 1:23; Messiah, Christ, John 1:41. See Mat. 27:46, Mark 5:41, 15:22, 34, John 1:38, Acts 4:36, 9:36, 13:8.

MORE THAN ONE WORD OR PHRASE REGULARLY

Intertwining (Symploke) is the repetition of two or more expressions with more or less regularity, as 1 Cor. 15:42-44: It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in infirmity; it is raised in power. It is sown a soulless body; it is raised a spiritual body. See also 1 Cor. 12:4-6, 14:15, 2 Cor. 9:6, Rev. 18:21-23.

BEGINNING

Beginning Repetition (Anaphora) repeats the same word at the commencement of successive phrases, clauses, or sentences. It is a simple and effective means of impressing an idea on the mind. Mat. 5:3-11, the so-called beatitudes, is a fine example, for the word "happy" is repeated nine times; Mat. 11:18, came; Rom. 8:33-34, who; 1 Cor. 3:9, God's; 1 Cor. 6:11, but; 1 Cor. 11:3, head; 1 Cor. 13:7, all; 1 Cor. 13:8, whether; 2 Cor. 7:11, nay; 2 Cor. 11:26, dangers; Eph. 6:12, with; Phil. 3:2, beware; Phil. 4:2, entreating; Phil. 4:8, whatever; 1 John 1:1-3, which.

COMMENCING

Commencing Repetition (Epibole) is the repetition of phrases or sentences (instead of words) at the start of a statement, as: 1 Cor. 6:12, All is allowed me. See also Acts 20:22, 25.

RESUMPTION

Resumption (Epanalepsis) is the repetition of the same word after a line of thought has been broken. See 1 Cor. 10:28, 29, Eph. 3:1, 14.

BEGINNING AND MIDDLE

Beginning and Middle Repetition (Mesarchia): receiving, Mat. 10:40, 41.

BEGINNING AND END

Beginning and End Repetition (Epanadiplosis) repeats the first word or phrase at the end of a sentence or passage. In Luke 12:5 "be afraid" is repeated at the end of the statement with telling effect. Examples: hear, Mark 7:14-16; watch, 13:35; afraid, Luke 12:5; expectation, Rom. 8:24; Christ, Gal. 2:20; be rejoicing, Phil. 4:4; what is the benefit, Jas. 2:14-16; hallelujah, Rev. 19:1-3.

MIDDLE

Middle Repetition (Mesodiplosis) repeats regularly in the center of the sentence, as "but not" (2 Cor. 4:8-9).

MIDDLE AND END

Middle and End Repetition (Mesoteleuton) repeats at the end what is in the middle, Mark 5:2, 3, tombs.

REPETITION — END

End Repetition (Epistrophe) repeats the same word at the end of each clause or sentence, as, in Revelation 22:11: Let the injurer injure still: and let the filthy one be filthy still: and let the just one do righteousness still: and let the holy one be hallowed still. Examples: Rom. 8:31, us; Rom. 14:8, living, dying; Rev. 7:5-8.

At the end of an argument it may be specially classified (Epiphora), as 2 Cor. 11:22, I also.

Refrain (Amœbaeon) is the special name given this figure, when it is poetical, or embraces a full statement, as Rev. 18:21, 22, 23, 23, nevermore, or Rev. 2:7, 11, 17, 29, 3:6, 13, 22, Who has an ear, let him hear what the spirit is saying to the ecclesias. See also Mat. 6:2, 5, 16, and 4, 6, 18; Luke 13:3, 5; John 6, 39, 40, 44, 54.

END AND BEGINNING

End and Beginning Repetition (Anadiplosis) repeats the last word of a sentence or phrase in commencing the next, as John 1:14, we gaze at His glory, a glory as of an only begotten . . . (It is not always clear in a translation.) Mat. 7:22, in your name; 10:40, receiving Me; Luke 12:5, be afraid; John 14:11, the Father; John 18:37, I; Rom. 8:17, enjoyers of allotment; Rom. 9:30, righteousness; 10:17, tidings; 2 Cor. 9:6, sparingly; Phil. 2:8, death; Jas. 1:3-4, endurance.

When this figure is repeated, it is especially impressive, and sometimes named **Gradation**, as Romans 8:30; these He calls also; and whom He calls, these He justifies also; now whom He justifies, these He glorifies also. See also John 1:1, 1:4, 5, Rom. 5:3-5, 10:14-15, Jas. 1:3-4, 14, 15, 2 Pet. 1:5, 7.

MANY ANDS

When each detail of a statement is to be considered for itself, the different items are separated by the conjunction and (Polysyndeton). It should be compared with the opposite figure, **NO ANDS**, in which the "ands" are omitted. When the "and" occurs only before the last item of a series, there is no figure. A good example is found in Luke 10:27; you shall be loving the Lord, your God, out of your whole heart, and in your whole soul, and with your whole strength, and with your whole comprehension, and your associate as yourself. It occurs frequently.

EITHER . . . OR'S

Either . . . or's (Paradiastole), when the or (or nor) is unnecessarily repeated, emphasizes each separate item, as Romans 8:38-39: neither death nor life, nor messengers, nor sovereignties, nor the present, nor what is impending, nor powers, nor height, nor depth, nor any other creation. Only the first neither and the last nor are needed for the sense. The repetition stresses each particular. Examples: Mat. 19:29, Mark 10:29, Luke 14:12, 18:29, John 1:13, 1 Cor. 3:21-22, 2 Thes. 2:2.

INFLECTIONS

Infection Repetition (Polypotton) is a striking feature of the sacred text which is worthy of much study, as it is strange to our language and cannot be idiomatically translated. The only practical course is to carry over the figure and then explain its force. For study we divide the occurrences into various classes. In every case there must be the same stem repeated, but in a different form, as: hearing they may be hearing (Mark 4:12), covenanting a covenant (Luke 22:29), eons of the eons, etc. The mere fact that the same word follows in another grammatical form does not make this figure, however. The occurrences must be mutually related, so as to make a striking combination.

INFLECTED REPETITION

Verb with Participle: bless, Eph. 1:3, Heb. 6:14; multiply, Heb. 6:14; observe, Mat. 13:13, 14, Mark 4:12, Luke 8:10, 10:23, Acts 28:26; perceive, Acts 7:34; hear, Mark 4:12.

Verb with Infinitive: contain, Mat. 19:12; hear, Mat. 11:15, 13:9, 43, Mark 4:9, 23, 7:16, Luke 8:8, 14:35.

Verb with Noun: anathema, Acts 23:14; charge, Acts 5:28; contend, 1 Tim. 6:12, 2 Tim. 4:7; covenant, Luke 22:29, Heb. 10:16; fear, Mark 4:41; grow, Col. 2:19; hear, Mat. 13:14, Acts 28:26; joy, Mat. 2:10, John 3:29; judge (sentence), Rev. 18:20; leaven, Gal. 5:9; marvel, Rev. 17:6; name, Eph. 1:21; pray, Eph. 6:18, Jas. 5:17; reproach, Rom. 15:3; scorch, Rev. 16:9; shadow, Acts 5:15; stumble, Rom. 9:32; teaching, Mat. 15:9; war, 1 Tim. 1:18; work, John 6:28, 9:4; yearn, Luke 22:15.

Noun with Noun: expectation, Rom. 4:18; heaven, John 3:13; Him, Rom. 11:36; law, Gal. 2:19.

Noun with Genitive: eon of the eon, Heb. 1:8; eon of the eons, Eph. 3:21; eons of the eons, Gal. 1:3, Phil. 4:20, 1 Tim. 1:17, Heb. 13:21, 1 Pet. 4:11, 5:11, Rev. 1:6, 18, 4:9, 10, 5:13, 7:12, 10:6, 11:15, 14:11, 15:7, 19:3, 20:10, 22:5; holy of holies, Heb. 9:3; King of kings, 1 Tim. 6:15, Rev. 17:14, 19:16; Lord of lords, 1 Tim. 6:15, Rev. 17:14, 19:16.

PROVERB

A **Proverb** (Paræmia) repeats a well-known saying. Our Lord used proverbs (John 16:25, 25, 29). Parts of His parables seem to have been of this character (John 10:6). The proverbs of the bathed sow and the cur returning to its vomit complete the list of those actually named in the Scriptures. The others listed may, or may not, be proverbs: thong of sandals, Mark 1:7, Luke 3:16; prophet dishonored, Mark 6:4, John 4:44; salt, Mark 9:50; vultures, Luke 17:37; good out of Nazareth, John 1:46; sheep, John 10:6; goads, Acts 26:14; little leaven, 1 Cor. 5:6; stand, fall, 1 Cor. 10:12; all clean to the clean, Titus 1:15; cur and sow, 2 Pet. 2:22.

REFERENCE

Reference (Gnome), including all, from a mere Allusion to an exact Quotation, repeats the words, or sense, of what was previously spoken or written. In our text these are carefully discriminated. Actual quotations are enclosed in quotation marks, carefully excluding words not in the text quoted. Many passages usually taken as quotations are intentionally left without marks to show that they are not exact repetitions, but mere references. As the references are given in the text itself, no concordance of this figure is needed.

QUOTATIONS

Quotations, in the Concordant Version, are confined to those words which exactly repeat, or translate, a previous statement. They are put within quotation marks in the version. Adapted quotations and allusions or mere similarity are not marked at all. The references will be found in the text.

FIGURES OF GRAMMATICAL SUBSTITUTION

Grammatical Substitution (Antimereia) consists in the use of one part of speech for another. Even in English the participle, though listed as a verb, is frequently used as a noun, as "writing." In Greek this is far more frequent. But the participle is not a pure

verb, but rather a verbal adjective. The infinitive is a verbal noun. Hence their use as a noun is not as abnormal as our classification (which places them artificially with verbs) makes them. Some cases, as the use of an adjective for a noun, are better classed under the figure Omission, for the noun is implied. A noun in the genitive following another noun may also be Association.

VERB

Infinitive for Noun: sight (to-be-looking) Luke 7:21; solution (to-up-loose) Phil. 1:23; life (to-be-living) Heb. 2:15; entering (to be into-coming) Heb. 4:1.

Participle for Noun: Mat. 11:3, the coming One. Frequent.

Participle (Passive) for Adjective: self-censured (having-been-down-known, Gal. 2:11),

ADVERB

Adverb for Noun: The word associate is an adverb. With *be* or *become* the adverb makes a noun. Examples: John 6:25, Mark 4:10, Acts 5:24, 13:5, Rom. 7:3, 16:7, Eph. 2:13, 2 Thes. 2:7, 2 Tim. 1:17.

Adverb for Adjective: our outward man (the out of-us human) 2 Cor. 4:16. See also 2 Cor. 4:17.

ADJECTIVE

Adjective for Adverb: public(ly) Acts 16:37.

Adjective for Noun: Better classified under Omission, as the noun seems to be understood.

NOUN

Noun for Adverb: In truth, with boldness.

Noun for Adjective: Better classified as Association, which see.

Noun repeated in the genitive for Adjective: This is also better classified under Association. When the first noun is the modified, it is a special figure (Hypallage), as: superabundance (superabounding) Rom. 5:17; law (legal) Rom. 9:31; secret, Eph. 1:9; promise (promised) Heb. 9:15.

Two Nouns, one in the genitive, usually seem to make one an Adjective: Mat. 19:28, throne of glory (glorious throne).

Noun repeated in the Genitive Plural is better classified under Inflected Repetition.

Noun in the dative for Adjective: Acts 7:20 (divinely); 2 Cor. 10:4 (to God).

CASE AND ACCIDENCE SUBSTITUTION

Substitution of Case (Antiptosis), or of Accidence (Meterosis), are sometimes called figures, but it is questionable whether such exist except in errors of transmission, looseness of translation and inexact interpretation. Heterosis of the gender, however, is quite common. The so-called "neuter" is used for persons, but, as this is really an indefinite, this is not out of the way. But such terms as *mankind*, *saint*, etc., though masculine or feminine in form, take the masculine article. Hence the masculine is used for both genders by this figure.

LOGICAL CONCORD

Logical Concord (Syllepsis). As the grammatical concord is sometimes artificial, the logical may supersede it, as: 2 Cor. 5:19, God was in Christ, conciliating the world to Himself, not reckoning their (the people of the world's) offenses to them.

NOUN

One in Two (Hendiadys) is the use of two terms joined by *and*, which merge in such a way that one becomes an intensified modifier. Thus, the province and shadow of death, Mat. 4:16, seems to be the (deeply) shadowed province of death. The following are examples: joy and exultation, Luke 1:14; spirit and power, Luke 1:17; dig and deepen, Luke 6:48; mouth and wisdom, Luke 21:15; expectation and resurrection, Acts 23:6; happy expectation and the glory of the advent, Titus 2:13.

One in Three (Hendiadris) is the same with more added terms. John 14:6: I am the Way and the Truth and the Life. As the question concerns the Way, the added terms may emphasize the fact that He is the true and living way.

VARIANCE

Variance includes a variety of figures in which something else is meant than is literally said. In derision they said of our Lord: Others He saves . . . but they meant nothing of the sort.

IRONY

Irony (Eironeia) literally means just the opposite of what is intended. It centers chiefly around the cross of Christ, when those who crucified Him called Him King (Mat. 27:29, 37, Mark 15:18, 26, 32, Luke 23:38, John 18:39, 19:3, 14, 19, 21), or spoke of Him saving Himself (Luke 23:37, 39), or others (Mat. 27:42, Mark 15:31, Luke 23:35). Other occurrences: demolishing the temple, Mat. 27:40, Mark 15:29; His confidence in God, Mat. 27:43; the coming of Elijah, Mark 15:36; the Corinthians reigned, 1 Cor. 4:8; you (Christ) are true, Mat. 22:16; repudiating God's precept, Mark 7:9; Paul's injustice, 2 Cor. 12:13.

DOUBLE MEANING

Double Meaning (Amphibologia) is a statement which is both literally and figuratively true, as when the chief priest prophesied that one man should be dying for the sake of the people (John 11:50).

ILLUSION

Illusion is a figure in which the impression made on our senses is stated in place of the actual facts, as: the mariners suspected some country to be nearing them (Acts 27:27).

PROBING

Probing consists in making statements which seem to imply the contrary to the truth, as when our Lord said: Whence should we be buying bread . . . ? (John 6:5), when He was aware that He was about to perform a miracle, yet wished to try Philip. Much of revelation, including the law, is of this nature, so that human inferences are apt to be false. This helps to make all revelation up to Paul's final unfoldings an Enigma.

WISE - FOLLY

Wise-Folly (Oxymoron) is usually a striking antithesis, made possible by figurative language, as: the stupidity of God is wiser than men (1 Cor. 1:25). The following are examples: light, darkness, Mat. 6:23; (soul) save, destroy, Mat. 16:25, Mark 8:35, Luke 9:24; foremost, slave, Mat. 20:27, Mark 10:44; littler, great, Luke 9:49; (soul) procure, destroy, Luke 17:33; behind, in front, John 1:15, 27, 30; (soul) fond, destroy, hate, guard, John 12:25; worthy, dishonor, Acts 5:41; stupidity, wiser, 1 Cor. 1:25; weak, disgrace, strong, 1 Cor. 1:27; stupid, disgrace, wise, 1 Cor. 1:27; be stupid to be wise, 1 Cor. 3:18; deceivers, yet true, 2 Cor. 6:8; dying, living, 2 Cor. 6:9; sorrowing, ever rejoicing, 2 Cor. 6:10; poor, enriching, 2 Cor. 6:10; poverty, generosity, 2 Cor. 8:2; less than the least, Eph. 3:8.

BELITTLING

Belittling (Tapeinosis) is the deliberate use of a weak term, in order to express the contrary, as: saying that he is somebody (Acts 5:36), or it often is a negation of the opposite of that which is intended, as: no insignificant city (Acts 21:39). The following are examples: I presume not, Luke 17:9; be somewhat, Gal. 2:6; (Bethlehem) in no respect least, Mat. 2:6; it is not ideal, Mat. 15:26; it is not the will, Mat. 18:14; no slight commotion, Acts 15:2; not measureably consoled, Acts 20:12; not be slothful, Acts 9:38; Paul not stubborn, Acts 26:19; no slight tempest, Acts 27:20; not to be ignorant, Rom. 1:13; not ashamed of evangel, Rom. 1:16; expectation not mortifying, Rom. 5:5; Paul not applauding, 1 Cor. 11:22; we are not ignorant, 2 Cor. 2:11; God not ashamed, Heb. 11:16; I am no widow, Rev. 18:7.

IDIOM

An **Idiom** (Idioma) is an expression or mannerism, peculiar to a language, which does not convey the proper sense when literally translated. Most of the so-called idioms are merely figures of speech, or unusual expressions, some of which may be transferred from one language into another. Some refer to peculiar customs, hence should be kept, as, "breaking bread" or "taking tea." "Breaking bread" is the figure of Near Association, for to this day bread is actually broken with meals, and stands for partaking of ordinary food. The phrase, "three days and three nights" (Mat. 12:40), for that which extends into three days, no matter how little, is nearer a true idiom, for it contains no figure and conveys an idea contrary to its literal meaning. Besides the grammatical idioms and the words, the following may be mentioned: the evilly having (the ill), Mark 1:32; take hold of hand (be patron), Heb. 8:9; voice of mouth, Acts 22:14; open the mouth (speak), Acts 18:14; turn back on the Lord (to the Lord), Acts 11:21; doing time (spending time), Acts 18:23; faith in one another (one another's faith), Rom. 1:12.

INCONGRUITY

Incongruity (Catagoresis) is the use of expressions which, strictly taken, are incorrect, yet they set forth a distant relation or even contrast, making a striking impression, as Rev. 1:12; I turn about to look for the voice. They usually include some other figure also. The following may be taken as examples: Mat. 12:5, profaning; Mat. 24:29, powers shaken; Luke 16:17, ceriph fall; Acts 13:34, faithful benignities; 1 Cor. 1:25, foolishness, weakness; Col. 3:15, put to death members; 1 Tim. 6:19, lay up foundation; Heb. 13:15, fruit of the lips.

FIGURES OF RHETORIC

Rhetorical Figures deal with the sense and the manner in which, not merely information, but feeling is conveyed. Questions are asked, not to ascertain facts, but to soften the diction. Exclamations are used to intensify the effect. The mode of expression suits the circumstances.

Admission (Epitrope) of wrong to attain the right (Rom. 11:19, 20), and: fill full the measure of your fathers, Mat. 23:32.

Adjuration (Deisis) is a calling on others to witness. Paul adjured the elders of Ephesus, Acts 20:26.

Affirmation (Affirmatio) is used in insisting on a fact, as: I am rejoicing . . . and will be rejoicing nevertheless, Phil. 1:18.

Anticipation (Prolepsis) answers an argument beforehand, as: persisting in sin that grace should be increasing, Rom. 6:1-2. See also Mat. 3:9, Rom. 4:1-3, 7:7, 9:6, 14, 15, 19, 10:18, 11:1, 11, 20, 21, 1 Cor. 15:26.

Also used of mentioning beforehand or predicting, as when Herod locks John up in jail in the midst of the account of his baptizing, Luke 3:19-20. See also Heb. 2:8.

Apostrophe turns from the impersonal to direct address, either general, as: Whence are battles . . . among you? Jas. 4:1-6; or individual, as, Who are you? Rom. 9:20, 14:4; you are, Gal. 4:7; noting yourself, Gal. 6:1; or a class, as: you are . . . a Jew, Rom. 2:17; you, the nations, Rom. 11:13; O wife, 1 Cor. 7:16.

Blessing (Benedictio) is the ascription of bliss, as: Blessed is He Who is coming in the name of the Lord! Luke 13:35, Eph. 1:3.

Boldness (Eleutheria), or candor, is speech without restraint, such as should be used in the things of God. See the word boldness in the concordance.

Cause Shown (Ætiologia) gives the reason for a statement, as: I am not ashamed of the evangel, for it is God's power for salvation, Rom. 1:16. Frequent.

Common Cause (Anacænosis) is an appeal to others with common interests, as: your sons . . . they shall be your judges, Luke 11:19; . . . judge you, Acts 4:19, 1 Cor. 10:15, 11:13; What do you want? 1 Cor. 4:21; Tell me . . . Gal. 4:21.

Concession (Synchoreisis) grants one point in order to make another, as: And would that you surely reign, that we also should be reigning with you, 1 Cor. 4:8. See also Rom. 2:17-23; 2 Cor. 10:1; Gal. 4:15; Jas. 2:19.

Conciliation (Protherapeia) is a preparatory ingratiating statement, as calling our Lord Teacher, Mat. 19:16, Mark 10:17, Luke 18:18, John 3:2. See also Acts 17:22, 22:3, 26:3.

Correction (Epanorthosis) is a statement made to accord with the facts, as: I am believing! Help my unbelief, Mark 9:24. See also Mat. 11:9, Rom. 14:14, John 12:27, 16:32, Acts 26:27, Rom. 14:4, 1 Cor. 7:10, 15:10, Gal. 1:6, 2:20, 3:4, 4:9.

Double Correction (Amphidiorthosis) deals with both sides, as: Shall I be applauding you in this? I am not applauding, 1 Cor. 11:22.

Counter-Blame (Metastasis) transfers the blame from one to another, as: the law is spiritual, yet I am fleshly, Rom. 7:14.

Counter-Question (Anteisagoge) answers one question by asking another, as our Lord did when they questioned His authority, Mat. 21:24, Mark 11:29. See also Mat. 15:2, 3, Mark 2:25, Rom. 9:20.

Detestation (Apodioxis) is a rejection with horror, as: Go away, Satan, Mat 4:10. See also Mat. 16:23, Acts 8:20, Phil. 3:8.

Dialogue (Antimetathesis) brings in one or more speakers, as when the nations say: Boughs are broken out that I may be grafted in, Rom. 11:19, 1 Cor. 15:35.

Digression (Parecbasis) is a strong form of Parenthesis, a stepping aside to examine a different, but related, subject, as 1 Cor. 15:20-28.

Doubt (Aporia) is the expression of uncertainty, as: What shall I be doing? Luke 16:3. See Mat. 21:25, 26.

Exclamation (Ecphonesis) consists in words or sentences evidently uttered with strong feeling, as: O generation, unbelieving and perverse! Mat. 17:17. As it is followed by an exclamation point, it is easily distinguished.

Exhortation (Paraneticon) or entreaty calls for becoming conduct, as: I am entreating you . . . to present your bodies . . . Rom. 12:1. See the word entreat in the concordance for examples.

Exultation (Pænismos) calls for rejoicing, as: Be rejoicing in the Lord always! Again, I will declare, be rejoicing! Phil. 4:4. See 2 Cor. 13:11, Phil. 2:18, 3:1, Jas. 1:1. 1 Pet. 4:13, Rev. 18:20.

Happiness (Beatitudo) is the statement (rather than wish) that certain will possess it, as: Happy is he who is not judging himself in that which he is attesting, Rom. 14:22. Frequent. See the word happy in the concordance.

Ignoring (Accismus) is an apparent refusal (Mat. 15:23) or silence (Mat. 27:12, 14).

Imprecation (Maledictio) is the denunciation with a curse, as: Woe to me if I should not be bringing the evangel! 1 Cor. 9:16. See the word woe in the concordance.

Inclusion associates the speaker or writer with those addressed, as: they (nation^s) grope for Him . . . not far from each one of us, Acts 17:27.

Indication (Asterismos) points out a passage by means of special words, as: lo, verily, yea or yes. See these in a concordance.

Indignation (Aganactesis) is an expression conveying strong condemnation, as: Progeny of vipers! Mat. 3:7, 12:34, 23:33, Luke 3:7; Serpent! Mat. 23:33, Acts 13:10.

Interrogation (Erotesis) is a statement in the form of a question. Often, in the Scriptures, a question is put, not for information, but to suggest, rather than to state, the self-evident answer, as: Where is the wise? 1 Cor. 1:20. It must be remembered that the question marks, in a translation, are not inspired. There is no indication of a question in the Greek except the context.

Mocking (Chleuasmos) gives expression to sneers and jeers, as: Others He saves! Himself he cannot save! If he is king of Israel, let him descend . . . (Mat. 27:42). See Luke 16:16.

Negation (Negatio) is used in denying the opposite of the affirmative desire, as: not even for an hour do we simulate by subjection (Gal. 2:5).

Pathos (Pathopœia) is the expression of strong feeling, such as love or hatred, joy or sorrow, as when our Lord laments (Luke 19:41) and groans (Mark 7:34), or is indignant (Mark 3:5), or resents (Mark 10:14), or Paul has affliction and pressure of heart (2 Cor. 2:4) and is travelling (Gal. 4:19), or is refreshed (2 Tim. 1:16), or others are harrowed and gnash their teeth (Acts 7:54, 57).

Prayer (Euche) is the expression of a wish or desire to God, as Paul to Agrippa (Acts 26:29). It is much used by Paul, as in Ephesians 1:3, 16, 3:14, etc. See the words pray and prayer in a concordance.

Questionable Assertion is a direct statement intended as a question, as: You are the King of the Jews? Mat. 27:11, Mark 15:2, Luke 23:3, John 18:33; You are not hearing . . . ? Mat. 27:13; You are not answering anything? Mark 15:4; A King are you? John 18:37.

Raillery (Diasyrmos) a tearing away of a disguise, as when our Lord said to Judas: Comrade, for what are you present? Mat. 26:50.

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U. S. A.

INTRODUCTION

GOD'S INSPIRED WORD in its purity is preserved for us only in the original languages. All translations, even the most faithful and exact, are forced to deviate from the text and to adapt themselves to the tongues in which they appear. We have striven to reduce this departure from the exactitude of the original to a minimum by making our renderings as concordant as possible, as well as by signs, etc. As a further contribution to this end we present this Keyword Concordance, a concordance of the Original in such a form that anyone, without a knowledge of Greek, may test our renderings for himself. Since the usage of a word decides its significance, we list the occurrences and the contexts of each term in the original text. This is better and safer than consulting a lexicon, because it enables each one to form his own judgment as to the meaning of each word from the inspired evidence itself.

DETERMINING THE MEANING OF WORDS

This concordance will be found well adapted for the finding of passages, but its main function is to justify the choice of every word used in the version. The usual Greek lexicons are not the final authority as to the meaning of a word in the sacred Scriptures. The contexts in which each word appears are the only reliable evidence as to its force. The English STANDARD, which is used as its equivalent, should fit in every passage, and must not be more suited to translate some other Greek word. Further evidence may also be found in the family to which a word belongs. The student who wishes to study any subject does not need to depend on lexicons, with their indefinite definitions, or on discordant versions of the Scriptures. He need only examine all of the contexts which throw light upon it, and form his own judgment. Should he prefer to use some other expression than that employed by us he should turn to this in the concordance to see if his choice does not fit another Greek word better, in case we have already made use of it. In this way each one may persuade himself of the suitability of the words used in the Concordant Version.

We desire to base everything in our version on reliable evidence, and to spread this out before our readers. We desire to make it possible for each one to get through to the facts of God's Word, so that he is not dependent on men in matters of faith. Versions and lexicons are often inconsistent and undependable. An exhibit of all of the occurrences of every important word in the Original, as given in this concordance, will greatly aid in forming a true estimate of its sense, its scope and its nuances.

The Greek word, in italics, is given in order to preserve the connection with the Original. As most of those who will use this concordance will have no knowledge of Greek, it is printed in letters with which all are familiar, and divided into the parts of which it is composed. Anyone can see how it is made up, and will be able to recognize its elements when they occur in other words. The nouns are given in the nominative case, singular. The other endings can be found in the grammatical tables in the introduction. The verbs are given in the first person singular of action (I-AM -ING), and usually end in *o* for the active voice, and *mai* for the middle. Thus, under *call* we have *kal' e' o*, which really denotes I-AM-CALLING, and under *taste* we have *geu'o mai*, which is the form for I-AM-TASTING.

The aspirate [*h*] and the letter [*n*] have been added occasionally to assist in indicating the traditional pronunciation, as [*h*] *a mart' a* UN-MARKING, missing, sin, and *eu a* [*n*] *ggel' i* on WELL-MESSAGE, evangel, but have been put in square brackets because they are not to be found in the Greek. These brackets are also used to indicate letters which sometimes occur in a stem, but not always, as *g[e]in o mai* BECOME.

The accents are not inspired, but are given to help in pronunciation. They have been revised to conform to the accepted usage on the continent of Europe, in order to make them the same in all languages.

The Greek word is followed by the English STANDARDS of which it is composed. In the case of a proper name or a word derived from another language, this is noted by placing in parentheses (*Hebrew* or *Aramaic* etc.). This is followed, when possible, by the meaning of the word in that language. For example see page 5, Aaron, Abba, Abiah, etc.

Just below the heading line containing the Greek word will be found in blackface type the Concordant Version word used to translate this Greek word. Every such word used in the Version will be found in this concordance in alphabetical order, and printed in blackface. If more than one English word is needed, they will follow the first word, yet are also found in their proper place in alphabetical order, followed by the word under which occurrences are listed. For instance, if we look up *world* we will find just above it

the Greek word *kosm os'* followed by its standard **SYSTEM**. We find this Greek word translated both world and adornment. Under **A** we will find **adornment**. See world. The standard **SYSTEM** gives the underlying sense from which both world and adornment are derived.

THE CONCORDANCE PROPER

Then follows the list of references. If there is a long list there may be several paragraphs and sub-headings to facilitate one in finding the desired passage or in studying the occurrences. The general order is according to books from Matthew to Revelation, and this order is also maintained in each sub-grouping, at the conclusion of which a return is made to the order where it was left, to introduce a group of some length under a certain keyword. These smaller groups within the larger one are usually composed of passages in parentheses, each one referring directly to the keyword in **blackface** type just preceding the group. If more than one English word is used to translate the Greek word, these are usually listed in separate paragraphs. Similar passages are grouped together and often are parallel. Especially is this true of Matthew, Mark and Luke. This is noted by leaving no space between the references which are parallel.

In searching for a desired passage it is seldom necessary to look through a complete list of passages. First look through the paragraph headings and the keywords in **blackface** type, for among them may be found a key to the desired passage. This concordance may be used with much profit in conducting Bible readings. Each participant should read and discuss one or more of the contexts in which a word occurs.

If an adjective used cannot be found, turn to its noun. Thus, **earnest expectation** is found under **expectation**, not under **earnest**. Auxiliary verbs, such as **be, make, being,** etc., will be found with the principal part of the verb, as **fuldore (bring)**.

THE CRITICAL READINGS

After many references the student will find a small **A, B, s, s', s², or s¹**. This indicates that this Greek word appears only in the manuscripts which these letters represent. **A** stands for Alexandrinus, **B** for Vaticanus, **s** for Sinaiticus, **s'** its first corrector, **s²** its later editor, and **s¹** as it appeared before editing (**s²**). **A¹ B¹ s¹** indicate the original manuscript, and are used only when later changes were made. See the introduction to the Version (pages 331 and 332) for further information about these manuscripts.

Important readings which we have *not* followed in our Version appear at the close of each concordance, in parentheses. Thus, near the close of **messenger**, we have (**AAcs²¹ sJu¹⁴ Bs¹Rv¹¹ b163**). In these passages the manuscripts given have **messenger**, but we prefer other readings.

KEY TO THE AUTHORIZED VERSION

To enable all of its readers to see how the **A. V.** translated each Greek word, we add at the end, right after the concordance, a list of all the words used by the **A. V.** for each Greek word, with the number of times it is so used, indicating it with a small superior figure. Thus at the end of **presence**, **par ou si'a**, is found, **coming²²**, **presence²**. This shows that the **A. V.** translates this word "coming" twenty-two times and "presence" twice, whereas we render it uniformly **presence** always. Where the **A. V.** and Concordant Version agree in this respect, there is no note made. These notations are taken from Young's Analytical Concordance, modified and simplified to conform to our plan, using the form of each word found in Webster's dictionary, so that it may be placed in alphabetical order also. Thus the word "coming", above, will be found also in its alphabetical order in light faced type followed by **entrance¹**, **presence²²**, **unveiling¹**, to show that the **A. V.** uses it for three Greek words which we translate by these terms. It will be found at the close of their concordance, with the same numerals. Besides this, "coming" is used for **el'cu sis**, **coming**, just as we do. When there is no word given after the passages, as in this case, the **A. V.** and **C. V.** agree, and no notice is taken of the fact. This index and the lists given after the concordances complement each other. This key shows how the **A. V.** rendered each Greek word in its text. The **C. V.** text sometimes varies from this. Always bear in mind that the light faced type in the alphabetical order signifies the **A. V.** vocabulary and the heavy faced type the Concordant.

FIGURES OF SPEECH

The same small superior letters are used in the concordance as in the Version to indicate figures of speech: **A**Association (Metonymy), **c**Condescension (Anthropopathia), **F**Figurative (Implication), **I**mpersonation (Personification), **M**etaphor (this is that), **N**Near Association (Synecdoche), **P**arable (a likeness in action), **v**ision (seeing the invisible). These are all explained in full in the section on Figures of Speech in the introduction to the Version, pages 363-380. The letters appear before the reference to which they apply. If several references follow a passage which is figurative, the figurative letter appears but once, but applies to all. This is also true of parallel passages where there is no space between the references.

aa, aas to, ato, aconcerning, denotes about.
aeven denotes and.
alicense denotes authority.
whoa, whicha, whata, shows that any is added to these in the Greek.
arby, achow, acon, acsavor of, acsulting denotes according (down).
aby denotes down.

alpha ALPHA

A, the first letter of the alphabet. **MA** and the **Z** Rv18 216 221^{as}. **Alpha**.

a, any¹¹, one¹⁵, etc.

Aarōn' (Hebrew) AARON

Aaron, brother of Moses, first head priest in Israel Ex60 281. Elizabeth of the daughters of Lu15 makes a calf Ac740 called by God as Hb54 order of Hb711 staff germinates Hb94.

Abaddōn' (Hebrew) DESTROYER

Abaddon, the king, messenger of abyss Rv911. **abash**, humble⁵.

en trep'ō IN-REVERT

abash, respect. Paul not writing to a 1C411 may be a (the disobedient) 2Th314 (those of contrary part) Ti28. respect: r my son PMt 2137 Mk126 Lu2013 a judge feared not God nor r man PMt1824 r the fathers of our flesh Hb129. regard², reverence², shame³.

en trop'ē IN-REVERSION

abash. Paul speaking to 1C65^{as} 1534. shame².

abba' (Aramaic) FATHER

abba, Christ in Gethsemane Mk1436 saints cry Ro815 our hearts crying Ga46.

A'bel (Hebrew) VANITY

Abel, son of Adam Gn2. blood of Mt2335 Lu 1154 by faith Hb114 speaking better than Hb1224.

apo stug e'ō FROM-DETEST

abhor, that which is wicked Ro129.

abhor, abominate¹.

Abia' (Hebrew) FATHER-Jehovah

Abiah, a priest 1Ch2410. routine of Lu15. a king of Judah 2Ch131 and progenitor of Christ. Mt17.

Abiathar (Hebrew) FATHER-LEFT

Abiathar, a chief priest 1S2220 Mk226.

para men'ō BESIDE-REMAIN

abide. Paul with (the Corinthians) 1C16^{as} (the Philippians) Ph125 priests not Hb723 as doer of the work Ja125. **abide**¹, continue², **abide**, camp out¹, endure¹, overturn¹, remain⁵⁰, reside¹, stand¹, stay¹, tarry².

abide still, remain with¹.

abide there, do¹.

Abilēnē' ABILENE

Abilene, a region between Lebanon and Hermon, about 34° north, 36° east. Lu31.

ability. See power.

ability, power¹, strength¹, thrive¹.

Abioud' (Hebrew)

FATHER-OBTRUDE (splendor)

Abihud, progenitor of Christ. Mt11313.

abjure. See renounce.

dun a t'on' ABLE

able, adjective, can, possible, powerful. God is able: what He has promised He is a to do Ro421 to graft in again Ro1123 to guard that committed to Paul 2Ti112 to be rousing Isaac Hb1119 Other names: who was I (Peter) a to forbid God Ac1117 Apollos a in the scriptures Ac1824 Jews who are a to step down to Caesarea Ac255 Others: king a to meet his enemy with 10,000 Lu1431 we the a ought to be bearing the infirmities Ro 151 supervisor should be a to treat Ti19 a to bridle the whole body Ja32.

Possible: with God all is Mt1926 Mk1027 Lu 1827 to deceive if p the chosen Mt2424 Mk1322 let this cup (hour) be passing by Mt2639 Mk 1435 36 all is p to the one believing Mk923 not p Christ be held by death Ac224 for Paul to be in Jerusalem Ac2016 Saints (making ideal provision before mankind) Ro1218 (gouging out your eyes) Ga415.

Powerful: One does great things for Miriam Lu149 Jesus a Prophet p in work Lu2419 Moses p in words and work Ac722 God wanting to make His p doings known Ro922 not many p according to the flesh 1C126 weapons of our warfare 2C104 Paul (whenever I may be weak I am p) 2C1210 (we may be weak and you p) 2C139 (bRv1314). able¹⁰, can¹, mighty¹, possible¹³, strong³, power¹, able, enough¹, (be) a, have¹, strong (be)⁷, (make), competent (make)¹.

dun'a mai ABLE

able (be), have sufficient resources for the end in view, enable, can.

God is able: to rouse children to Abraham Mt39 Lu38 to destroy soul and body Mt1024 to pardon sins Mk27 Lu521 to establish you Ro1625 to do above all we request Ep320 to save Christ out of death Hb57.

Christ is able: to heal the blind man Mt929 to demolish the temple Mt2661 to help the epileptic Mk922 save to the uttermost Hb725 to guard you Ju24 the Lord a to make him stand Ro144 the Chief Priest is a to help Hb218 Judge a to save and to destroy Ja412.

Scriptures are able: to make wise 2Ti315 to save your souls Ja121.

Other (proper names): James and John to drink the cup Mt2022 23 Mk1038 39 Felix to recognize about Paul Ac248 Paul to repay to God 1Th39.

Others: not a to add one cubit Mt627 Lu1225 who is a (to contain it) Mt1912 (to stand in the great day) Rv617 (to battle with wild beast) Rv134^{as} no one a (to answer Christ) Mt2246 (to bind the demoniac) Mk53 (to speak against Christ) Mk939 (to snatch them out of My Father's hand) Jn1029 (to adjudicate) 1C65^{as} (to say "Lord is Jesus") 1C 123 (to lock the open door) Rv38 (to open the scroll) Rv53 (to number the throng) Rv70 (to buy or sell) Rv1317 (to learn the song) Rv143 (to enter the temple) Rv158 flying creatures a to roost Mk433 they are a (Christ spoke as t a to hear) Mk433 (may be a arrive at Phoenix) Ac2712 (to thrust the ship) Ac2749 you are a (to believe) Mk

923 (to admonish one another) Ro15¹⁴ (to become free) 1C7²¹ (not tried above) 1C10¹³ word of God's grace a to edify Ac20³² Felix a recognize about Paul Ac24¹¹ those a to swim Ac27¹³ not a to separate us Ro8³⁰ law if given a to vivify Ga3²¹ those who are reading a to apprehend Ep3⁴ chief priest a to be moderate Hb5²

enable: to e you (to undergo) 1C10¹³ (to stand) Ep6¹¹ (withstand) Ep6¹³ (to extinguish fiery arrows) Ep6¹⁶ saints to be consoling 2C1⁴ Christ to subject all Ph3²¹ can: Christ (cleanse the leper) Mt8²Mk14¹⁰ Lu5¹² (give us His flesh?) Jn6⁵² no man c tame the tongue Ja3⁸ Other (proper names): how c (Pharisees be talking good) Mt12³⁴ (Satan be casting out S) Mk3²³ Lu11¹⁵ (Jews believe) Jn5⁴⁴ Paul c (have been released) Ac26³² (be a burden) 1Th2²⁰ Others: no one c (be slaving for two lords) Mt6²⁴ Lu16¹³ (be doing these signs) Jn3² (come to Christ if) Jn4⁴ (the working) Jn9⁴ (surrender Paul) Ac25¹¹ (lay other foundation) 1C3¹¹ how c (be entering the house) Mt12²⁹ (you be saying) Lu6⁴² (a man be begotten) Jn3⁴ (these things occur) Jn3⁹ (a man who is a sinner) Jn9¹⁶ (we be aware of the way) Jn14¹⁵ (the eunuch understanding) Ac3¹ who c (be saved) Mt19²⁵Mk10²⁶ altar c be disposed of Mt26⁹Mk14⁵ nothing outside c contaminate Mk7¹⁵Ac c anyone satisfy the 4000 Mk4⁴ this species c come out Mk9²⁹ you c (always do well to the poor) Mk14⁷ (all be prophesying) 1C14³¹ the blind c not guide the b Lu6⁹ who c (be saved) Lu13²⁷ (be hearing) Jn6⁹ c anything good be out of Nazareth Jn14⁶ no demon c open eyes Jn10²¹ c we know Paul's teaching Ac17¹⁹

with the negative

Christ not able: to be entreating His Father? Mt26⁵³ except this Man . . . c do nothing Jn9³³ chief priest to sympathize Hb4¹⁵ Other (proper names): Zechariah n a to speak Lu12²² Zaccheus n a to see Christ Lu19³ Jews not a to demolish this work Ac5³⁹ sons of Israel n a to look into the face of Moses 2C3⁷ Paul not a for anything against the truth 2C13⁹

Others: you are n a (make one hair white or black) Mt5³⁶ (for the least) Lu12²⁶ to kill the soul Mt10²⁸ to carry the paralytic in Mk2⁴ to be eating Mk3²⁰ parted kingdom (house) to stand Mk3²⁴ 25 Satan n a to stand Mk3²⁶ to enter strong man's house Mk3²⁷ as no fuller is a to whiten Christ's garments Mk9³ His mother n a to fall in with Him Lu8¹⁹ to cross the great chasm Lu16²⁶ opposers to withstand the disciples Lu21¹⁵ disciples n a to bear it Jn16¹² scribe of Ephesus n a to account Ac19⁴⁰ captain n a to know about Paul Ac21³⁴ ship n a to luff to the wind Ac27¹⁵ the flesh n a (to be subject to law) Ro8⁷ (to please God) Ro8⁸ soulful man to know spirit 1C2¹⁴ minors n a to bear solid food 1C3² 2 flesh and blood to enjoy kingdom 1C15⁵⁰ to come to realization of truth 2Ti3⁷ sacrifices never a to perfect Hb10¹ idols n a to be observing Rv9²⁰

unable: woman to unbend Lu13¹¹

cannot: Christ: save Himself Mt27⁴²Mk15³¹ could no longer be entering a city Mk14⁵ do no powerful deed Mk6⁵ elude the throng Mk7²⁴ be doing anything of Himself Jn5¹⁹ 30 make it that Lazarus should not be dying Jn11³⁷ disown Himself 2Ti2¹³ Other (proper names): Herodias c n kill John Mk6¹⁹ Jews c n (be coming where Christ is) Jn7³⁴ 30 8:21 22 (hear Christ's word) Jn8¹³ (be-

lieve) Jn12³⁰ (deny a known sign) Ac4¹⁶ (present evidence) Ac24¹³ Peter c n follow Christ now Jn13³⁶ 37 Peter and John c n but be speaking Ac4²⁰ Paul c n speak as to spiritual 1C3¹ Israelites c n enter Hb3¹⁹

Others: city c n be hid Mt5¹⁴ you c n (slave for God and mammon) Mt6²⁴Lu16¹³ (be administrator) Lu16²⁸ (do anything apart from Christ) Jn15⁴ (be justified in the law) Ac13³⁹ (be saved) Ac15¹ 27:31 (drink of the cup) 1C10²¹ (partake of the table) 1C10²¹ (encounter it) Ja4² (bear evil men) Rv2² good tree c n be bearing noxious fruit Mt7¹⁸ sons of bridal chamber c n be (mourning) Mt9¹⁵ (fasting) Mk2¹⁹ 19 Lu3³⁴ Disciples c n (cure the epileptic) Mt17¹⁶ 19 Mk9²⁸Lu9⁴⁰ (be coming where Christ is) Jn13³³ if this (cup) c n pass by Mt26⁴² food c n contaminate a man Mk7¹⁸Ac I c n (rise to give you) Lu11⁷ (marry and c n come) Lu14⁵⁰ c n be Christ's disciples (unless hating father) Lu14²⁶ (unless bearing His cross) Lu14²⁷ (unless taking leave of possessions) Lu14³³ neither c (they be dying) Lu20³⁶ (we carry anything out) 1Ti6⁷ c n (perceive the kingdom) Jn3³ (be entering womb—kingdom) Jn3⁴ (be sinning) 1J3⁹ (be loving God) 1J4²⁰ no man c be getting anything Jn3²⁷ world c n (be hating you) Jn7⁷ (get the spirit) Jn14¹⁷ scriptures c n be annulled Jn10³⁵ branch c n be bringing forth fruit Jn15⁴ there c n be anyone to forbid water Ac10⁴⁷ eye c n say to hand 1C12²¹ acts c n be hid 1Ti5²² no one c be perceiving (Christ) 1Ti6¹⁶ sacrifices c n (make perfect) Hb9⁹ (take sin from about us) Hb10¹¹ faith c n save him Ja2¹⁴ no fig tree c produce olives Ja3¹². able (be)⁴¹, can⁴², may¹⁸, possible (be)¹, of power (be)¹.

du n a t e'6 be-ABLE

able (be), powerful (be), (Christ in Paul) 2C13³. the Lord a to make him stand Ro14⁴ God a to lavish all grace 2C9⁸. able (be)², mighty (be)¹.

abnormal. See amiss.

mon e' REMAIN

abode, in the Father's house Jn14² an a with the saints Jn14²⁰, abode¹, mansion¹.

abolish. See nullify.

bdeu kt on' ADMONABLE

abominable, unbelieving are Ti11¹⁶.

abominable. See abominate.

abominable, abominate¹, illicit¹.

bdeu's s o mai ABOMINATE

abominate, idols Ro2²² abominable, are in the second death Rv21⁸.

bdeu g'ma ABOMINATION

abomination, of desolation Mt24¹⁵Mk13¹⁴ in the sight of God Lu16¹⁵ Babylon Rv17⁴ 5 not enter the city Rv21²⁷.

abound, increase⁶, multiply¹, superabound²⁰, abound much more, superexceed¹.

pe'ri z ABOUT

about, cities a Jerusalem Ac5¹⁸, round about¹.

peri' ABOUT

about, as a connective, with the accusative case, (as to) 1Ti6²¹ 2Ti12¹⁸ Ti2⁷; with the genitive case, concerning, occurs often; as a noun, concerns. Idiomatically, about, concerning. See other keywords.

Concerns: Christ: that which c (having a consummation) Lu23³⁵ (Who came to be a Prophet) Lu24¹⁹ (interprets scripture) Lu24²⁷ (Apollus taught) Ac13²⁵ (Paul certified to) Ac23¹¹ (Paul teaching) Ac28³¹ c the

kingdom of God (Christ telling the twelve) Ac1³ (Paul persuading as to) Ac19⁸ c Paul (captain to investigate) Ac23¹⁵ (defending) Ac24¹⁰ (that you may know) Ep6²² c the way (Felix acquainted with) Ac24²² your c (Paul should be hearing) Ph12¹⁷ (when Paul knows of) Ph21¹⁰ (Timothy solicitous of) Ph22⁰ (you may know that which c you) Co4⁸ etc. about³¹, above¹, against², concerning⁴¹, at³, for⁰, —sake¹, in¹, of¹⁴⁰, on², —behalf¹, over², pertaining to¹, touching¹¹, with², concern¹, etc.

about. See *as if* (of numbers).

about [as though as if]. See *as*.

about, about (be)¹, around¹, as¹⁴, toward¹, where²¹ (be), seek¹.

mel'ō be-ABOUT

about (be), be on the verge of an action, that which is impending, defer Ac22¹⁸. Herod a to be seeking the boy Mt21³ a to be coming (Elijah) Mt11¹⁴ (the Son of Mankind) Mt16²⁷ (hour of trial) Rv31⁰ Son of Mankind (a to be suffering) Mt17¹² (to be given up) Mt17²² Lu9⁴⁴ Jesus (a to go up into Jerusalem) Mt20^{17a} (the cup I am a to be drinking) Mt20²² (a to be befaling Him) Mk10³² (exodus a to be completing) Lu9³¹ (every city a to be entering) Lu10¹ (a to be passing that way) Lu10¹ (the One a to be redeeming Israel) Lu24²¹ (aware that He was a to be doing) Jn6⁹ (throng a to come and snatch Him) Jn6¹⁵ (where is He a to go) Jn7³⁵ (the spirit those believing into Him a to get) Jn7³⁰ (Caiaapha prophesies He was a to die) Jn11⁵¹ (signifying what death He was a to be dying) Jn12³⁰ 1832 disciples (be hearing battles) Mt24⁰ (which of them is a to commit this) Lu22²³ (Jesus a to be disclosing Himself to) Lu14²² a to be concluding (the sign when this should be) Mk13⁴ Lu21⁷ (as the seven days were) Ac21²⁷ a slave a to decess Lu7² kingdom a to be looming up Lu19¹¹ these things which are a to occur Lu21³⁶ a to be dying (courtier's son) Jn4⁴¹ (those living in flesh) Ro8¹³ (the rest who were) Rv3² Judas a to give Jesus up Jn6⁷¹ 124 Peter and John a to pass into sanctuary Ac3³ what you of Israel are a to be committing Ac3³⁵ a famine a to be on the earth Ac12⁹ Herod a to be leading Peter Ac12⁹ Christ (no longer a to return to decay) Ac13³⁴ (a to be announcing light) Ac26²³ (I am a to spew you out) Rv31^{6a} 2 warden a to dispatch himself Ac16²⁷ God (a to be judging) Ac17³¹ 2Ti4¹ (a to beat Ananias) Ac23³ Paul (a to open his mouth) Ac18¹⁴ (a to set out for Syria) Ac20³ (a to be off on morrow) Ac20⁷ (brethren a to take him up at Assos) Ac20¹³ 13 (brethren a to behold his face no longer) Ac20³⁸ (a to lead into citadel) Ac21³⁷ (those a to be interrogating him) Ac22²⁹ (as though a to investigate his case) Ac23¹⁵ 20 (a to be assassinated) Ac23²⁷ (a to make his defence) Ac26² (a to become inflamed) Ac28⁰ (predicted, "We are a to be afflicted) 1Th3⁴ Artemis' magnificence a to be pulled down Ac19²⁷ what the captain a to be doing Ac22²⁴ Festus a to be going out quickly Ac25⁴ ship a to be sailing for places Ac27² sailing a to be with damage Ac27¹⁰ a to stretch anchors out Ac27³⁰ until the day was a to come Ac27³³ Saints (to whom righteousness a to be reckoned) Ro4²⁴ (pattern of those who are a to be believing) 1Ti11⁶ (a to be enjoying the allotment) Hb11⁴ (what you are a to be suffering) Rv21⁰ a type of Him Who is a to be Ro5¹⁴ a to be revealed (the glory) Ro8¹⁸ IP5¹ (the faith)

Ga3²³ Moses when a to complete the tabernacle Hb3⁵ fiery jealousy a to be eating the hostile Hb10²⁷ place Abraham was a to obtain Hb11⁸ those a to be judged by a law of freedom Ja21² shall ever be a to be reminding you 2Pi12 example for those a to be irreverent 2Pe⁶ what is a to be occurring Rv11⁰ Adversary a to be casting some of you Rv21⁰ their brethren a to be killed Rv6¹¹ a to be trumpeting (three messengers) Rv8¹³ (seventh messenger) Rv10⁷ John a to be writing Rv10⁴ woman a to be bringing forth Rv12⁴ a son a to be shepherding the nations Rv12⁵ wild beast a to be ascending Rv17⁸ impending; indignation Mk3²⁷ Lu3⁷ that on which is Mt12³² Ep1²¹ Hb6⁵ producing fruit in the year Lu13⁹ an resurrection Ac24¹⁵ self-control and the i judgment Ac24²⁵ as Moses speaks of i occurrences Ac26²² nor the present nor what is i Ro8³⁸ 1C32² shadow of those things which are Co12¹⁷ the life which is 1Ti4⁸ foundation for what is 1Ti6¹⁹ the i inhabited earth Hb2⁵ the i good things (Chief Priest) Hb9^{11a} (the law a shadow of) Hb10¹ blesses Jacob concerning that which is Hb11²⁰ seeking for a city which is Hb13¹⁴ (aJn16¹⁰ sCo2¹⁷), about¹, be⁹, —about¹, —almost¹, —at point¹, begin¹, intend², mean¹, mind¹, ready⁵, small²⁵, should²⁴, tarry¹, to come¹⁴, will⁸, would⁸.

peri ou's i on ABOUT-BEING

about (to be), a people to be a Him Ti2¹⁴, peculiar¹.

above. See *over* and *up*.

above, about¹, before², beside⁴, further up¹, more¹, upon³.

an'ō the n UP-PLACE

above (from), from the very first, anew, from above: temple curtain rent, i two Mt27⁵¹ Mk15³⁸ He Who f a is coming Jn3¹ Pilate no authority except f a Jn9¹³¹ Jesus' tunic woven f a Jn9²³ all good giving is f a Jn11⁷ wisdom Ja31⁵ 17

from the very first: Luke followed all accurately Lu13 Jews knew Paul Ac26⁵

anew: begotten Jn3⁷ to slave again Ga4⁰, again¹, from above⁵, —the beginning¹, —the very first¹, the top³.

Abraam' (Hebrew) FATHER-MANY-THRONG
Abraham, the progenitor of many nations, distinguished by the sign of circumcision Gn17¹⁰, especially the Ishmaelites Gn17²⁰ and the Israelites, and the father of the faithful of all nations.

Son of A: Jesus Christ Mt11 Lu33⁴ A begets Isaac Mt12 generations from Mt11⁷ Zaccheus Lu19⁹ these of faith Ga3⁷ had two s Ga4²²

Father A: for a f we have A Mt3⁹ Lu3⁸ children to A (God able to rouse) Mt3⁹ Lu3⁸ (if you were) Jn8⁵⁰ our f (God swears oath to) Lu17³ (is A) Jn8³⁹ (are you greater than) Jn8⁵³ (the God of glory seen by) Ac7² (footprints of) Ro4¹² (justified by works) Ja2¹ your f A exults Jn8⁵⁶ our forefather Ro4¹

A, Isaac and Jacob: reclining with Mt8¹¹ God of (I am) Mt23² Mk12²⁸ Lu20³⁷ Ac3² (glorifies His Boy Jesus) Ac3¹³ seeing in the kingdom Lu13²⁸

to A: God (speaks) Lu15⁵ (is saying) Ac3²⁵ (avows) Ac7¹⁷ (brings an evangel) Ga3⁸ faith is reckoned Ro4⁰ promise (not through law) Ro4¹³ (declared) Ga3¹⁶ granted enjoyment of allotment Ga3¹⁶

Seed of: are we Jn8³³ Christ aware they are Jn8³⁷ not all children are Ro9⁷ Paul of

Ro11 2C1122 if Christ's are Ga329 taking hold of Hb216

Others: daughter of Lu1316 parable of rich man and PLu1622 23 24 25 29 30 did you ever do the works of Jn839 not seeking to kill Christ Jn840 A died Jn852 you have seen A1 Jn857 ere A I am Jn858 the tomb A purchases Ac710 sons of the race of Ac1320 not justified by acts Ro2 believe God Ro3 Ga30 Jn223 faith of Ro410 blessed with Ga30 blessing of A coming into the nations Ga314 God promising Hb613 Melchizedek meets with Hb71 parts a tithe Hb72 the patriarch Hb74 loins of Hb75 has tithed A Hb76 Levi has been tithed through Hb79 obeys Hb118 offered Isaac Hb117 Sarah obeys IP30.

anti kru's INSTEAD-SKULL

abreast of. arrive a o Chios Ac2015. over against1.

ap ou s'i'a FROM-BEING

absence. Philipians obey in Paul's Ph212.

absence of (in the), minus1.

ap'e i mi FROM-BE

absent (be). Paul (in body) IC53 (a has courage towards) 2C101 (being a such also are we in act) 2C1011 (predicting as when being) 2C132 (writing) 2C1310 (whether coming or) Ph127 (if in flesh) Co25.

absent (be), home (be away from)3.

a'psin th os UN-DRINK

absinth. star Rv811 11. wormwood1.

[h]o'os WHOLE-AS

absolutely (adverb). saying to you a Mt534 a there is prostitution IC51 it is a a discomfiture IC678 for the sake of the dead a IC 1529. at all2, commonly1, utterly1.

abstain. See away (be).

a sit'i'a UN-GRAIN

abstinence. on the ship Ac2721.

a'sit on UN-GRAINED

abstinent. constantly Ac2733 fasting1.

dus erm'e'neut on ILL-TRANSLATE

abstruse, difficult to translate. words Hb511. hard to be uttered1.

abundance, exuberance1, power1, superabound5, superabundance2, transcendence1.

abundant, increase2, many1, superabound2, (be exceeding), overwhelm1.

abundantly, richly2.

abundantly above, superexcessively1.

abuse, use up2.

abuser of self with mankind, sodomite1.

a'bus s os SIMULTANEOUS-SUBMERGE

abyss, that which is beneath the water level. demons entreat not be sent into Lu831 who will be descending into Ro107 well of Rv912 messenger of Rv911 wild beast ascending out of Rv117 178 key of Rv201 dragon cast into Rv203. bottomless2, -pit2, deep2.

accept. See take along.

accept, anticipate1, get2, receive2, welcome1, well pleasing1.

dek't on' RECEIVABLE

acceptable. a year for the Lord Lu419 no prophet a Lu424 those fearing God a Ac1035 in a season a 2C62 a sacrifice a Ph418.

acceptable, grace1, welcome2, well pleasing1, well received2.

acceptable (most). See well received.

acceptably, well pleasing way (in a)1.

acceptation, welcome2.

accepted, well received3, (make), grace1.

pros ag'og'e' TOWARD-LEADING
saints have a to God PRo52 Ep218 312.

ez'omo log'e'o' OUT-LIKE-LAY (say)

acclaim in a good sense, confess sins, acquiesce with others (Judas) Lu226. Christ a to the Father Mt1125 Lu1621 a God (every tongue) Ro1411 (among the nations) Ro159 every tongue a Jesus Lord Ph211 confess: sins Mt 30 Mk15 Ac1918 Ja516. confess2, promise1, thank2.

accompany. See follow.

accompany, arrange to meet1, come together1, have1, send forward1.

accomplish. See finish.

accomplish, complete2, fill1 4, fit out1.

accomplishment, full complement1.

auth air'e't on SAME-LIFT

accord (of own). Macedonians giving 2C83 Titus came 2C817. of one's own accord1, of one's self1.

accord (of one), soul (joined in)1.

[h]omo thum a d on' LIKE-FEEL

accord (with one), adverb. Disciples (in prayer) Ac114 (in the sanctuary) Ac246 (lift voice to God) Ac424 (in portico of Solomon) Ac512 the Jews (rush on Stephen) Ac757 (assaulted Paul) Ac1812 heeded Philip's words Ac86 Sidonians with Herod Ac1229 apostles and elders Ac1525 Ephesians rush into theater Ac1929 saints glorifying God Ro159. with one accord 14, — mind1.

kath os' DOWN-AS

according as, id. achow, denoting harmonious correspondence and agreement. Jesus arranges Mt1210 as it is written Mt2624 as Peter of the Circumcision Ga27 Paul (to be thus disposed) Ph17 (entreats Timothy) 1Ti 13. etc. See other keywords.

achow: Simeon unfolds h God first visits the nations Ac1514. according as1, as101, -well as1, even as2, how1, when1.

kath a' DOWN-WHICH

according as, the Lord arranges Mt2710. as1. according as, as3, for as much as1.

according to. See down.

according to, toward3.

kath o' DOWN-WHICH

according to what, adverb. to accord with what must be Ro826 one may have 2C812 12 you are participating in the sufferings IP413. as1, inasmuch as1, according to that2.

pros agor eu'o' TOWARD-BUY

accost. Christ by God Hb510. call1.

account. See say.

account. See word.

account, deem1.

[h]en'ek en TO-BE-OUT

account (on), adverb. See other keywords. for2, -cause5, -sake13, that1, because1, wherefore1.

cl log'e'o' IN-LAY (say)

account (take into), (charge to), sin not being PRo513a charging to Paul's Ph18. impute1, put on account1.

ana log'i'o' mai UP-LAY (say) Ize

account (take into). One Who has endured Hb123. consider1.

account worthy, worthy (deem)4.

accounted (be), seem2.

accure. See cast on.

akrib os' EXACT-AS

accurately. magi enquire a concerning Jesus Mt29 Luke followed all Lu13 Apollos taught

Ac18²⁵ saints (be observing a) Ep5¹⁵
(aware that the day of the Lord) 1Th5²,
circumspectly¹, diligently², perfect^(ly)4.

epi'kat a'ra t on ON-DOWN-EXECRATED
accursed, those not remaining in the law Ga
3¹⁰ everyone hanging on a tree Ga3¹³, cursed²,
accursed, anathema¹.

ep'a'ra t on ON-EXECRATED
accursed, this throng is Jn7⁴⁰.

kat'igor i'a DOWN-BUYING
accusation, against Christ Lu6^{As}2 Jn18²⁹
against elders 1Ti5¹⁹ Ti10, accusation³, ac-
cused¹.

accusation, cause³, judging².

kat'igor e'c'o DOWN-BUY
accuse, Jesus (that the Jews might) Mt12¹⁰
Mk3² Lu11⁵⁴ [Jn9¹] (chief priests) Mt2¹²
Mk15¹⁴ [Jn23¹⁰ 14] (multitude) Lu23² (not
a the Jews) Jn5⁴⁵ Moses a the Jews Jn5⁴⁵
Paul (a) Ac22³⁰ 24² 8 13 19 25⁵ 11 (not hav-
ing anything to a my nation of) Ac28¹⁹ a
may have accusers face to face Ac25¹⁰ reck-
onings a or defending Ro2¹³ a them before
God Rv12¹⁰ (Is1¹ Lu6¹). accuse²1, object¹,
accuse, accusation¹, adversary (accuse by)¹,
indict¹.

accuse falsely, blackmail¹, traduce¹.

kat'igor os DOWN-BUYER
accuser, Jews, a of Paul Ac23³⁰ 35 25¹⁶ 18
Adversary a of the brethren Rv12¹⁰.

accustom. See custom (be).

Achai'a ACHAEA
Achaia, a Roman province including all of
Greece south of Thessaly. Gallio proconsul
of Ac18¹² Paul passing through Ac18²⁷ 1921
it delights Ar15²⁰ firstfruit of 1Co16¹⁵
saints in 2C11 prepared a year past 2C9²
Paul boasting in 2C11¹⁰ models to all the
believers in 1Th1⁷ 8.

Achaik os' ACHAEUS
Achaicus, a Corinthian saint. with Paul 1Co16¹⁷.

Acheldamach ACHELDAMACH
Acheldamach, Judas acquires Ac1¹⁹, Acel-
damach¹.

poi'e'ma DO-EFFECT
achievement, God (His attributes apprehended
by His a) Ro1²⁰ (His a are we) Ep2¹⁰,
thing that is made¹, workmanship¹.

Achein' (Hebrew) ACHIM
Achim, ancestor of Christ Mt1¹⁴ 14.

acknowledge, recognize³,
acknowledging, recognition³,
acknowledgment, recognition¹,
acquaintance, known².

acquainted (be). See perceive.

acquiesce. See acclaim.

kt a'o mai ACQUIRE
acquire, gain possession. disciples not a gold
Mt10⁹ Pharisee taking tithes of all that he
Lu18¹² a your souls by endurance Lu2¹⁹
Judas a a freehold Ac1¹⁸ a gratuity of God
by money Ac8²⁰ the captain a his citizen-
ship with money Ac22²⁸ a your vessel in
holiness 1Th4⁴, obtain¹, possess³, provide¹,
purchase².

kt e't or ACQUIRER
acquirer, of freeholds Ac4³⁴, possessor¹.

kt e'ma ACQUISITION
acquisition, properly acquired outside of the
allotment allowed to each by the law of
allotments, rich young man had many Mt
19²² Mk10²² disciples disposed of their Ac
2⁴⁵ Ananias sells Ac5¹, possession¹.

anti per'a n INSTEAD-OTHER-SIDE

across from, advrb. a f Galilee Lu8²⁶, over
against¹.

act. See work.

act (in the very), detect¹.

act as priest. See priest (act as).

action. See vocation.

action. See work.

Adam LIKE
Adam, from a Hebrew element meaning like
Gn5¹, the first human being, originally of
both sexes Gn1²⁷, but later separated into
male and female, the progenitor and head of
the human race through whom sin entered.
son of God Lu3³⁸ from A (unto Moses) Ro
5¹⁴ (Enoch the seventh) Ju1⁴, transgression
of Ro5¹⁴, all are dying in 1Co15²² first man
1Co15⁴⁵ last A (Christ) 1Co15⁴⁵ first moulded
1Ti2¹³ not seduced 1Ti2¹⁴ (s¹ Lu3³⁸).

adapt. See readjust.

adapted. See readjust.

pros the-(ti the mi) TOWARD-PLACE
add (with send, in addition), proceed (Herod p
to apprehend Peter) Ac12³, a to one's statu-
re Mt6²⁷ Lu12²⁵ these all a to you Mt6³³
Lu12³¹ measure will be a to you Mk4²⁴ Herod
a this also (locks up John) Lu3²⁰ a to us
faith Lu17⁵ Jesus a a parable Lu19¹¹ in ad-
dition a slave a man sends Lu20¹¹ 12 souls
were a (3000) Ac24¹ the Lord a those being
saved Ac24¹ a to the Lord (multitudes) Ac
5¹⁴ (throng) Ac11²⁴ David to his fathers
Ac13³⁶ the law was a Ga3¹⁰ that no word
was a to those who refuse Hb12^{19a}, add¹,
again², give more¹, increase¹, lay unto¹, pro-
ceed further¹, speak any more¹.

add, place on¹, supply¹.

add in conference, submit to¹.

add thereto, modify¹.

add unto, place on¹.

Addi' ADDI
Addi, an ancestor of Christ Lu3²⁸.

addict, set¹.

addicted to (be). See heed.

addition, (in). See add and send.

epi st e'm on ON-STANDER
adept, who is an Ja3¹³, endowed with knowl-
edge¹.

adept. See versed (be).

sun on or e'o TOGETHER-LIKE-SEE
adjacent (be), (to the synagogue) Ac18⁷,
join hard by¹.

epi kri n'o ON-JUDGE
adjudge, Pilate Lu23²⁴, give sentence¹,
adjudicate. See doubt.

[h]ork iz'o OATHIZE
adjure, put on oath. demoniac a Jesus Mk5⁷
exorcists a by Jesus Ac19¹³ (s1Th5²⁷).

adjure, exorcise¹.

en ork iz'o IN-OATHIZE
adjure by. Paul a b the Lord 1Th5²⁷ Ab. charge¹.

pro kat art iz'o BEFORE-DOWN-EQUIP
adjust beforehand, your bounty as promised
2Co⁹, make up beforehand¹.

Adme'in' ADMEIN
Admein, Christ's ancestor. Lu3³⁸ As,
administer, serve².

oiko nom i'a HOME-LAW
administration, an orderly arrangement for
the management of affairs (with the genitive
of things, characterized by, as grace Ep3²,
or the secret Ep3⁹), usually associated with
a dispensation, or giving, of the unjust ad-

ministrator *PLu162* 34 Paul entrusted with 1C9¹⁷ of the complement of the eras Ep1¹⁰ of God Col2⁵ 1Ti1⁴as, dispensation⁴, edifying¹, fellowship¹, stewardship².

administration, service².

oik o nom o's HOME-LAW-OF
administrator, faithful and prudent Lu12⁴²Ab² unjust PLu161³ Erastus the city a Ro16²⁴ of God's secrets 1C4¹² minor under Ga4² as an a of God Ti1⁷ the saints as ideal a 1P4¹⁰, chamberlain¹, governor¹, steward⁸.

oik o nom e'o's HOME-LAW
administrator (be), cannot longer be PLu16², be steward¹.

admiration (have in), marvel².

admire, marvel¹.

eis dech'o mai INTO-RECEIVE
admit. God will a you *PLu2C6*¹⁷, receive¹.

nou the t e'o's MIND-PLACE
admonish. Paul a (with tears) Ac20³¹ (as my children beloved) 1C4¹⁴ (every man) Col2¹⁸ Saints (a one another) Ro15¹⁴ (yourselves) Co3¹⁶ (those who are a you) 1Th5¹² (a the disorderly) 1Th5¹⁴ (a him as a brother) 2Th 3¹⁵, admonish⁴, warn¹.

admonish, exhort¹.

admonished of God (be), apprise¹.

no u the si'a MIND-PLACING
admonition. written for our 1C10¹¹ a of the Lord Ep6⁴ after a second a refuse Ti3¹⁰.

ado (make this), tumult (make)¹, adoption³, (of sons)¹, (of children)¹, son (place of a)⁵.

kosme'o's SYSTEM
adorn, decorate (a house) PMt124⁴Lu12⁵, tombs of the just Mt23²⁹ virgins their torches Mt25⁷ sanctuary with ideal stones Lu2¹⁵ women to be a themselves decorously 1Ti2⁹ a the teaching of God *FTi2*¹⁰ holy women a themselves *FP3*⁵ New Jerusalem (as a bride) Rv2¹² (foundation with precious stones) Rv2¹⁹, adorn⁵, garnish⁴, trim¹.

adorning, world¹.

adornment. See world.

Adramytt'non' ADRAMYTTIUM
Adramyttium, a ship of Ac27².

Adria's ADRIA
Adria, a part of the Mediterranean sea. cruising about in Ac27².

adulation. See blessing.

dol o'o's FRAUD
adulterate, mix with worthless elements, the word of God *FC2*⁴², handle deceitfully¹.

moich os' ADULTERER
adulterer. Pharisee not Lu18¹¹ not enjoying allotment of God's kingdom 1C6⁹ God will be judging Hb13⁴ friendship of this world *FJa4*⁴².

moich a'is' ADULTERESS
adulteress, generation PMt123¹⁶ Mk8³⁸ will be styled an Ro7³ friendship of the world *FJa4*⁴ distended eyes of *FP2*²⁴, adultery¹, -ess³, -ous³.

moich ei'a ADULTERY
adultery. out of the heart Mt15¹⁹Mk7²² woman overtaken in [Jn8³] works of the flesh Ga 5¹⁹s².

moich eu'o ADULTER-
adultery (commit). you shall not Mt5²⁷ 19¹⁸s² Mk10¹⁹Ab² Ro18²⁰ Ro13⁹ Ja2¹¹ looking at a woman to lust Mt5²⁸ dismissing a wife and marrying another Lu16¹⁸ the one marrying the one who has been dismissed Lu16¹⁸

woman detected c a [Jn8⁴] who are saying not to Ro2²² 22 if you are not Ja2¹¹ with Babylon *FRv2*²² (BMT199), commit adultery¹³, in adultery¹.

moich a' o mai commit-ADULTERY
adultery (commit). marrying her who has been dismissed Mt5³² 19⁹ dismissing a wife and marrying another Mt19⁹ Mk10¹¹ dismissing a husband and marrying another Mk10¹².

pro ba'in'o BEFORE-STEP
advance. Christ a (thence) M4²¹ (slightly) Mk1⁹ in days (Zechariah and Elizabeth) *FLu1*¹⁸ (Hannah) *FLu2*³⁶, go farther¹, go on¹, well stricken².

advantage, benefit², excessive¹, (get), over-reach¹.

lu si tel e'o's LOOSE-FINISH
advantage (be), if a millstone about his neck Lu17², be better¹.

advantaged (be), benefit¹.

epi pha'n ei'a ON-APPEARANCE
advent, said to be a special term in classical Greek for the appearance of the gods. lawless one He will discard by a of His presence 2Th2⁸ keep precedent unto the a of our Lord 1Ti6¹⁴ grace manifested through the a of our Saviour 2Ti1¹⁰ judging in accord with His 2Ti4¹ a wreath to all who love His a 2Ti4⁸ a of the glory of the great God Ti2¹⁰, appearing⁵, brightness¹.

epi pha'nes' ON-APPEARED
advent (day of the Lord) Ac2²⁰Ab², notable¹.

epi pha'i'n'o ON-APPEAR
advent (make), the Day spring Lu17⁹ neither sun nor constellations Ac27²⁰ saving grace of God made its *FTi2*¹¹ our Saviour's kindness for humanity made its *FTi3*⁴, appear⁴, give light to¹.

adventure, give¹.

diabol os THROUGH-CASTER
adversary, often used as the equivalent of the Hebrew Satan, as the adversary of God and His saints, as in Jb1⁹. Christ (tried by) Mt 4¹ 5¹¹ Lu4² 3⁵ 6¹³ (will be annulling the acts of) 1J3⁸ is like (an enemy sowing darnel) PMt13³⁹ (birds picking up seed) *FLu*¹² fire conian made ready for Mt25¹⁴ Judas Jn6¹⁰ of your father the A Jn8⁴⁴ cast into Judas' heart) Jn1³² (some into jail) Rv2¹⁹ tyrannized over by Ac10³⁸ Elymas son of Ac13¹⁰ saints not to give place to Ep4²⁷ stratagems of Ep6¹¹ fall into the judgment of 1Ti3⁶ the trap of 1Ti3⁷ 2Ti2²⁶ women not to be 1Ti3¹¹ Ti2³ in the last days 2Ti3³ has the might of death Hb2¹⁴ withstand Ja4⁷ is walking about 1P5⁸ from the beginning is sinning 1J3⁸ children of 1J3¹⁰ Michael doubting Ju9 the serpent called Rv12⁹ 20² descended to you Rv12¹² deceiving the nations Rv20¹⁰ (AEp4¹⁴), devil¹⁰, false accuser², slanderer¹.

adversary, hostile¹, oppose⁵, plaintiff⁵.

dia bal'l'o THROUGH-CAST
adversary (accuse by), this man a by an a PLu16¹, accuse¹.

advice, opinion¹.

advise. See consult.

advise, place¹.

sum'boul os TOGETHER-COUNSELOR
advicer, who became God's Ro11³, counsellor¹, advocate, consoler¹, Aeneas, Eneas², affairs, business¹.

makr o'then FAR-WHICH-PLACE

afar, afar off. Peter followed from Mt26⁵⁸Mk14⁵¹ women beholding from Mt27⁵⁵Mk15⁴⁰ demonic perceiving Jesus from Mk5⁶ some have arrived from Mk8³ Jesus perceiving a fig tree from Mk11¹³ rich man seeing Abraham from Lu16²³ afar off: standing (tribute collector) Lu18¹³ Peter followed Lu22⁵⁴ women stood Lu23⁴⁹ from Babylon (kings) Rv18¹⁰ (merchants) Rv18¹⁵ (mariners) Rv18¹⁷, afar off¹³, from far¹.

afar. See far.

afar off. See afar.

afar off, ahead².affect, zealous (be)³.affection¹, (inordinate)¹, passion², (inward), compassion¹.affectionate (fondly). See fondly affectionate. affectionately desirous, ardently attach¹.affirm, allegel, aver¹, insist¹.affirm confidently, insist (stoutly)¹.affirm constantly, insist¹, -(stoutly)¹.

thlib'o CONSTRUCT

afflict, crowd (throng c Christ) Mk3⁹, narrow (way) Mt7¹⁴, Paul 2Co16⁴⁸ 7⁵¹ 1Th3⁴ the saints 2Th16⁷ widows to relieve 1Ti5¹⁰ faithful of old Hb11³⁷, afflict³, throng¹, trouble¹, narrow¹, suffer tribulation¹.

afflicted (be), suffer evil¹, wretched (be)¹.

thlips'is CONSTRUCTION

affliction, at the coming of Mt13²¹ Mk4¹⁷ saints (giving you up to) Mt24⁹ (in the world you have) Jn16³³ (admonished to endure) Ro12¹² (momentary lightness of) 2C4¹⁷ (yet to you a) 2C8¹³ (not to be swayed by) 1Th3³ (which you are bearing) 2Th14 (gazing stock of) Hb10³⁵ of the last days Mt24²⁹ Mk13²⁹ woman no longer remembering Jn16²¹ God (extricate Joseph from) Ac7¹⁰ (console us in our) 2C14⁴ (to repay a) 2Th16 on Israel in Canaan Ac7¹¹ occurring over Stephen Ac11¹⁹ entering the kingdom through Ac14²² Paul Ac20²³ 2C18²⁴ 6⁴ (joy in) 2C7⁴ (for the saints) Ep3¹³ (for his bonds) Ph1¹⁷ (Philippians contribution in) Ph4¹⁴ (consoled in) 1Th3⁷ on those effecting evil Ro2⁹ glory in Ro5³ producing endurance Ro5³ not separating from God's love Ro8³⁵ in the flesh (married) 1C7²³ Macedonians in test of 2C8² of Christ for His body Col2²⁴ received the word in 1Th1¹⁰ to visit the widowed in their Ja1²⁷ John participant in Rv1¹⁰ Smyrna ecclesia ten days Rv2⁹ 10 great a (on those with Jezebel) Rv2²² (vast throng coming out of) Rv7¹⁴ (ATi 19 a¹ Rv23). affliction¹⁷, anguish¹, persecution¹, tribulation²¹, trouble³, burdened¹, dead⁹, diet¹.

affliction, ill treatment¹, suffering⁴.

afford. See tender.

affright, overawe².

em'phob on IN-FEARED

affrighted, women at the tomb Lu24⁵ disciples at seeing Jesus Lu24³⁷ Cornelius Ac10⁴ Felix Ac24²⁵ men at the earthquake Rv11¹³, affrighted², afraid², tremble¹.

phlog'iz'o BLAZE

afame (set), wheel of lineage fJa3⁶ by Gehenna Ja3⁶, set on fire².

pe'z' FOOT-

afoot, throng follow Jesus Mt14¹³ Mk6³³, afoot¹, on foot¹.

afoot (go), foot (go on)¹.afoottime, once¹.afraid, affrighted², timid (be)¹, tremble¹.

afraid (be). See fear.

after. See behind.

onafter. See on.

after. See with.

after, about (be)¹, as³, behind²², belong¹, down³⁹, elapse¹, fill¹, include¹, when³, (day), next¹.

after that, as¹, no longer², since in fact¹, thereafter³, thereupon¹.

after that manner, thus¹.

after the lapse. See through.

after this manner, now (he), thus³.after what manner, somehow¹.

afterward, consecutively¹, second¹, subsequently⁸, thence¹, thereafter¹, thereupon³.

met ep'eita WITH-ON-THEREAFTER

afterwards. Esau rejected Hb12¹⁷, afterward¹.

A'gabos AGABUS

Agabus, signifies famine Ac11²⁸ predicts Paul's bondage Ac21¹⁰.

pa'lin AGAIN

again (adverb), used of a reversion to Jn10¹⁷, a repetition Ph4⁴, or continuation of Mt5³³, the same thing. See under other keywords.

again, above (from)¹, add², second¹, twice².

again. See up.

again (measure). See measure again.

against. See down.

against, about², beside², contrary¹, into²⁵, with⁴.

onagainst. See on.

against (testify). See testify against.

against will, involuntarily¹.

age, con², generation², season¹, (be of), have², (past), stature¹.

age (of). See stature.

presb'ut'es SENIOR

aged, Zechariah was a Lu1¹⁸ to be sober Ti22 Paul Phn⁹, aged¹, -man¹, old man¹.

aged (be). See old (make).

presb'ut'is SENIOR

aged woman, as becomes the sacred Ti23.

dia tara'ss o THROUGH-DISTURB

agitate, Miriam at the messenger's word Lu19, trouble¹.

agitate. See shake.

/ago. See from.

agony, struggle¹.

sun epi the-(ti'the mi) TOGETHER-ON-PLAGE

agree. Jews also Ac24⁹, assent¹.

sun the-(ti'the mi) TOGETHER-PLACE

agree to do. Judas and the priests Lu23²³ Jews a (to put those out of synagogue) Jn9²² (to ask the captain to lead Paul down) Ac23²⁰, agree², covenant¹.

sum phon'e'o TOGETHER-SOUND

agree. If two a on earth Mt18¹⁹ with the workers Mt20¹³ patch from the new not a Rv5³⁶ Sapphira and Ananias Ac5⁹ words of the prophets Ac15¹⁵, agree², -together¹, -with¹.

agree, equal², humor¹, opinion¹, persuade¹.agree thereto. like (be)¹.agree together, agree¹.agree with, agree¹.

pros phil'es TOWARD-FOND

agreeable, friendly, whatever is Ph4⁸, lovely¹.agreed not, disagreement¹.

sum phon'e'is TOGETHER-FOUNDING

agreeing, what a Christ with Beliar 2C6¹⁵, concern¹.

agreement, concurrence¹.

sum phōn on TOGETHER-SOUND
agreement. for a period 1C7⁵, consent¹.

Agrippas AGRIPPA
Agrippa, Herod Agrippa II, son of Herod
Agrippa I (called simply Herod in Luke).
Ac2513 22 29 24 26 1 21 29 27 32 32.

ah, sha¹.

oua' AITA
aha, an exclamation of derision. Mk15²⁹, ahl.

Achaz' (Hebrew) HOLD
Ahaz, ancestor of Christ Mt10⁹.

por'rō the n BEFORE-PLACE
ahead. lepers stand Lu17³Abas² perceived
promises Hb11¹³, afar off².

sun anti ta [m] b [an] 'o mai
TOGETHER-INSTAD-GET[-UP]

aid. Mary to a Martha Lu10⁴⁰ the spirit a our
infirmity Ro8²⁶, help².

aid. See apprehend.

a'r'rō stōn UN-FARE-WELL
ailing. Jesus cures (those who are a) Mt14¹⁴
(a few) Mk6⁵ disciples (rubbed a with oil)
Mk6¹³ (to place hands on) Mk16¹⁸ many
are a 1C11³⁰, sick², -lyl, -felk¹, that were-1.

air' AIR
air, casting dust into Ac22²³ Paul not as
punching 1C9²⁰ speaking into 1C14⁹ juris-
diction of the Ep²² to meet the Lord in 1Th
4¹⁷ darkened Rv9² pours out his bowl on
Rv16¹⁷.

air, heaven¹⁰.

ala'bas (r on) ALABASTER
alabaster vase for holding perfumes. woman
in Simon's house having Mt26⁷Mk14³ 3 Lu7³⁷,
alabaster box¹, box¹.

thro e'ō ALARM
alarm, excited with sudden fear. be not a
(hearing battles) Mt24⁹Mk13³⁵ (day of the
Lord is present) 2Th2² (bLu24³⁷). be
troubled³.

alas, woe⁶,
albeit, that¹.

dia gr ēgor e'ō THROUGH-ROUSE
alert (become). Peter, James and John Lu9³²,
be awake¹.

Alex'andros ALEXANDER
Alexander, son of Simon a Cyrenian Mk15²¹
of the chief priestly race Ac4⁶ a Jew of
Ephesus Ac19³³ 33 a calumniator 1Ti1²⁰ a
coppersmith 2Ti4¹⁴.

Alexandria (of), Alexandrian².

Alexandrin' on ALEXANDRIAN
Alexandrian. a ship Ac27⁶ 28¹¹, of Alexan-
dria².

Alexandrius' ALEXANDRINE
Alexandrian. discussing with Stephen Ac6⁹
Apollōs Ac18²⁴.

all ot' r i on CHANGE-place
alien, outsider, other. poll tax from Mt17²⁵ 26 26³
Israel (in an a land) Ac7⁶ (rout the camp
of) Hb11³⁴ Abraham sojourns as Hb11⁹
outsider: unfaithful in that which is Lu
16¹² sheep not following Jn10⁵

other: Another's domestic Ro14⁴ an o
foundation Ro15³⁰ not boasting in (o toils)
2C10¹⁵ (an o range) 2C10¹⁶ sins of o 1Ti5²²
priest entering by blood of Hb9²⁵, alien¹,
another man's⁹, of others¹, strange², stranger⁴.

alienate. See estrange.

[h]omōu ' LIKEWISE
alike (adverb), likewise (sower and reaper)
Jn4³⁶, two raced a Jn20⁴ there were a

Peter and Jn21² all a in same place Ac21
(AAc20¹⁹). together³, with one accord¹.

alive. See live.

alive (make), vivify¹.

alive again, revive².

[h]a'pa n SIMULTANEOUS-EVERY
all, every, entire, (emphatic). The emphasis is
indicated by heavier type, as usual. See un-
der accompanying keywords. all³⁵, every²,
whole³.

all, as much as¹, whole⁶³.

all. See every.

all armor, panoply¹.

pa m plē th ci' EVERY-FULL
all as one multitude. cried out Lu23¹⁸ all at
once¹.

all at once, all as one multitude¹.

all (day) long, whole².

all places (in), everywhere¹.

pha'sis ALLEGING
allegation. came up to the captain Ac21³¹
tidings¹.

pha's kō ALLEGE
allege, assert without proof. Jews before Felix
Ac24⁹ Paul a Jesus to be alive Ac25¹⁹ men
a themselves to be wise Ro12². affirm¹, pro-
fess¹, say².

allege, place before¹.

all ēg or e'ō CHANGE-BUY
allegorize. Sarah and Hagar Ga4²⁴, allegory¹,
allegory (be), allegorize¹.

pros klēr o'ō TOWARD-LOT
allot to. some Jews to Paul Ac17⁴, consort
with¹.

allotment. See lot.

klēr o nom e'ō LOT-APPROPRIATE
allotment (enjoy), have the use or enjoyment
of by means of an allotment. the meek, of
the land Mt5⁵ of life eonian Rm19²⁹ Mk10¹⁷
Lu10²⁵ 18¹⁸ of the kingdom Mt25³⁴ FIC6⁹ 10
15³⁰ Ga5²¹ of incorruption FIC15⁵⁰ the son
of the maid not Ga4³⁰ of a more excellent
name FHB1⁴ of salvation FHB1⁴ of the
promises FHB6¹² a blessing FHB12¹⁷ IP³⁹
conquering one will FRy21⁴⁵, be heir¹, heir
of¹, inherit¹⁵, obtain by inheritance¹.

klērō nom'os LOT-APPROPRIATOR
allotment (enjoyer of), tenant. this is the Rm
21³⁰Mk12⁷Lu20¹⁴ Abraham of the world FRo
41³ if those of law FRo4¹⁴ e of a from God
(if children) FRo8¹⁷ 17 (if a son) FGa4⁷ if you
are Christ's FGa3²⁹ as much time as a minor
Ga4¹ of life eonian RT3⁷ of all FHB1² God
to exhibit to FHB6¹⁷ Noah e of a of right-
eousness FHB1⁷ of the kingdom (the poor)
rJa2⁵, heir¹⁵.

klēr o nom i'a LOT-APPROPRIATION
allotment (enjoyment of), tenancy. farmers
may have the son's Mt21³⁸Mk12⁷Lu20¹⁴ tell
my brother to part Lu12¹³ Abraham (God
gives no) Ac7⁵ (about to obtain) Hb11⁹
God's grace able to give FAc20³² if the e of
the is of law FGa3¹⁸ an earnest of FEp1¹⁴
the riches of the glory of His a FEp1¹⁸ no
unclean person has any FEp5⁵ saints getting
FCo3²⁴ the eonian e of an a FHB9¹⁵ e of an
a incorruptible IP1⁴, inheritance¹⁴.

su[n]g klēr o nom'os
TOGETHER-LOT-APPROPRIATOR
allotment (joint enjoyer of), the saints of
Christ's a FRo8¹⁷ the nations to be FEp3⁶
Isaac and Jacob Hb11⁹ husbands and wives
FIP3⁷, fellow heir¹, heir together¹, -with¹,
joint heir¹.

εὐεστί OUT-BE

allow. on the sabbaths (disciples doing what is not) Mt12²⁶Mk24²⁴Lu6² (to cure) Mt12¹⁰ Lu14³ (to be doing ideally on) Mt12¹² (to do good or evil) Mk3⁴Lu6⁹ (not to pick up your pallet) Jn5¹⁰ not a to eat the show bread Mt12⁴Mk22⁶Lu6⁴ not a Herod to have her Mt14⁴Mk6¹⁸ to dismiss a wife Mt19⁹Mk10² is it a me to do what I want Mt20¹⁵ to give poll tax Mt22¹⁷Mk12¹⁴Lu20²² not a to cast the silver into the corban Mt27⁶ Jews not a to kill Jn18³¹ a Peter to say about David Ac2²⁹ not a Romans to assent to Ac16²¹ Paul (is it a me to say something) Ac21³⁷ (a to scourge a Roman) Ac22²⁵Ac2² (all a me not all expedient) 1C6¹² 12 10²³ 23 (declarations not a him to speak) 2C12¹. lawfu12⁹, let me1, may I1, thou mayest1.

allow, anticipate1, endorse1, test2.
allure, lure1.

παντοκρατορ ALL-HOLDER

Almighty. says the Lord A 2C6¹⁸ Who is coming the A Rv18 Lord God A (Holy holy) Rv4⁸ (thanking Thee) Rv11⁷ (marvelous are Thy acts) Rv15³ (true and just) Rv16⁷ (reigns) Rv19⁶ (and the Lambkin) Rv21²² God A (great day of) Rv16¹⁴ (indignation of) Rv19¹⁵ (s1)Rv5¹³, Almighty9, omnipotent1.

σχεδον ALMOST

almost (adverb). the entire (city) Ac13⁴⁴ (province) Ac19²⁶ all cleansed in blood Hb9²².
almost (be), about (be)1.

ελεος οντι MERCY-TOGETHERNESS

alma. doing a not trumpeting Mt6² (let not your left hand know) Mt6³ (he in hiding) Mt6⁴ (Cornelius) Ac10² 31 (Paul) Ac24¹⁷ give (what is within for a) Lu11¹¹ (sell your possessions) Lu12³³ lame man Ac32³ 10 Tabitha Ac36, almost3, -deeds1.

αλοε ALOE

aloe, the bitter wood from an aromatic tree used in embalming. Jn19³⁹. aloes1.

alone. See only.

alone, seclusion (in)2.

μονο οντι be-ONLY

alone (be). a widow and a 1Ti5⁵. desolate1.
Alpha. See A.
Alpheus, Alpheus3.

Αλφειος ALPHEUS

Alpheus. father of James Mt10³Mk3¹⁸Lu6¹⁵ Ac13 and father of Levi Mk2¹⁴. Alpheus5.

εἰδω ALREADY

already, at length (adverb of time), the ax is at the root Mt3¹⁰ Pilate marvels that Jesus died a Mk15⁴⁴ the door a locked Lu17 unbeliever judged a Jn3¹⁸ etc.

at length: Paul (shall be prospered to come) Ro1¹⁰ (your disposition toward me blossomed) Ph4¹⁰ etc. already18, by this time1, now37, even now1, yet2.

also, means (by all)1, same time (at the)1, still1.

also if, ever (and)1.

also not, neither1.

θυσιαστηριον SACRIFICE-PLACE

altar, on which sacrifices were offered to God, offering your oblations on Mt5²³ 24 swearing by Mt23¹⁸ 10 20 perished between the temple and Mt23³⁵Lu11⁵¹ of incense Lu11 Israel dig down Ro11³ those settling beside 1C9¹³ 13 participants with 1C10¹⁸ no one (of Judah) given heed to Hb7¹³ not eating from Hb13¹⁰ offering Isaac on Ja2²¹ souls underneath Rv6⁹ messenger (standing at) Rv8³

(crams thrivable with fire of) Rv8⁵ (came out of) Rv14¹⁸ the golden Rv8⁹ 13 rouse and measure Rv11¹ one from the a saying Rv16⁷ (ARv19).

altar, pedestal1.

μετα αλλω after-CHANGE

alter. truth of God Ro12⁵ females the natural use Ro12⁹. change2.

δια παρα τριβει THROUGH-BESIDE-WEAR

altercation. of men 1Ti6⁵.

καιτοι AND-THOUGH

although. God leaves Himself not without testimony Ac14¹⁷Asa2 the works occur from the disruption Hb4³. although1, nevertheless1.

altogether, undoubtedly2, whole1.

always, ever1.

παντοτε EVERY-WHICH-BESIDES

always. See other keywords. always(s)34, ever (more)8.

always, continually5, ever and anon1, every8, every (way, in)1.

amaze, awe1, (greatly)2, (sore)1, overawe3.

εξιστημι OUT-STAND

amazed (be), be beside self (the throng) Mk3²¹ 54² (Paul) 2C5¹³, at Christ's (works) Mt12²³ Mk2¹² Lu5⁵⁶ (words) Lu24¹⁷ disciples a (at Christ's appearing) Mk6⁵¹ (by some of the women) Lu24²² (at Peter appearing) Ac12¹⁶ the multitudeAc27 using magic Ac8⁹ 11 -Simon the sorcerer a Ac8¹³ all hearing Paul Ac9²¹ those with Peter Ac10¹⁵. be astonished5, -amazed8, -beside self2, bewitch2, make astonished1, wonder1.

amazed (be), amazement2, astonish3, awed (be)2.

εκστησις OUT-STANDING

amazement, ecstasy, the people (beside themselves with) Mk5⁴² (filled with) Ac3¹⁰ women at the tomb Mk16³ took hold of all Lu5²⁶ ecstasy: came on Peter Ac10¹⁰ 11⁵ Paul in Ac22¹⁷. amazement1, astonishment1, be amazed2, trance3.

amazement, dismay1.

πρεσβευω be-SENIOR

ambassador (be), (for Christ) 2C5²⁰, conduct an embassy (Paul in a chain) 1Ep6²⁰.

φιλοτιμειομαι FOND-VALUE

ambitious (be), fond of attainment. Paul (to be bringing the evangel) Ro15²⁰As (to be well pleasing) 2C5⁹ saints to be quiet 1Th4¹¹. labor1, strive1, study1.

ενεδρα IN-SETTLE

ambush. to assassinate Paul Ac23¹⁶ 25³. lying in wait1, laying wait1.

ενεδρευω IN-SETTLE

ambush. Christ Lu11³⁴ Paul Ac23²¹. lay wait for1, lie in wait for1.

αμεν (Hebrew) FAITHFUL

amen, a ratification, in closing a statement, but verily in introducing it. Often doubled in John's account, as Verily, verily, I am saying Jn1⁵¹, also used at the end of an epistle, as Ro16²⁷, and used as a title of Christ Rv3¹⁴. Occurs often. See other keywords.

επιδιωρω ON-THROUGH-ERECT

amend. what is lacking 1Ti5⁵. set in order1.

amend (begin to), have1.

[α]μακινθος HYACINTH

amethyst, a precious gem. eleventh foundation Rv21²⁰. jacinth1.

amethyst, garnet1.

[h]uakin'th in on HYACINTHINE

amethystine. cuirasses Rv9¹⁷, of jacinth¹.

philo phron'os FOND-DISPOSE-AS

amiably. Publius receiving Paul Ac28⁷, courtously¹.

amidst. See midst and up.

a'top on UN-PLACED

amiss, abnormal (men) 2Th3², nothing a

(Christ commits) Lu23¹¹ (with Paul) Ac28⁶.

amiss¹, harmful, unreasonable¹.

amiss, evilly¹.

Aminadab' (Hebrew) PEOPLE-WILLING

Aminadab, our Lord's ancestor. Mt14¹⁴ Lu33³⁴2.

among. See in.

among, into¹⁶, midst¹², out⁵, through², under¹, with⁵.

Amōs' (Hebrew) LAZE

Amos, one of Christ's ancestors. Mt10¹⁹ Lu32⁵.

h'elik'on PRIME

amount (what). w Paul's struggle a to Co2¹ fire, material fJa3⁵, great², little¹.

Amphipolis ENVELOPE-city

Amphipolis, a city of Macedonia, so called because the river Strymon flowed around it. Situated about 41° north, 24° east. Ac17¹Ab3¹.

ample. See enough.

Amplias, Ampliatos¹.

Ampliatos AMPLIATOS

Ampliatos, a Roman Ro16⁵. Amplias¹.

amputate. See eliminate.

phula k'térion GUARD-KEEPER

amulet, called a "frontlet", small strips of

parchment on which Ex13¹-10 Dt6¹-9 11¹³-21

were written, enclosed in a tiny case, and

fastened to the forehead or the left arm by

a strap, worn so that they might maintain

the law, Ex13¹⁶ Dt6⁸ 11¹⁸, broadening their

Mt23⁵, phylactery¹.

ana log'i'a UP-LAY(say)ing

analogy (of the faith) Ro12⁶, proportion¹.

Anani'as (Hebrew) RESPOND-Jehovah

Ananias, a disciple (in Jerusalem) Ac5¹ 3⁵

(in Damascus) vAc9¹⁰ 10 12 13 17 22² a chief

priest Ac23² 24¹.

ana'thé ma UP-PLACE

anathema, originally used of a person who, be-

cause of some public calamity, was devoted as

an expiatory sacrifice to the gods. Jews

anathematize themselves with Ac23¹⁴ Paul

from Christ Ro9⁴ no one is saying a is Jesus

1C12⁹ let him be a (one not fond of the

Lord) IC16²² (one bringing another evangel-

Gal18⁹, accused¹, anathema¹, great

curse¹.

ana the ma t'is'ō UP-PLACEIZE

anathematize. Peter begins to Mk14⁷¹ Jews a

themselves to kill Paul Ac23¹² 14 21. bind

under a curse², bind with an oath¹, curse¹.

ancestor. See progenitor.

ā[n]l'gkur a ANCHOR

anchor, pitching into the sea Ac27²⁹ 30 40

saint's expectation as an fHb6¹⁹.

ancient. See beginning.

kai AND

and, the common connective of clauses of the

same rank. It is rendered and, also, too,

even, when repeated (and . . .), as well as.

The occurrences are too numerous to list.

(In A.V.) also, and, and also, and even,

both, even, indeed, moreover, yea, etc.

and. See besides.

and, and surely¹, means (by all)¹, or², same

time (at the)¹, then⁵, with¹,

and afterward, thence (and)¹.

kai'per AND-EVEN

and even, though 2P11², and am even I (Paul)

Ph3⁴ and even Christ Hb5⁹ and the sons

of Levi Hb7⁵ e seeking it with tears Hb12¹⁷.

and yet¹, though².

and even, likewise¹.

and I. See I also.

and if, ever (and)⁴, if ever¹.

and me. See me also.

and setting, with¹.

kai'ge AND-SURELY

and surely. a s on My men slaves Ac21⁸, and¹.

ka k ei' AND-OUT-BE

and there. be reminded Mt5²³ remain Mt10¹¹

Jesus (a t they shall see Me) Mt23¹⁰ (He

prayed) Mk13⁵ (heralding) Mk13⁸ (with

disciples) Jn11⁵⁴ disciples bringing the evangel-

ic Ac14⁷ Jews came t also Ac17¹³ to be

judged t Ac25²⁰ a t finding a ship Ac27⁶.

and to me. See me also (to).

and yet, and ever¹.

Andre'as MAN

Andrew, brother of Simon Peter, one of the

twelve apostles. Jesus (perceived) Mt14¹⁸Mk11⁶

(A inquired of) Mk13³ one of the (twelve)

Mt10²Mk3¹⁸Lu6¹⁴Ac13³ (two with John) Jn14⁰

home of Mk12⁹ city of Jn14⁴ saying there

is a lad Jn6⁸ Philip telling Jn12²² 22.

Andr'o'n'os MAN-CONQUEROR

Andronicus, a friend of Paul. Ro16⁷.

krin'on ANEMONE

anemone, a gorgeous but common flower of

Palestine. study fMt6²⁸ consider fLu12²⁷,

lily².

anew. See above (from), and up.

angel, messenger¹.

anger. See indignation.

anger¹, (provoke to), vex².

angry (be), bile (raise)¹.

odu r m os' PAIN-GUSH

anguish, in Bethlehem Mt21⁸ in Corinth 2C7⁷.

mourning².

anguish, affliction¹, distress¹, pressure¹.

zō'on LIVING-one

animal, whose blood Hb13¹¹ irrational 2P21²

Ju10 the four a (around the throne) Rv4⁶

511 (first) Rv4⁷ (second) Rv4⁷ 63 (third)

Rv4⁷ 63 (fourth) Rv4⁷ 67 (each has six

wings) Rv4⁸ (giving glory) Rv4⁹ (in

center of throne) Rv5⁶ (fall before the Lamb-kin)

Rv5³ (said amen) Rv5¹⁴ (I hear one

of) Rv6¹ (voice in midst of) Rv6⁵ (mes-

sengers stood around) Rv7¹¹ (new song be-

fore) Rv14⁹ (one of) Rv15⁷ (fall and wor-

ship) Rv19⁴, beast².

anise, dill¹.

sphudr'on' ANKLE

ankle, the joint between the foot and leg.

lame man Ac3⁷, ankle-bone¹.

ankle-bone, ankle¹.

kat a[n]ggel'ō DOWN-MESSAGE

announce, prophets a these days Ac3²⁴ dis-

ciples a in Jesus the resurrection Ac4² Bar-

nabas and Saul a the word Ac13³ 15³⁶ 17¹³

Christ (through Him is being a) Ac13³⁸

(Paul a) Ac17³ 23⁸ Col2⁸ (C to be a light)

Ac26²⁸ (a the Lord's death) fC1C1²⁶ (a C

out of faction) Ph11¹³ Paul (and Silas a

way of salvation) Ac16¹⁷ (customs) Ac16²¹ (testimony of God) 1C2¹ your faith is being Ro1⁸ those who a the evangel 1C9¹ declare², preach¹⁰, shew³, speak off, teach¹.
pro kat a[n]geli'ō BEFORE-DOWN-MESSAGE announce before, what God a b Ac3¹⁸ coming of the Just One Ac7⁵², foretell¹, show before², whereof we had notice before¹.

kat a[n]geli'ous' DOWN-MESSSENGER announcer, Paul seems to be Ac1¹⁸, setter forth¹.

en ochle'ō IN-THRONO annoy, by unclean spirits Lu6¹⁸ root of bitterness Hb12¹³, trouble¹, vex¹.
annul. See loose.

chri'ō ANOINT anoint, apply oil in the official consecration of a priest Ex24¹ Ac10³⁸, a king 1S9¹⁶ Hb1⁹, or a prophet 1K19¹⁶ Lu4¹⁸, in the case of the great Antitype, holy spirit power Ac10³⁸ and exaltation Hb1⁹ take the place of oil. God a (Christ) fAc4²⁷ (saints) f2C12¹, anoint, rub⁴.

en[g] chri'ō IN-ANOINT anoint, a your eyes fRv3¹⁸.

epi chri'ō ON-ANOINT anoint, man's eyes Jn9⁶ as 1¹.

chri-s'ma ANOINTMENT anointing, f1J22²⁷ 2⁷ as, anointing², unction¹. anon, immediately¹, straightway². anon (ever and). See ever and anon. another. See different. another, different¹⁴, one², stone⁶. another doctrine (teach), differently (teach)¹. another man's, alien⁶. another tongue, different language¹.

apo kri n'o mai FROM-JUDGE answer, decide and reply. See under other keywords. Often figurative, without a question having been asked.

apo kri si s FROM-JUDGING answer, Jesus (at age of twelve) Lu2⁴⁷ (marveling at) Lu20²⁶ (gives Pilate no) Jn19⁹ that we may give an Jn1²².

answer, defend⁶, defense¹, inquiry¹, take up¹.

ant apo kri n'o mai INSTEAD-FROM-JUDGE answer again. Pharisees not a to Jesus Lu14⁶ ad to God Ro9²⁰.

answer again, contradict¹.
answer of God, apprises (that which)¹.
answer to, line with (be in)¹.

anti dia ti' the mi INSTEAD-THRU-PLACE antagonize, training those who are a 2Ti2²⁵, oppose self¹.

anti chris't os INSTEAD-ANOINTED antichris't, one who takes upon himself the office of the Anointed, thus displacing Him, not, in its essential meaning, an opponent of Christ, but rather a false messiah, is coming 1J2¹⁸ 4³ there are many 1J2¹⁸ disowning the Father and the Son 1J2²² not knowing Jesus coming in flesh 2J7.

pros dech'o mai TOWARD-RECEIVE anticipate, receive. Joseph the kingdom Mk15⁴³ Lu23⁵¹ Simeon the consolation Lu2²⁵ a redemption in Jerusalem Lu2³⁸ saints (to be like men a) Lu12³⁶ (a the advent of the glory) Ti2¹³ (pillage of your possessions) Hb10³⁴ (not a deliverance) Hb11³⁶ (mercy of our Lord) Ju2¹ the Jews (a the captain's promise) Ac23²¹ (a future resurrection) Ac24¹⁵ receive: Christ r sinners Lu15² r in the

Lord (Phoebe) Ro16² (Epaphroditus) Ph22⁹ (AHb11¹³). accept¹, allow¹, look for⁴, receive³, take¹, wait for⁴.

Antioch'e i a ANTIOCH Antioch, the chief city of Syria, situated 36° north, 36° east. Another city, in Pisidia, 38° north, 31° east. disciples (dispersed to) Ac11¹⁹ (coming into) Ac12²⁰ ecclesia in Jerusalem (delegates Barnabas to) Ac11²² (sends men to) Ac15²² (letter) Ac15²³ Barnabas led Saul to Ac11²⁵ disciples styled Christians first in Ac11²⁶ prophets came to Ac11²⁷ prophets and teachers in Ac13¹ Paul and Barnabas (sail away to) Ac14²⁶ (came down to) Ac15³⁰ (travelling in) Ac15³⁵ Paul descended to Ac18²² Cephas came to Ga2¹¹ A in Pisidia: Paul and Barnabas (came into) Ac13¹⁴ (returned to) Ac14²¹ Jews from Ac14¹⁹ sufferings of Paul in 2Ti3¹⁴.

Antioch'eus' ANTIOCHITE Antioch (of). Nicholas a proselyte. Ac6⁵.
Antei'pas ANTIPAS Antipas, a proper name Rv2¹³.

anti'the si s INSTEAD-PLACING antipathy, of falsely named knowledge 1Ti6²⁰, opposition¹.
Antipatris' INSTEAD-FATHER[place]

Antipatris, a city of Judea, rebuilt by Herod the Great and renamed in honor of his father, Antipater, situated 32° north, 35° east. Ac23³⁴.

ti, (indef.) tis (masc. and fem.) ANY any, the indefinite pronoun, used freely, especially in questions, where English uses *awho*, *awhich*, *awhat*, *awhy*, or, with negatives, *awone*, *adone*, though, when possible, we seek to preserve its indefiniteness by rendering it *any*, *some*, or *certain*; with *through* (in a question), *wherefore*? *awho* intimates to you to be fleeing Mt3⁷ *awhat* are you doing that is excessive Mt5⁴⁷ if anyone should be saying Mt24²³ *awhy* didst Thou forsake Me? Mt27⁴⁶ some hearing it Mt27⁴⁷ some of the detail Mt28¹¹ certain man was rich Lu16¹⁹, etc. Sometimes it is possible to render questions with *any*, as If God is for us is anyone against us? Ro8³¹, but, for uniformity's sake, we render it, *awho* is against us? The student may change these at will. a¹¹, -man³⁰, -certain⁷, -kind of¹, any³⁹, -man⁵⁵, -thing²⁴, certain¹⁰⁴, one³⁴, how is it⁷⁴, some⁷⁵, -body², -thing⁵, -what⁶, what⁷²⁵³, whether⁷⁶, which⁷¹⁷, who? (whose? whom?)¹³⁵, why⁷⁶, etc.

any. See every.
any. See nothing.
any. every¹⁰, nothing⁵⁶.
any man, each¹.
any more, no longer¹.
any of them, one¹.
any thing, one¹.
any time, once⁵.
any while, old (of)¹.

[h]o'ti, [h]os'tis (masc.), [h]e'tis (fem.) any who, whom, which, any added to the relative pronoun, seldom translatable, but expressed in English by making the noun definite, if necessary, and bringing the pronoun close to it, without intervening punctuation, as: resembling the whitewashed sepulchres which⁴, a Governor Whom shall Mt26 *whom* follow Jesus Mt27⁵⁵ the morrow which⁴ is Mt27⁶² we who⁴ died to sin Ro6². Too numerous to list. See under other keywords. he that, such as, that, which, who, whose, ever, etc.

anyone, nol.
anything, any²⁴.

chōr is' SPACE

apart from, with room between, idiomatically, without, beyond (contradiction) Hb7⁷, adverb. Christ (a parable) Mt13³⁴Mk4³⁴ (the Word) Jn1³ (Me) Jn15⁵ (saints were) Ep2¹² (tried a f sin) Hb4¹⁵ (second time a f sin) Hb9²⁸ women and children Mt14²¹ 15³⁸ handkerchief lying Jn20⁷ law (a righteousness) Ro 3²¹ (Sin is dead) Ro7⁸ (Paul lived once) Ro7⁹ works of law, justified Ro3²⁸ righteousness a f acts Ro4⁶ a f heralding Ro 10¹⁴ a f us you reign 1C4⁸⁸ woman a f man 1C11¹¹ 11 Paul's sufferings 2C11²⁸ anger 1Ti2²⁸ prejudice 1Ti5²¹ Philemon's opinion Phn1⁴ not a f an oath Hb7²⁰ 21 not a f blood (priest) Hb9⁷ (covenant) Hb9¹⁸ (shedding) Hb9²² faith Hb11¹⁶ from us not perfected Hb11⁴⁰ holiness Hb12¹⁴ faith a f works (show me) Ja2¹⁸ (is dead) Ja2²⁰ 28 26 without: house w foundation Lu6⁴⁹ murderers Ph2¹⁴ dying w pity Hb10²⁸ discipline Hb12⁸ (2C12³), beside³, by itself, without³⁶.

Apellēs' APPELES

Appelles, a Roman saint. Ro16¹⁰ (s¹Ac18²⁴ s¹Ac19¹).

apiece. See up.

Apollōn'ia APOLLONIA

Apollonia, a city of Macedonia, on the Thracian gulf of the Egean sea, situated 41° north, 23° 24' east. Paul traversing Ac17¹.

Apollōs' APOLLOS

Apollōs, the name of an Alexandrian Jew who became a disciple and later labored with the apostle Paul. arrives at Ephesus Ac18²⁴Ar6² was in Corinth Ac19¹Ar2² yet I of 1C12³⁴ 5 irrigates 1C3⁶ whether Paul or 1C3²² Paul transfers in a figure to 1C4⁶ concerning brother 1C16¹²Ar5¹ forward him diligently 1Ti3¹³.

ap ol'lu'ōn FROM-WHOLE-LOOSER

Apollon, the destroyer Rv9¹¹.

apo st a s'ia FROM-STANDING

apostasy, from Moses Ac21²¹ coming first 2Th2³.

apo'stol os FROM-PUT-

apostle, commissioner, the twelve (names of) Mt10²Lu6¹³ (gathering to Jesus) Mk6³⁰ (relate to him what they do) Lu9¹⁰ (said, add to us faith) Lu7⁵ (Jesus leans back at table with) Lu22¹⁴Ar5⁵ (the women told these things to) Lu24¹⁰ (Jesus directing) Ac1² (Matthias enumerated with the eleven) Ac1²⁶ (Jews ask them what they should be doing) Ac2³⁷ (the teaching of) Ac2⁴² (signs came to pass through) Ac2⁴³ 512 (with great power rendered testimony) Ac4³³ (price of freeholds placed at feet of) Ac4³⁵ (Joseph surnamed Barnabas by) Ac4³⁶ 37 (Ananias places a part of price at feet of) Ac5² (chief priest laid hands on) Ac5¹⁸ (said, one must yield to God) Ac5²⁹ (Sanhedrin calling the lash them) Ac5⁴⁰ (place hands on the seven chosen ones) Ac6⁶ (the spirit given through imposition of hands of) Ac8¹⁸ (the a and brethren who are of Judea) Ac11¹ (some of the multitude were with the) Ac14⁴ (assembled to see about this) Ac15⁶ (seems good to) Ac15²² (write an epistle) Ac15²³ (the decrees which have been decided upon by) Ac 16⁴ (the names on the wall's foundation) Rv 21¹⁴ God (dispatching to Israel a) Lu11⁴⁰ (in the ecclesia first a) 1C12²⁸ an a not greater than He Who sends him Jn13¹⁶ a in Jerusalem (disciples all dispersed save) Ac1

(hearing that Samaritania has received the word) Ac14⁴ (Barnabas led Paul to) Ac9²⁷ (Paul and Barnabas to go to) Ac15⁴ 4 Barnabas and Paul a Ac14¹⁴ Paul (a called a) Ro1¹ 1C11¹ (the a of the nations) Ro1¹⁷ (to us the last a) 1C4⁹ (I am not an) 1C9¹ 2 (the least of) 1C15⁹ (an a of Christ Jesus) 2C1¹ Ep1¹ Co1¹ 1Ti1¹ 2Ti1¹ (deficient in nothing pertaining to the paramount) 2C11⁵ 12¹¹ (an a through Jesus Christ) Gal1¹ (those who were a before me) Gal1¹⁷ (became acquainted with none of the other) Gal1¹⁹ (could be a burden as) 1Th2⁸ (an appointed a) 1Th2⁷ 2Th1¹¹ Andronicus and Junias notable among Ro16⁷ as the rest of the 1C9⁵ not all are 1C12²⁹ Christ (was seen by all the) 1C15⁷ (secret of C as now revealed to His) Ep3⁵ (Who indeed gives these) Ep4¹¹ (the A and Chief Priest) Hb3¹ the a of the ecclesias 2C8²⁴ transfigured into a of Christ 2C11¹³ signs of an a produced among you 2C12¹ built on the foundation of Ep2²⁰ Epaphroditus the Philippians a Ph2²⁵ a of Jesus Christ (Paul) Ti1¹ (Peter) IP1¹ 2P1¹ the precept of your a 2P3² declarations declared by Ju1¹ some saying they are hut are not Rv2² a to make merry over Babylon's fall Rv18²⁰, apostle⁷⁴, he that is sent, messenger².

apostle (false). See false apostle.

apo stol' FROM-PUT

apostleship, an official authoritative commission, to take the place of Judas' Ac12² Paul (through Whom we received) Ro15¹ (the saints the seal of his) 1C9² in Peter for the a of the Circumcision Ga2⁸.

en'du ma IN-SLIP-effect

apparel, that which is put on. John's of camel's hair Mt3⁴ the body more than Mt6¹⁵ Lu12²³ why worry about Mt6²⁸ false prophesies of a of sheep Fm7¹⁵ man without wedding Mt22¹¹ 12 messenger's a white Mt28⁴, clothing¹, garment², raiment⁵.

apparel, attire³, garments¹, raiment¹, vesture².

phan'eron' APPEARED

apparent, manifest, nothing hid which shall not become Lu3¹⁷ 17 to all in Jerusalem Ar 418 Joseph's race to Pharaoh Ac7¹³ that known of God is Ro19¹ not what is a is the Jew Ro2²⁸ 28 saints (each one's work will become) 1C3¹³ (those qualified becoming) 1C11¹⁹ hidden things of heart becoming 1C 14²⁵ works of the flesh are Ga5¹⁹ Paul's bonds in Christ became Ph1¹³ that Timothy's progress may be 1Ti4¹⁵ in this are a the children of God 1J3¹⁰

manifest: Jesus (disciples not to make Him) Mt12¹⁶ Mk3¹² (His name became m) Mk6¹⁴ nothing hidden if not that it should be m Mk4²², known³, manifest⁹.

a phan'es' UN-APPEARED

apparent (not), creature Hb4¹³. that is not manifest¹.

pha'n'eros' APPEAR-AS

apparently, manifestly (no longer m entering a city) Mk14⁵, Jesus Jn7¹⁰ Cornelius perceived in a vision a Ac10³, evidently¹, openly².

op ta si'a VIEW

apparition, a viewing of persons invisible to normal vision. seen by (Zechariah) Lu1² (women say they have seen) Lu24²³ (Paul) Ac26¹⁹ 2C12¹, vision¹.

appeal to. See invoke.

pha's'no APPEAR

appear, become evident to the sense of sight, messenger to Joseph Mt1²⁰ 21¹⁹ time of the

star's Mt27 Pharisees to a men (to pray) Mt 6⁹ (to be fasting) Mt16¹⁸ (to be just) Mt23²⁸ disciples not to a to be fasting Mt16¹⁸ never a thus in Israel Mt9³³ the daniel Mt13²⁶ sepulchers a beautiful Mt23²⁷ lightning Mt 24²⁷ sign of the Son of Mankind Mt24³⁰ what is it a to you (Christ's testimony) Mk14⁹⁴ Christ a first to Mary Magdalene Mk16⁹ some said Elijah Lu9⁸ women's declarations a as nonsense Lu24¹¹ light (a in darkness) Jn15¹ (the true) J12⁸ (of the lamp in Babylon) Rv18²³ a lamp (John was) Jn5³⁵ (the prophetic word) 2P1¹⁹ Sin that it may be a Sin Rv7¹⁹ not that Paul may a qualified 2C13⁷ saints as luminaries Ph2¹⁵ what is a Hb11³ a vapor a briefly Ja4¹⁴ where will the sinner 1P4¹⁸ sun (in its power) Rv11⁶ (no need of) Rv21²³ day not a Rv8¹² (st-Mk21²) appear¹⁰, things which do appear¹, be seen², seem¹, shine¹⁰, think¹.

appear, advent (make)³, come¹, disclose², loom up¹, manifest¹², see¹⁷.

appearance, countenance¹, face², perception¹.

appearing, advent⁵, revelation¹.

appears not, dubious¹.

appears, composes¹.

append. See place on.

Apphia APPIA

Apphia. a sister Phn².

Appi'os (Latin) APPH

Appii Forum, a village on the Appian way to Rome. Ac28¹⁵.

ep ain e'ō ON-PRaise

applaud, laud, the lord a the unjust administrator Lu16⁸ Paul a (the Corinthians) 1C11² (not a) 1C11²⁷ 22 laud¹, let all peoples 1 Him Ro15¹¹ba, commend¹, laud², praise⁴.

ep'ain os ON-PRaise

applause, laud, whose a is of God Ro2²⁹ doing good (a from the authority) Ro13³ (the will of God) 1P2¹⁴ to each one from God 1C4⁵ a brother whose a in the evangel 2C8¹⁸ if there is any Ph4⁸ your faith may be found for 1P1⁷ laud¹ for the l of the (His) glory Ep16¹² 14 for the glory and l of God Ph1¹¹, praise¹¹.

appoint. See constitute and place.

appoint, arrange with², covenant², do¹, indicate¹, lie¹, prescribe², reserve¹, set³, stand², appointed time. See season.

appointed (time), purposed (time)¹.

di air e'ō THROUGH-LIFT

apportion, the livelihood Lu15¹² the spirit to each 1C12¹¹, divide².

di air'e si s THROUGH-LIFTING

apportionment, of graces, etc. 1C124⁵ 6, difference¹, diversity².

no e'ō MIND

apprehend, mentally perceive, disciples not a (what contaminates) Mt15¹⁷Mk7¹⁸ (about bread) Mt16⁹ Mk8¹⁷ let him who is reading Mt24¹⁵Mk13¹⁴ lest they should 2Jn124¹⁰AB God being a by His achievements Ro12⁰ to a Paul's understanding Ep3⁴ above all we are Ep3²⁰ neither a what they are saying 1Ti17 Timothy to a what Paul says 2Ti2⁷ by faith we are Hb11³, consider¹, perceive², think¹, understand¹⁰.

sul la[m]b[an]a'ō TOGETHER-GET[-UP]

apprehend, conceive, take fish Lu5⁹, and Lu5⁷ Ph4⁸, Jews a (Jesus) Mt26⁵⁵Mk14⁴⁸Lu22⁵⁴ Jn18¹² (Paul) Ac23²⁷ 26²¹ Herod a Peter Ac12²⁹ conceive: Elizabeth Lu14³⁶ Miriam Lu14³¹ 2²¹ desire 2Ja1¹⁵, catch¹, conceive¹, help², take⁶.

apprehend, grasp³, seize².

dus no'ēt on ILL-MINDED

apprehend (hard to), some things in Paul's epistles 2P3¹⁰, hard to understand¹.

no u n ech 'ōs MIND-HAVE-AS

apprehendingly, scribe answered a Mk12³⁴, discreetly¹.

no'ē ma MIND-effect

apprehension, mental perception, of Satan 2C 211 calloused 2C3¹⁴ of unbelievers (god of this eon blinds) 2C4⁴ every a (leading into captivity) 2C10⁵ corrupting 2C11³ peace of God garrisoning your Ph4⁷, device¹, mind¹, thought¹.

apprehensive (be). See hope.

chrē matiz'ō USE-

apprise of hidden facts, style by a characteristic name, a in a trance (the magi) Mt21² (Joseph) Mt22² Simeon by the holy spirit Lu22⁶ Cornelius by a messenger Ac10²² Moses concerning tabernacle Hb3⁵ by faith, Noah, being a Hb11⁷ God the One a Hb12²⁵ style: "Christians" Ac11²⁶ an adulteress Ro2⁷, be admonished of God¹, be warned of God¹, call², reveal¹, speak¹.

chrē ma tiz'ōs USE

apprises (that which), saying to Elijah Ro11⁴, answer of God¹.

approach, near².

approach unto (which no man can), inaccessible¹.

approve. See endorse.

approve, commend², demonstrate¹, test³.

approved, tested⁰.

Simikin'thion (Latin) half-gird

apron, narrow, used by servants or workmen, from Paul's cuticle Ac19¹².

e[n]g komb o'ō mai IN-KNOT

apron (wear servile), wear by knotting with a string, for service, of humility 1P 5⁵, be clothed with¹.

apt to teach. See teach (apt to).

quake. See quake.

Aku'las AQUILA

Aquila, the name of a close friend of Paul. Paul (finds) Ac18² (goes with) Ac18¹⁸ A with Apollos Ac18²⁶ greet Ro16³ 1C16¹⁹ 2Ti4¹⁰.

A'raps ARAB

Arab. Jews from, at Pentecost Ac21¹.

Arab'i'a ARABIA

Arabia, the peninsula and country south and east of Palestine, bounded by Egypt, Judea, Perea, Gaulanitis, Iturea, Syria, Mesopotamia, Babylonia, the gulf of Arabia, the Persian gulf and the Red sea. Paul in Ga1¹⁷ Sinai in Ga2⁵.

Aram' ARAM

Aram, one of Christ's ancestors Mt13⁴ (a Lu3³³). Aram, Arnei¹.

brab cu'ō UMPIRE

arbitrate, preside in the public games, or umpire in other matters, the peace of Christ 1Co3¹⁵, rule¹.

kata brab eu'ō DOWN-UMPIRE

arbitrate against, be unfair in a decision, let no one be 1Co2¹⁸, beguile of one's reward¹, archangel, chief messenger².

Arch e'ta os ORIGIN-PEOPLE

Archelaus, a son of Herod the Great by Malthace, a Samaritan Mt22².

Arch'ipp os ORIGIN-HORSE

Archippus, fellow soldier of Paul Co4¹⁷ Phn².

dēm i ourg os' PUBLIC-ACTER
architect, originally, one who plans public works.
a city whose A is God #Hb11¹⁰, maker¹.

[h]om ei'o mai LIKE-GUSH
ardently attach (Paul to the saints) 1Th2⁸.
affectionately desirous¹.

Are o pag i't ēs AREOPAGITE
Areopagite, probably a judge of the court on
the Areopagus. Ac17³⁴.

A're i os pag'os AREOPAGUS
Areopagus, from Ares, the god of war, and
pagos, a mound or hill, so called from the
myth that Mars was tried there for the murder
of a son of Neptune. It was here that
capital offenses were tried before the court
of like name. Paul in Ac17¹⁹⁻²². Areopagus¹,
Mars' Hill¹.

Aret'as ARETAS
Aretas, an Arabian king who ruled over the
region of Damascus. 2C11³².

dia leg'o mai THROUGH-LAY (say)
argue, speak for and against. disciples with
one another Mk9³⁴ Paul (in the synagogue)
Ac17¹⁷ 184 19 198 (in the school of Tiran-
nus) Ac19⁹ (with those in Troas) Ac20⁷ 9
(not a in the sanctuary) Ac24¹² (before
Felix) Ac24²⁵ a with you as sons Hb12⁵
Michael with the Adversary Jn⁶. dispute⁶,
preach², reason², -with², speak¹.

Arimathai'a ARIMATHEA
Arimathaea, the residence of Joseph Mt27⁵⁷
Mk15⁴³ Lu23⁵⁰ Jn19³⁸. Arimathea¹.

ana tel'i ō UP-FINISH
arise Mt4¹⁶, rise. Sun (on the wicked and the
good) Mt5⁴² (seed scorched) Mt13³⁰ Mk4⁶
(women coming to tomb) Mk16² (with scor-
ching wind) Jn11¹¹ cloud in the west #Lu12⁵⁴
our Lord out of Judah #Hb7¹⁴ the morning
star 2P1¹⁹. arise¹, be up², rise³, make to
rise¹, spring¹, -up¹.

arise, become¹⁶, cast¹, enter¹, rise³⁸, rouse²⁷ 2,
step up².
arise up, rise¹.

Aris't arch os best-ORIGIN
Aristarchus. Ac19²⁹ 204 272 Co4¹⁰ Phn²⁴.

Aris t o'boul os best-COUNSEL
Aristobulus. Paul greets those of Ro16¹⁰.

kibō t os' ARK
ark, the coffer containing the covenant Ex25¹⁰,
and the vessel which carried Noah through
the deluge Gn7⁷. Noah (entered) Mt24³⁸ Lu
17²⁷ (constructs) Hb11⁷ 1P32⁹ a of the
covenant Hb9⁴ Rv11¹⁹.

[h]opl is'ō IMPLEMENT
arm, provide with weapons. yourselves with
the same thought 1P4¹.

kath opl is'ō DOWN-IMPLEMENT
arm. strong one's a guarding #Lu11²¹.

brach i'ōn BIT
arm. He does mightily with #Lu1³¹ to whom
is the a of the Lord revealed #Jn12³⁸ with
a high a (God led Israel out) #Ac13¹⁷.
arms (take in), clasp in arms³.

Armageddōn' ARMAGEDDON
Armageddon, the city of Megiddo, in the plain
of Esdraelon where the kings of the earth
will mobilize their armies against Christ.
[There is no battle at Armageddon.] Situ-
ated about 60 miles north of Jerusalem, 32°
36' north and 35° 12' east. Rv16¹⁶.

armor, implement², (all), (whole), panoply².
army. See troops.
army, camp¹, encampment¹.

Arnei' (Hebrew) ARNEI
Arnei, ancestor of Christ Lu3³³ Ba. Aram¹.

kuk'los AROUND
around, on all sides. those sitting a Jesus Mk
3³⁴ the villages Mk6³⁶ Lu9¹² from Jeru-
salem and Ro15¹⁹ a the throne Rv4⁶ 511 711.
round about⁸.

kukl o'then AROUND-PLACE
around. the throne Rv4⁴ the four animals
Rv4⁸. about¹, round³.

Arphaxad' (Hebrew) ARPHAXAD
Arphaxad, son of Shem (in10²². Lu3³⁶.
arrange. See set.

sun ep'o mai TOGETHER-LAY (say)
arrange to meet (Paul) Ac20¹. accompany¹.

sun ta s's ō TOGETHER-SET
arrange with. Jesus with disciples Mt21⁶ 26¹⁹
the Lord (for the Potter's Field) Mt27¹⁰.
appoint².

array, clothe⁶, vesture¹.
arrayed in (be), put on¹.

pia z'ō SQUEEZE
arrest in an evil sense, net fish, seize by the
hand Ac3⁷. Christ (Jews sought to) Jn7³⁰ 32 41
1039 1137 (no one a Him) Jn8²⁰. Herod
a Peter Ac12⁴. Aretus, wanting to a Paul
2C11³² the wild beast Rv19²⁰ net: disciples
(n nothing) Jn21³ Ab3⁷ (fish you n) Jn21¹⁰
(Ac9²⁴). apprehend², catch², lay hands on¹,
take¹.

[h]ek'k ARRIVE
arrive, reach the object of motion. Christ a:
in Galilee Jn4¹⁷ out of God Jn4²² I am a:
(to do Thy will) Hb10⁷ Ac2⁹ (He Who is
coming will be a) Hb10³⁷ hold until I Rv2²⁵
as a thief Rv3³ out of Zion the rescuer
Ro11²⁶ the Son of God is J15²⁰
others: from the east and the west Mt8¹¹
Lu13²⁹ on this generation Mt23³⁶ the
consummation Mt24¹⁴ the lord of that slave #Mt
24⁵⁰ Lu12⁴⁶ throng from afar Mk8³⁸ a
it will be a when you should be saying blessed
Lu13³⁵ a younger brother Lu13³⁷ day will be
(on Jerusalem) Lu19⁴³ (of the Lord as a
thief) 2P3¹⁰ Christ's hour not yet Jn24¹
the Father giving Me Jn6³⁷ a and worship-
ing (synagogue of Satan) Rv3⁹ (the nations)
Rv15⁴ in one day Babylon's calamities Rv
18⁸. come²⁷.

arrive, put in at¹, sail down¹.

kut ant a'ō DOWN-INSTEAD
arrive at, attain. Paul a at Debe, Ephesus,
Chios, Phoenicia, Rhegium Ac16¹ 1819 2015 2712
2813 Apollos at Ephesus Ac18²⁴ Agrippa
a at Caesarea Ac25¹³ attain: Israel expecting
to Ac26⁷ consummations of the eons have
1C10¹¹ the word of God to you only 1C14¹⁰
to the unity of the faith Ep4¹³ Paul to the
resurrection Ph3¹¹ (as a) Ac21⁷. attain², come¹⁰.

bc'l os CAST
arrow, of the wicked one Ep6¹⁶. dart¹.
art. See trade.
art, trade¹.

Artemas' ARTEMAS
Artemas, Paul's friend Ti3¹².

Ar'temis ARTEMIS
Artemis, the goddess of the Ephesians. Ac
1924 27 28 34 31b 35. Diana⁶.

articulate together. See connect together.

[h]arm os' CONNECTION
articulation. parting of a and marrow #Hb4¹².
joint¹.

tech ni't éS ARTIFLCER
artificer. in Ephesus Ac1924³⁸ God Fhb1110
no more in Babylon Rv1822. builder¹, crafts-
man².

tekt'ón ARTISAN
artisan, according to the Septuagint a worker
in iron 1S1319, wood and stone 2S511, so it
includes the mason, smith, and other trades
as well as carpenter. is not this the son of
the Mt1355 is not this the Mk63, carpenter².

a ker'ai on UN-HELPED, -blended
artless, as doves Mt1016 saints (to be a for
evil) Ro1619 (that you may become) Ph215g,
harmless², simple¹.

[h]ós AS
as, a correlative adverb used in comparisons
Ro518 1C135, as a conjunction of time Lu2037
Ro1524, as introducing a consequence Hb311
43, as expressing design or aim, so Hb79, as
an exclamation, how Ro1133, about (as though
as if) Jn40 1914 Ac44 630. Too frequent to
list, about14, according as³, after³, -that¹,
as⁴⁴, -it had been², -it were²⁰, -soon⁷, even-6,
like², how¹⁹, like⁷, -as¹, -unto¹, since¹,
so¹, -that¹, that², to wit¹, unto¹, when⁴¹,
while⁴.

as, according as¹⁵², according to what¹, as
if⁷, as much as¹, even as⁴⁵, even as if⁷, for
as much as¹, in²², manner⁶, such as¹,
as becometh, worthily².

as. See about.

as. See on.

as (so). See so that.

as far as. See till and until.

[h]ós ei' AS-IF
as if, about, when used of numbers. God's spirit
a i it were a dove Mt316 a i clothing Hb112,
etc. about Lu928, etc. about¹⁸, as⁷, -it had
been², -it were¹, like⁴, -as¹.

as it had been, as if².

as long as, on³, whenever¹.

as many as, every².

as much, equal¹.

[h]ós/on WHICH-WHICH
as much as, whatever, whoever, how much, in-
asmuch, so much Hb14 1025, how very Hb1037,
the widow had Mk1241 Christ does Jn44⁴⁵Ans²
food fish a m Jn611 mastering a man Ro71
time as the enjoyer Ga41 He Who constructs
Hb33 Babylon glorifies Rv187 city's length
Rv2116

whatever: all then Mt712 selling all Mt
1314 46Mk1021Lu1822 do to Elijah (John) Mt
1712Mk913 disciples (binding) Mt1818 (loos-
ing) Mt1818 (requesting) Mt1222 (do and
teach) Mk630 30Ans² Lu910 10A (praying) Mk
1124 the slave has Mt1825 all w the Phar-
isees say Mt233 Christ (w I direct) Mt2820
Jn1514 (done for the demoniac) Mk519 20 (told
me all w) Jn420 30 (John said concerning)
Jn1041 (Thou shouldst be requesting) Jn1122
(should be speaking) Ac322 w time Mk210
the blasphemies Mk328 w hear occurring
Lu423 giving his friend w needs Lu118 said
in darkness Lu123 tithes from all Lu1812
the spirit of truth Jn1618 God (w the Fath-
er) Jn1615Ans² (Thou hast given) Jn177
(Thy hand) Ac428 (He does) Ac1427 154
(signs) Ac1512 (makes ready) I C29 (prom-
ises are of) 2C120 w the priests Ac423 Dor-
cas made Ac930 law is saying Ro319 written
before Ro154 bound by law w time I C720
w is true (grave) (just) (pure), etc. Ph
4888888 men calumniating Ju10 10 John
testifies to Rv12

whoever: Christ (touches the tassel) Mt

1430Mk650 (you may be finding) Mt1229 (ob-
tained Him) Jn112 (came before) Jn108
had scourges Mk310 had those infirm Lu440
should not be receiving you Lu95 the Lord
calling Ac239 all w speaks Ac324 of the
priests Ac40 acquired freeholds Ac434 per-
suaded by Theudas Ac530 by Judas Ac537 of
the faithful Ac1045 set for life eonian Ac
1318 sinned (without law) (in law) Ro1212
baptized Ro63 Ga327 led by God's spirit Ro
814 of works of law Ga310 put on a fair
face Ga612 shall observe elements Ga616 are
mature Ph315 have not seen Paul's face Co21
are slaves I T611 in fear of death Hb215 have
not this teaching Rv224 Christ is fond of Rv
310 not worshipping Rv1315 working on the
sea Rv1817

how much: Christ did Mk38 God does Lu
830 39 Saul (evil he does) Ac913 (must su-
fer) Ac910 Onesiphorus serves 2Ti118

inasmuch: as the bridegroom with them
Mt915 Christ (saying i as you) Mt2540 45
(as He is the Mediator) Hb80 as Paul is the
apostle Ro113 it was not apart from an
oath Hb720 as it is reserved Hb927 Peter in
this tabernacle 2P113, all¹, as¹, as long as³,
as many as²⁹, as much as¹, how much³, inas-
much as², that¹⁸, what³, whatsoever¹⁸, what
things soever¹, wherewith soever¹, whose-
ever².

as soon as, when², whenever².

as they were, thus¹.

as to, idiomatic for about.

cas to, idiomatic for concerning, about.

kai . . kai AND . . AND
as well as. Romans will take away our place
w a Jn1148 God makes Him Lord w a
Christ Ac230, etc.

as well as, according as¹, even as¹.

as when, even as¹.

as yet, not¹.

Asa, Asaph².

Asaph' (Hebrew) GATHER
Asaph, a king of Judah (Asa in Hebrew 1K156),
and ancestor of our Lord. Mt178. Asa².

ascend. See step up.

sun ana ba in'o TOGETHER-UP-STEP
ascend with, many with Christ into Jerusalem
Mk1544 Ac1331, come up with².

pu[n]th[an]o mai ASCERTAIN-[-UP]
ascertain, make sure by inquiry (inquire to
ascertain). Herod a where Christ is born Mt
24 elder son from boys Lu1520 blind man at
Jericho Lu1830 courtier the hour Jn452 John
for Peter Jn1324As captain of Paul Ac2133
Jews of Paul Ac2330 Felix (Paul of Cilicia)
Ac234 inquire to a (chiefs of) Peter Ac47
(Cornelius' men of Peter) Ac1018 (Peter of
Cornelius) Ac1029 (captain of Paul's neph-
ew) Ac2310. ask⁷, demand², enquire², under-
stand¹.

ascertain exactly. See exactly ascertain.

a pheid'i'a UN-SPARING

asceticism, humility and Co223, neglecting¹.

asceticism. See body and un-sparing.

aisch un'o mai VILE

ashamed (be), to be a mendicant Lu163 Paul
not to be put to 2C108 Ph120 as a Christian
let him not be 1P416 we should not be put
to 1J228.

ashamed (be)⁰, (make)¹, disgrace⁷, (needeth
not to be), unashamed¹.

ep aisch un'o mai ON-VILE

ashamed (be), of the Son of Mankind Mk838 38

Lu9²⁶ 26 Paul not a Ro16²¹ 21 saints a (of previous fruit) Ro6²¹ Timothy may not be 2Ti18 Onesiphorus not a Paul's chain 2Ti16 Christ not Hb211 God not Hb1116.

Ašer' (Hebrew) HAPPY

Asher, one of the twelve tribes Gn3013. Lu236 Rv76.

spod os' ASHES

ashes, in sackcloth and Mt11²¹ Lu10¹³ of a heifer Hb913.

ashes (turn into), cinders (reduce to)¹.

Asi'a ASIA

Asia (province of), a Roman proconsular province, including Mysia, Phrygia, and Caria, about a third of the western end of the peninsula of Asia Minor, between 35°-41° north and 25°-32° east. (those from (at Pentecost) Ac29 (discussing with Stephen) Ac69⁹ Paul (forbidden to speak the word in) Ac166 (attended to) Ac1922 (causes throng to stand aloof) Ac1926 (Trophimus arranged meet him in) Ac204a (not to linger in) Ac2016 (stepped into) Ac2018 (Jews from A gazed at) Ac2127 (afflicted in) 2C18 (all those turned from) 2Ti11⁵ hear the word of the Lord Ac1910 revering Artemis Ac1927 Jews of, obliged to present Ac2418 ship about to sail for Ac272 Epanetus the firstfruit of Ro16⁵ ecclesiast of 1C1619⁹ Peter writes to 1P11¹ As2 the seven ecclesiast in Rv13.

Asia nos' ASIAN

Asia (of the province of). Ac201.

Asi arch'ēs ASIA-ORIGINER

Asia (chief of the province of), one who had been elected to preside over the games of a city of Asia, or one of the ten who represented the whole province. Ac1931.

aside (fall). See fall aside.

erō t'a'ō GUSH-REQUEST

ask. Christ a (disciples) Mt1613 (Jews) Mt2124 Lu20² 2268 (Simon) Lu53 (the Father) Jn1410⁹ 1626 179 9 15 26 a Christ (disciples) Mt15²³ Mk410 Lu4³⁸ 945 Jn431 92 165 19 23 Ac16 (young ruler) Mt1917 (Syro-Phoenician woman) Mk7²⁶ (Jews) Lu75 [Jn87] 1819 21 (Pharisees) Lu736 1137 (Gergesenes) Lu837 (Samaritans) Jn440 (courier) Jn447 (no need that anyone be) Jn1630.

Other (proper names): rich man a Abraham Lu16²⁷ Jews a (John) Jn121¹ As2⁵ AB (healed man) Jn512 (blind man) Jn915 21¹ As2 (parents) Jn919 (Pilate) Jn1931 (Paul) Ac1820 (captain) Ac2320 Greeks a Philip Jn1221 Joseph a Pilate Jn1938 a Peter (lame man) Ac33 (Cornelius) Ac1048 Paul (officers) Ac1639 (a centurion) Ac2318 (yokefellow) Ph43 (brethren) 1Th41 512 2Th21 John a lady 2J5.

Others: invited guests a to be excused Lu1418 19 king a terms of peace Lu1432 a disciples (loosing the colt) Lu1931 not a concerning sin to death 1J516 (as Mk8⁵ a Lu74 as233 asJn119 as233). ask²³, beseech¹⁴, desire⁶, entreat¹, pray¹⁴.

ask, ascertain⁸, inquire²⁷, request¹⁸.

ask again, demand¹.

ask question, examine².

di erō t'a'ō THROUGH-GUSH-REQUEST

ask through. men a t to Simon's house Ac1017. make inquiry¹.

asleep (be), drowse⁵, (fall), repose¹.

aph upn o'ō FROM-SLEEP

asleep (fall). Christ in the ship Lu823.

aspi s' ASP

asp, a small, venomous serpent. venom of Ro343.

aspect. See face.

on'os ASS

ass, the Asinus vulgaris, the usual mount in time of peace, as horses were used only for war. disciples (will be finding) Mt212 (led) Mt217 (loosing) Lu1315 your King sitting on a colt Mt213 Jn1215. (a Lu145).

ass, donkey², (young), ass (little)¹.

on a'ri on ASS(dim.)

ass (little). Jesus finding Jn1214. young ass¹.

on ik on' ASSIC

ass to turn it (requiring an) millstone Mt186 Mk942² Bs (a Lu172). millstone².

sun eph i'st ē mi TOGETHER-ON-STAND

assail. Paul and Silas Ac1622. rise up together¹.

sikari os (Latin) dagger

assassin. 4000 men of Ac2138. that is a murderer¹.

assassinate. See lift up.

an air' c' si s UP-LIFTING

assassination. Paul endorsing Stephen's Ac1. death¹.

kat eph i'st ē mi DOWN-ON-STAND

assault. the Jews a Paul Ac1812. make insurrection against¹.

assault, impulse, stand by¹.

assay, trial¹, try².

epi sun [ag] ag'ō ON-TOGETHER-LEAD

assemble. a hen her brood Mt2337 Christ (I want to a) Mt237 Lu1334 (a His chosen) Mt2421 Mk1327 whole city a Mk135 ten thousand Lu121 there the vultures 2Lu173² Bs. gather¹, -together¹.

assemble, become¹, gather³.

assemble themselves, gather¹.

assemble together, gather².

assemble with, come together¹.

assembled together with, foregather¹.

epi sun ag'ō ē' ON-TOGETHER-LEADING

assembling, the saints (to Christ) 2Th21 (not forsaking) Hb1025. assembling together¹, gathering together¹.

assembly, ecclesia³, synagogue¹.

assent, agree¹.

para dcch'ō mai BESIDE-RECEIVE

assent to (double voice), receive (passive) Paul and Barnabas Ac154. hearing the word and a Mk420 customs not allowed to a t Ac1621 not a t Paul's testimony Ac2218 do not a t an accusation 1Ti519 scourging those the Lord is Hb126. receive⁵.

cu par'cdr on WELL-BESIDE-SETTLED

assiduous. respectable and 1C733.

assign. See place and stand.

assignment. See caution.

[h]aph ē' TOUCH

assimilation, physiologically, the result of food coming into contact with the digestive tract. of the supply 2Ep416 united through Co219. joint².

assist, present¹.

sun hup ourg e'ō TOGETHER-UNDER-ACT

assist together. by a petition for us 2C111. help together¹.

epi kour i'a ON-JUVENILE-

assistance. Paul, on a from God Ac2622. help¹.

plēsi'on NIGH

associate, anyone with whom there is close contact, nigh to (Sychar to freehold) Jn4⁵, loving you Mt54³ 19¹⁹ 22³⁰ Mk12³¹ 33 Lu10²⁷ Ro13⁹ Ga5¹⁴ Ja2⁸ Samaritan Lu10²⁹ 36 injuring Ac7²⁷ not working evil to Ro13¹⁰ns let each (please his) Ro15² (speaking the truth with) Ep4²⁵ judging Ja4¹², near¹, neighbor¹⁵.

As'sos ASSOS

Assos, the name of a city on the coast of Mysia, near 39° north, 26° east. we set out for Ac 20¹³ Paul came up with us in Ac20¹⁴.

[h]upo'st a si's UNDER-STANDING

assumption, that under which the mind takes its stand, what is taken for granted, a postulate. Faith assumes that to be true which is beyond the evidence of the senses. Paul's a of boasting 2Co9¹¹ Christ Emblem of God's Hb1³ beginning of Hb3¹⁴ faith is Hb11¹, confidence², confident¹, person¹, substance¹.

plēro phor i'a FULL-CARRYING

assurance, of understanding ACo2¹ evangel came in much 1Th1⁵ of the expectation Hb6¹¹ approaching of faith Hb10²², assurance¹, full³.

assurance, faith¹.

assure, persuade¹.

assure (fully). See fully assure.

assured of (be). verify¹.

assuredly, securely¹.

dē'p ou BIND-2-OF-WHICH

assuredly (adverb), a not taking hold messengers Hb2¹⁶, verily¹.

ek plē'ss o mai OUT-BLOW

astonish, the throng (at Jesus' teaching) Mt7²⁸ 13⁵⁴ 22³³ Mk12²² 62 11¹⁸ Lu4³² (at healing of deaf-mute) Mk7³⁷ (of the epileptic) Lu9⁴³ disciples at Jesus' teaching Mt19²⁵ Mk10²⁶ Joseph and Mary at Jesus Lu24⁸ proconaul at Paphos Ac13¹², be amazed³, be astonished¹⁰.

astonish, awe¹.

astonished (be), amazed (be)⁵, awed (be)³, (make), amazed (be)¹.

astonishment, amazement¹.

ek thauma z'ō OUT-MARVEL

astound, cause to greatly marvel, the Jews at Jesus' answer Mk12¹⁷ns. marvel¹.

astray (go), stray⁵.

asunder (put), separate².

A su[n]g'kriti os UN-TOGETHER-JUDGED

Asyncrius. Paul sends greetings Ro16¹⁴.

at, at, See on.

at, about³, beside¹², from¹⁰, front (in... of)¹, in¹⁰⁰, into²⁰, out³, through².

at all, generally², not³, sweeping¹, undoubtedly¹.

at any time. See once.

at any time ever³.

at even, evening¹.

at hand (be), stand by¹.

at length, once¹.

at one again, peace¹.

at the last, once¹.

atha (Aramaic) YOU-ARE

atha. (Chaldee, see Maran). Maran atha 1C16²².

Athēn ai'on ATHENIAN

Athenian. Paul addresses Ac17²¹ 22.

Athēn'ai ATHENS

Athens, the name of the most noted city of Greece, situated near the coast in south-eastern Achaia, 38° north and 23° 45' east. Paul (led as far as) Ac17¹⁵ (waiting in) Ac17¹⁶ (departing from) Ac18¹ (left at) 1Th3¹.

athirst (be), thirst¹.

atonement, reconciliation¹.

attach (ardently). See ardently attach.

attain. See arrive at.

attain, follow (fully)¹, get¹, outstrip¹.

attain to, grasp¹.

Atta'lcia ATTALIA

Attalia, the name of a city on the coast of Pamphylia, near the border of Lycia, 36° 42' north and 31° 3' east. Built and named by Attalus Philadelphus, king of Pergamum Ac14²⁵.

mur'on ATTAR

attar, the essential oil used in the Orient for anointing. alabaster vase of (woman came having) Mt26⁷ Mk14³ (fetching) Lu7³⁷ Christ (spraying on My body) Mt26¹² (woman rubbed His feet with) Lu7³⁸ 40 (Mary rubbed Him with) Jn1¹² destruction of Mk14⁴ could be disposed of Mk14⁵ Jn12⁵ women make ready Lu23⁵⁶ veritable nar Jn12³ cargo of in Babylon Rv18¹³, ointment¹⁴.

mur ic'ō ATTARIZE

attar (anoint with). Christ's body for burial Mk14⁸, anoint¹.

attend, heed¹.

attend continually upon, persevere¹.

ep ech'ō ON-HAVE

attend to, literally have on (the word of life) RPh2¹⁶. Pharisees chose first places Lu14⁷ lame man a t Peter Ac3⁵ Paul to the province of Asia Ac19²² Timothy to be a t himself 1Ti4¹⁶, give heed unto¹, hold forth¹, mark¹, stay¹, take heed unto¹.

attendance. See cure.

attendance (give), heed².

ther ap'on WARM-FROMER

attendant. Moses faithful as Hb3⁵, servant¹.

attended. See cure.

attentive (be very), hang on¹.

attest. See testify.

e sth ēs' GARMENT

attire, a means of clothing, splendid Lu23¹¹ Ac10³⁰ Ja2² 3 two men in flashing Lu24⁴ns Herod in royal Ac12²¹ filthy Ja2², apparel², clothing², garment¹, raiment¹, robe¹.

e sth ēs is GARMENTING

attire, Ac11¹⁸ns. apparel¹.

attitude (correct). See correct attitude.

attune. See readjust.

toim ēt ēs' DARER

audacious, a not trembling 2P2¹⁰, presumptuous¹.

audience, tidings¹, (give a), hear³.

akroa t ēr' i on LISTEN-PLACE

audience chamber (Agrippa entering) Ac25²³ place of hearing¹.

audience of, hear¹.

ought, nothing¹.

Au'goust os (Latin) AUGUSTUS

Augustus, the surname of G. Julius Caesar Octavianus, the first Roman emperor. decree came out from Lu2¹.

austere, harsh².

author, inaugurator¹.

e t ou s i'a OUT-BEING

authority, delegated public (in private) right, sphere of authority jurisdiction, specific authority license. God: gives (such a to men) Mt9⁸ (the Son a to do judging) Jn5²⁷ (a over all flesh) Jn17² no a except under G: Ro13¹ resisting the a has withstood G's mandate ARo13² seating Christ up over every AEp1²¹.

Christ: teaching as One having Mt7²⁹Mk12²² Lu4³² has a to pardon sins Mt9³⁶Mk21¹⁰Lu5²⁴ gives a (to disciples) Mt10¹Mk3¹⁵ 6⁷Abs¹⁴ Lu 10¹⁹ (to Paul) 2C13¹⁰ (to the one conquering) Rv2²⁶ by what a Mt21²³23Mk11²⁸28 Lu 20² 2 He will be declaring by what a Mt21²⁴ 27 Mk12²⁹33Lu20⁸ given to C (all a) Mt28¹⁸ (Satan would) Lu4⁹ C enjoining unclean spirits with Mk12¹⁷Lu4³⁰ a to be casting into Gehenna Lu21¹⁷ Pilate has a (to release or crucify C) Jn19¹⁰ 10 (no a except) Jn19¹¹ C nullifying all a1C15²⁴ created in Him aCoi¹⁶ the Head of every aCoi2¹⁰As² stripping off aCoi2¹⁵ being subjected to C 1P3³² through C be a Ju²⁵ now came the a of God's C Rv12¹⁰

Other (proper names): Simon offers money for Ac8¹⁹ Saul has Ac9¹⁴ 2610 12 turn men from a of Satan aAc26¹⁸ Paul (not to use up his) 1C9¹⁸ (if boasting of) 2C10⁸

Others: centurion set under aMt8⁹Lu7⁸ slave (man giving a to) aMk13¹⁴ (over ten cities) aLu19¹⁷ but apostles before aLu21¹¹ saints (to be subject to) aRo13¹Ti3¹ (you do not want to be fearing) aRo13³ a as to his own will 1C7³⁷ the woman ought to have a over her head 1C11¹⁰ the a among the celestials aEp3¹⁰ we wrestle with aEp6¹² the two witnesses have a (to lock heaven) Rv11⁶ (over waters) Rv11⁶ wild beast (dragon gives a) Rv13² 4 (was given a) Rv13⁵ (over every tribe) Rv13⁵bs2 (second w b exercises his) Rv13¹² (ten kings are obtaining a with) Rv17¹² (ten give their a to) Rv17¹³ messenger having great Rv18¹

right: Christ (gives the r) Jn11² (has the) Jn10¹⁸ 18 freehold belonging to Ananias by Ac5⁴ has not the potter the r over the clay Ro9²¹ lest this r becomes a stumbling block 1C8⁹ has Paul no 1C9⁵ 6 2Th3⁹ others partaking of your 1C9¹² no r to be eating from the altar Hb13¹⁰

jurisdiction: Christ (given up to j of the governor) Lu20²⁰ (of Herod's j) Lu23⁷ j of darkness Lu22⁵³ Col13³ God (placed in His Own) Ac17⁷ (j over these calamities) Rv16⁹ of the air Ep2² given to Death and the Unseen Rv6⁸ over the fire Rv14¹⁸ over these the second death has no Rv20⁶

license: granted to (locusts) Rv9³ 3 10 (horses) Rv9¹⁹ to the tree of life Rv22¹⁴ (a1 Rv22¹⁴), authority29, jurisdiction1, liberty1, power39, right1, strength1, authority, injunction1, superiority1, (exercise a), coerce2, (of great a), potentate1, (usurp a over), dominion1.

authority (be in...over). See jurisdiction (have).

authority upon (exercise), jurisdiction (have)1, avail. See strong (be).

aishch r o ker d'as' VILE-GAINER
avaricious. servants and supervisors not to be 1Ti3³ Ti17¹ (b1Ti3³). given to filthy lucre1, greedy of filthy lucre1.

aishch r o ker d'as' VILE-GAIN-AS
avariciously, adverb. not supervising a 1P5², for filthy lucre1.

ek dik e'ō OUT-JUST
avenge. a widow Lu8³⁵ not a yourselves Ro 12¹⁹ every disobedience 2C10⁶ blood (art Thou not) Rv6¹⁰ (of His saints) Rv19², avenged, revenge1.

ek dik os OUT-JUSTER
avenger. the authority an Ro13⁴ the Lord 1Th 4⁶, avenger1, revenger1.

ek dik e'is OUT-JUSTING
avenging, vengeance. God a His chosen Lu18⁷ 8

Moses the Israelite Ac7²⁴ in Corinth 2C7¹¹ vengeance: days of Lu21²² Mine is v Ro12¹⁹ Hb10³⁰ messengers dealing out 2Th1⁸ on evildoers 1P2¹⁴, avenger1, punishment1, revenge1, vengeance1.

phē mi' AVER
avow, declare forcefully and confidently. Christ a: to the Adversary it is written Mt4⁷ to Simon Peter Mt17²⁶ 26¹ Mk10²⁹ to the rich youth Mt19¹⁶ to the chiefs, neither am I telling you Mt21³⁷ to the lawyer, you shall be loving the Lord Mt23⁷ I am able to demolish the temple Mt26⁶¹ You are saying it (to the governor) Mt27¹¹ (to the Jews) Lu 22⁷⁰ (to Pilate) Lu23³⁴ Elijah is restoring all Mk9¹²as to the Sadducees, deceived Mk 12²⁴as to Simon the Pharisee Lu7⁴⁴ the Lord a: the two shall be one flesh 1C6¹⁶us making all in accord with the model Hb5⁵.

Other (proper names): Simon (Peter) a to Christ (from the aliens) Mt17²⁶ (the Pharisee, Teacher say it) Lu7⁴⁰us Pilate a (you have a detail) Mt27⁶⁵ (what accusation) Jn18²⁹as John to Jesus (we perceived someone) Mk9³⁵us the baptist (I am the voice) Jn1²³ Peter (if all shall be snared) Mk14²⁹ (man I am not) Lu22⁵⁸us (trepan) Ac23³⁸as (you are versed in the fact) Ac10²⁸ Stephen a men brethren and fathers Ac7² eunuch Ac8³⁶ Cornelius Ac10³⁰ Paul: lashing us in public Ac16³⁷ men Athenians Ac 17²⁴as I am a man a Jew Ac22² yet I am so born Ac22²⁷ 28 not aware he is chief priest Ac23⁵ lead this young man to the captain Ac23¹⁷ to Festus, not mad am I Ac26²⁵ the era is limited 1C7²⁹ judge you what I am a 1C10¹⁵ an idol sacrifice is nothing 1C10¹⁹ flesh and blood not able 1C15⁵⁰ Felix to P. giving you a hearing Ac23³⁵ Festus is a (to the Jews) Ac25³ (to Acrippa) Ac25²² 24 (you are mad Paul) Ac26¹ Acrippa a (to Paul) Ac26¹ (to Festus) Ac26³²

Others: centurion a (to Christ) Mt8⁸as2 (to the captain) Ac23¹⁸ householder a (a man an enemy) Mt13²⁸ (lest culling the darnel) Mt13²⁹ daughter of Herodias Mt14⁸ the lord to the slave Mt25²¹ 23 governor to the Jews, what evil does He Mt27²³ a man a (all these I maintain) Mk10²⁰us (I am believing Lord) Jn9³⁸as2 (Cornelius) Ac10³¹ younger son Lu15¹⁷as to Peter, you are of them Lu22²⁵ malefactor a you are not fearing God Lu 23⁴⁰as warden a, what must I be doing Ac 16³⁰ scribe a, men Ephesians Ac19³⁵ captain to Paul, Greek you know Ac21³⁹ are a (that Paul saying) Ro3¹ (that his epistle weights) 2C10¹⁰ (sMt19¹⁸ 18 Jn 9³⁸ 37 s1Ac15¹⁸), affirm1, say57.

a phil ag'ath on UN-FOND-GOOD
avere to good. men will be 2Ti3³, despiser of those that are good1.

ek kin'ō OUT-CLINE
avoid. all a God Ro3¹² those making snares Ro16¹⁷ evil 1P3¹¹, avoid1, eschew1, go out of the way1.

avoid, put1, refuse1, stand about1, through1, turn aside1.

[h]omo loge'eō LIKE-LAY (say)
avow. Christ (a He never knew the) Mt7²³ (him I will be) Mt10³² 32Lu12⁸ 8 Rv3⁵ (if any, one a Him) Jn9²² (for salvation) Ro9¹⁹ 19 (a His name) Hb13¹⁵ (a the Son) J3²³ 15 (every spirit a Jesus) 1J4³ 3 (a Him coming in flesh) 2J7⁷ Hord a to give her Mt14⁷ John a I am not Jn12²⁰ 20 chiefs a it not Jn12²² God (a to Abraham) Ac7¹⁷ (a acquaintance with) Ti11⁶ Pharisees a messengers, etc.

Ac238 Paul to Felix Ac2414 Timothy a ideal avowal 1Ti612 saints a (they are strangers) Hb1113 (their sins) 1J10, confess17, confession is made1, give thanks1, profess3, promise1.

[h]omo log i'a LIKE-LAY (say)ing

avowal, saints (a to the evangel) 2C913 (Chief Priest of our) Hb31 (holding to) Hb413 (retaining) Hb1023 an ideal a (Timothy's) 1Ti612 (Christ testifies to) 1Ti613, confession1, profession4, professed1.

[h]omo log ou mn'os LIKE-LAY (say)-AS avowedly (adverb), great is the secret 1Ti316, without controversy1.

apek dech'o mai FROM-OUT-RECEIVE

await, creation a unveiling Ro819 saints a (the sonship) Ro823 (with endurance) Ro825 (the unveiling) 1C17 (the expectation) Ga 55Abs2 (a Saviour) Ph320 Christ seen second time by those Hb923 patience of God 1P320, look for2, wait for2.

awake, rouse3, sober up1, (be), alert (become)1, awake out of, sleep (out of)1.

apo nem'o FROM-APPROPRIATE

award, honor to the feminine 1P37, give1, aware (be), See perceive, /away, See from, away, See lift.

apech'o FROM-HAVE

away (be), of wages collect, in the middle voice abstain, the ship from the land Mt1423a Israel's heart a at a distance Mt158Mk70 it is a the hour came Mk1411 Jesus not far a from the house Lu70 the prodigal still far a Lu1520 a village sixty stadia a from Jerusalem Lu2413 collect: the hypocrites their

wages Mt62518 the rich their consolation Lu624 Paul c all Ph418 c Onesimus as an eonian repayment Phn15 abstain: the nations from idols Ac152029 saints (from prostitution) 1Th43 (from everything wicked) 1Th522 (from fleshly lusts) 1P211 some are teaching a from foods 1Ti43, abstain6 be5, -enough1, have1, receive2.

ap'cimi

away (be), (variant in some forms from be-absent), Paul from Thessalonica Ac1710, go1.

away (do), nullify8.

away forth, out8.

away from home (be), See home (be away from),

away with, lift5.

thamb'os AWE

awe, came on all (at the healing of the epileptic) Lu436 engulfs Peter (at the catch of fishes) Lu50 people filled with (at the healing of the lame man) Ac310, be amazed1, be astonished1, wonder1.

thamb'e'o be-AWED

awed (be), middle, be awe-struck, disciples (at the healing of the epileptic) Mk127 (at Jesus' words) Mk102432, be amazed2, -astonished2.

azin'e AX

ax, a chopping tool, at the root of the tree PMt310Lu30.

Azōr' AZOR

Azor, in Christ's genealogy. Mt113 14.

Azōtos AZOTUS

Azotus, the ancient Ashdod, the name of a city near the sea coast of Judea, situated 31° 45' north, 34° 39' east. Philip found in Ac840.

B

beyond, bby, bfrom, bof, bthan, bwith denotes beside.

bcome, bmade, bmake, denotes become.

bmay, bnevertheless, denotes but.

Baal' (Hebrew) POSSESSOR

Baal, the false god of the Phoenicians, Canaanites, Babylonians and Assyrians 1K1918, not bow the knee to Roll14.

bablier, rook1.

brep'h'os BABE

babe, unborn, new born and older, jumps in Elizabeth's womb Lu14144 shepherds found Lu21216 brought to Jesus Lu1815 exposed Ac719 from a b 2Ti315 as recently born 1P22, babe3, child2, infant1, babe, minor0.

Babul'on' (Hebrew) IN-DISINTEGRATING

Babylon, the most notable city of Babylonia, situated on the Euphrates, about 32° 30' north, 44° east, exile Mt11121717 Ac743 ecclesia in 1P513 falls vRv149182 brought to remembrance vRv1610 mother of prostitutes vRv175 her judging came vRv1810 hurled down vRv1821.

nōt'os BACK

back, upper portion of man and animals, bow their b together vRv1110.

back, behind2.

back, See behind and up.

back up, See lead back.

backbiter, vilifier1.

backbiting, vilification1.

backside (on the), behind1.

phaul'on FOUL

bad, commit b things vJn320520 good or b Ro911 2C510 nothing b to say Ti28 practice Ja310, bad1, evil1, evil thing1.

bad, evil1, rotten1, wicked1.

para'dox BESIDE-SEEMED

baffling, what is beside or contrary to received opinion, we perceived b things Lu526, strange thing1.

pér'a BAG

bag (beggar's), of a religious mendicant, disciples (not to acquire) Mt1010 (not to pick up) Mk68Lu93 (bear no) Lu104 (Christ dispatches minus) Lu2235 (to pick up) Lu2236, scrip0.

bag, coffee2.

epi skeu az'o mai ON-INSTRUMENT

baggage (take up), Paul Ac2115, take up carriage1.

hail, See enough.

Balaam' (Hebrew) DISINTEGRATE-people Balaam, a native of Pethor, Mesopotamia, whom Balak, king of Moab, hired to curse Israel Nu22-24, Dt235 Js1322 249 Mt165, following out the path of 2P215 deception of his wages Ju11 the teaching of Rv214.

Balak' (Hebrew) EVACUATING
Balak, a king of Moab Nu22. Balaam taught Rv214.

balances (pair of). See yoke.

ballot. See pebble.

band, bond³, lashing¹, squad⁷, tie¹.

kata de'o DOWN-BIND
Samaritan on Jericho road FLu1031.

anti bal'l *o* INSTEAD-CAST
bandy, give word for word, the disciples (Emaus) Lu2411, havel.

ek dio'k *o* OUT-CHASE
banish, the Jews b apostles and prophets Lu 1149a 1Th215 (sRv1243). persecute².

bank. See table.

bank, table¹.

tra pa z'i't *es* FOUR-FOOTER
banker, one using a table for money, depositing my silver with FM1257. exchanger¹.

ek dapan a'o OUT-SPEND
bankrupt, pay out all. Paul for the saints F2C 1215, be spent¹.

banqueting, drinking¹.

bapt'is ma DIPISM
baptism, ceremonial washing, as distinct from washing for cleansing and bathing, by John: Pharisees come to Mt37 whence is it Mt1225 Mk1130Lu204 of repentance Mk14Lu33Ac1324 194 tribute collectors Lu729 beginning from Ac122 which John heralds Ac1037 Apollos versed only in Ac1823 some Ephesian disciples baptized into Ac193 of Christ: with which I am being baptized FMk1038 39 I have a baptism to be baptized with FLu1250 Others: entombed together with Him in rRo64 Co212 one b Ep45 b is now saving you r1P321.
baptism, baptizing¹.

bapt'is t'es DIPIST
baptist, a special title given to John the baptist, because he did the baptizing which each one had done for himself before, heralding in the wilderness M31 no greater than Mt1112 Lu728a Jesus said to be Mt11421614Mk828Lu919 Jesus spoke to disciples concerning Mt1713 head on a platter Mk626 in prison Lu720 came neither eating nor drinking Lu733 (aMk624).

bapt'is'o DIPIZE
baptize, to cleanse and anoint ceremonially by means of water; or figuratively, by spirit, etc. (A list of those with "in," "into" and "the name of" is given at the end.)

with water: of Christ: Jesus coming to John to be Mt313 being b (Jesus stepped up) Mt316 (and praying) Lu321 in Jordan Mk19 Pharisee marvels that He was not first b Lu1138 by John the baptizer: Mk14 614 24bs Jerusalem and Judea Mt36Mk15 in water Mt311Mk18Lu316 Jn126 31 Ac15 1116 John has need be b by Christ Mt314 throngs going out to Lu37 tribute collectors Lu312 729 all the people Lu321 Pharisees not Lu730 why are you b if not the Christ Jn125 other side Jordan Jn128 He Who sent me to Jn133 in Enon Jn323 23 where John formerly b Jn 1040 with b of repentance Ac194 by Christ's disciples: to b all the nations Mt2819 he who believes and is Mk1616 Jesus (and His disciples b) Jn322 (this One is b and all coming to Him) Jn326 (b more disciples than John) Jn41 (Jesus Himself did not) Jn42 repent and be Ac238 those who welcome Peter's word are Ac241 Samaritans (by Philip) Ac812 (having b belong to the name) Ac816 Simon Ac813 the eunuch Ac836 38 Saul Ac918 2216 Cornelius and household Ac

1047 48 Lydia and household Ac1615 Philipian warden and household Ac1633 Corinthians Ac188 into what are you b Ac1935 into Christ Jesus rRo63 into His death rRo63 into the name of Paul are you b 1C113 15 b into Christ put on Christ rGa327 by Paul: rise b Ac2216 the household of Stephanas only 1C1916 Christ does not commission me to 1C117 Others: what shall those be doing who are b 1C1529 29

Figurative: with the b: disciples to be FMk1038 39 with which Jesus is being FMk 1038 39 Lu1250 of repentance Ac194 with the spirit: and fire FMt311Lu316 disciples shall be FMk18 Ac15 1116 this is He Who is rJn133 in one spirit we all are 1C1213 in: fire FMt311Lu316 the Jordan Mt36 Mk15 in water Mt311 Mk18 Jn126 31 33 spirit FMt311 Mk18 Lu316 Jn133 Ac15 1116 1C1213 into Moses in the cloud and sea rC102 location: wilderness Mk14 Bethany Jn128 Enon Jn323 name of: Jesus Christ Ac238 (Cornelius) 1048 into: location: the Jordan Mk19 Christ Jesus: rRo63 Christ rGa327 the state: repentance Mt311 pardon of sins Mk14 Ac238 into what Ac193 His death rRo63 one body 1C1213 the name of: the Father and of the Son and of the holy spirit Mt2819 Jesus Christ Ac238 1048 the Lord Jesus Ac16 195 Paul 1C113 15 (aMk74 bsJn1326 26).

bapt'is mos' DIPPING
baptizing, of cups and ewers Mk749a teaching of Hb62 in foods and drinks and b Hb 910, baptism¹, washing³.

phra's s'o BAR
bar, obstruct by means of a barrier, mouth (every) rRo319 (of lips) Hb1133 Paul's boasting will not be 2C1110, stop³.

Bar abb a s' (Aramaic) son-FATHER
Bar-Abbas, notorious prisoner Mt2116 17Mk151 Pilate releases Mt2726Mk1515 throngs requesting Mt2720 21Mk1511 Lu2318 a robber Jn1840 40.

Bar Iésous'
(Aramaic) son-(Hebrew) Jehovah-SAVING
Bar-Jesus, a false prophet Ac136.

Bar Ión as' (Aramaic) SON-(Hebrew) DOVE
Bar-Jonah. Simon Mt1617.

Bar sab as'
(Aramaic) son-(Hebrew)-SATISFACTION
Bar-Sabbas, surnamed Justus Ac123 Judas called Ac1522.

Bar tim'ai os
(Aramaic) son-(Hebrew)-DEFILE
Bar-Timeus, blind beggar Mk1046.

Barak' (Hebrew) FLASH
Barak, a deliverer Jd46, Hb1132.

bar'bar os BARBARIAN
barbarian, probably a sound denoting rudeness of speech, but also used for barbarous conduct or customs 2Mac222 425 104 139 152 Ps1141 Ez2121, and of those who could not be understood, on Melita Ac282 4 Paul (debtor to) Ro14 (a b to the one speaking) 1C1411 no b in the young humanity Co311.

tra chélt'iz'o NECKLE
bare, bend back the head so as to expose the neck, to the eyes of God Hb413, open¹.

bare, naked¹.

kri th é' BARLEY

barley, three chenix of Rv66.

kri'th in on BARLEY-ed

barley, bread Jn69 13.

apo the'k é FROM-PLACE

barn, a place to put things away. His grain in-
to Mt312 1330 Lu317 flying creatures not
gathering into Mt620 Lu1224 down will I pull
my Lu1218, barn⁴, garner².

Bar na'bas

(Aramaic) SON-(Hebrew)-PROPHESY

Barabas, the surname of Joseph Ac436, a
Levite of Cyprus and a notable companion
of Paul, led Saul to apostasy Ac927 delegate
to Antioch Ac122 **B** and Saul (letters
through) Ac1130 (return out of Jerusalem)
Ac1225 (holy spirit severs) Ac132 (Sergius
Paul calling) Ac137 in Antioch Ac131 Paul
and **B** (proselytes follow) Ac1343 (speak to
Jews) Ac1346 (persecution for) Ac1350 (came
out to Derbe) Ac1420 Ans² (to go to Jerusalem)
Ac1522 (men to send with) Ac1522 (married
in Antioch) Ac1535 (right hand of fellow-
ship) Ga29 called **B** Zeus Ac1412 **B** and Paul
(tearing garments) Ac1414 (multitude heard)
Ac1512 (beloved) Ac1525 Paul (said to **B**)
Ac1536 (have only I and **B**) 1Co9 (went to
Jerusalem with) Ga21 to take Mark Ac1537 39
led away with hypocrisy Ga213 Mark cousin
of Co410.

steir'on STERILE

barren, not bearing. Elizabeth Lu17 36 happy
are the Lu2329 be glad b one FGa427.

barren, idle¹.

phra g m os' BAR

barrier, central wall of Ep214, stone dike. man
places a d about vineyard PMt2133 Mk121
come out into PLu1423, hedge³, partition¹.

barter. See transfer.

Bar thol omai'os

(Aramaic) SON (Hebrew) TRENCH

Bartholomew, one of the twelve apostles of the
Circumcision. Mt103 Mk318 Lu614 Ans² Ac113.

[h]drat ó'ma SETTLE-effect

base, of the truth FTi315, ground¹.

base, humble¹, ignoble¹.

baser sort, court session¹.

nipt ér' WASHER

basin. Christ, water into Jn135.

noth'on negative-CUSTOM

bastard. not sons mHb128.

basket, hamper⁵, pannier⁶, wicker basket¹.

bat'os (Hebrew) BATH

bath, a liquid measure, variously estimated at
from 7.5 to 33.5 gallons, hundred b of oil
PLu164, measure¹.

lou tr on' BATH

bath, used in the Septuagint for a bath SS42 66
but not of the laver, cleansing the ecclesia in
rEp526 of renascence FTi35, washing².

lou'ó BATHE

bathe the whole body, as distinguished from
washing a portion, messenger in the pool Jn
54 he who is rJn1310 they b Tabitha Ac937
warden b off blows (at Philippi) Ac1633
body in clean water Hb1022 a b sow rP2P22
(bRv15), wash⁰.

apo lou'ó FROM-BATHE

bathe off. Paul his sins rAc2216 but you are
r1C611, wash².

po'lem os BATTLE

battle, a single conflict in war, hearing Mt
240 Mk137 rLu219 king to engage in Lu431
who shall prepare for 1C148 became strong
in Hb1131 whence are rJa41 locusts like
horses (made ready for) Rv97 (racing to)
Rv99 wild beast doing (with the witnesses)

Rv117 (with the saints) Rv137bs in heaven
Rv127 the dragon with the woman's seed Rv
1217 of the great day of God Almighty Rv
1614 with Him on the white horse Rv1918
Satan mobilizing the nations for Rv208 (bRv
135), battle⁵, fight¹, war¹².

polem e'ó BATTLE

battle, engage in a battle, fighting and b Ja42
Christ (with blade of His mouth) rRv216
(judging and b) Rv1911 Michael and the dragon
Rv1217 who is able h with wild beast Rv
134 kings with the Lambkin Rv1714 (aRv
204), fight³, make war¹.

e i mi' I-AM

be, am, is, are, have being Hb116 Rv14. It is
often omitted in the Greek except when it is
used to convey a metaphor, as, "this is My
body." Its presence may indicate that the
statement is to be understood "in a sense,"
not literally. Occasionally untranslatable.
Occurs too often to list. become, begin to be,
be made, come³, come to pass, pure, endure,
follow, have being, hold, is to say⁰, make,
mean⁰, stand, to be.

be, about (be)⁹, away (be)⁵, belong¹², carry¹,
constitute², do², happen², lead³, liel, remain²,
tarry¹.

be angry. See indignant (be).

be gotten from, pull away¹.

be it far from, propitious¹.

be merciful, propitiate¹.

be or make sorry. See sorrow.

bec. See become.

en i' st é mi IN-STAND

be present (time). p or the future (unable sepa-
rate) Ro838 (all is yours) 1C322 necessity
1C726 p wicked eon Ga14 day of the Lord
not 2Th22 perilous periods will be 2Ti31 par-
able for the p Hb59, be at hand¹, come¹,
present³, things present².

be so, will¹, befall¹.

be there, repatriate¹.

be very heavy, depressed (be)².

be with, remain with¹.

atigal os' BEACH

beach, the shore of a lake or sea, stood on
(throng) Mt132 (Christ) Jn214 hauling drag-
net up on Mt1348 Paul kneeling on Ac215
gulf having Ac2739 kept the ship's course for
Ac2740, shore⁰.

dok os' BEAM

beam. in the eye PMt73 45 Lu641 42 42.

phe[n]g'g os BEAM

beam of light, moon not giving her Mt2420 Mk
1324 (ALu1133), light³.

bast az'ó BEAR

bear, support or sustain a weight or load.
Christ: John not competent to b His sandals
Mt311 b the diseases rM1817 the womb that
b Thee Lu1127 Jews b stones to stone Jn1031
b the cross Jn1917 if you b Him off Jn2015
His name (Saul before the nations) rAc915
(b because of My name) Rv23 Others: b the
burden (of the day) Mt2012 (one another's)
rGa62 man b jar of water Mk1413 Lu2210
(those b the bier Lu714 disciples (to b
no purse) Lu104 (not able b it at present) rJn
1612 (b his own cross) PLu1427 Judas
the coffer Jn126 lame man to the sanctuary Ac32
yoke we have not strength to b Ac1510 Paul
b (by soldiers) Ac2135 (brand marks of the
Lord Jesus) rGa617 you are not b the root
Ro1118 the infirmities of the impotent rRo
151 his judgment rGa510 each one his own
load rGa65 can not b evil men Rv22 wild

beast b the woman vRv177. bear²², carry³, take up¹.

bear, bring forth¹, carry⁸, out¹, do⁴, lift³, offer up², refrain¹, undergo¹, wear².

ark'os BEAR

bear, ursus syriacus, the brown bear, lighter in color than those of the north. Rv13².

bear. See generate.

bear about, carry about¹.

tek no gon e'ō BRING-FORTH-BECOME
bear children. younger widows 1Ti5¹⁴.

karp o phor e'ō FRUIT-CARRY
bear fruit. seed in ideal earth pMt13³³Mk4²⁰ Lu8¹⁵ the earth is pMk4²⁸ to God rRo7⁴ passions b f to Death Ro7⁵ the evangel is rCo1⁶ in every good work rCo10¹⁰. bear fruit¹, bring forth fruit⁶, be fruitful¹.

bear (hard to). See hard to bear.

bear long, patient (be)¹.

bear up, lift¹, lift¹.

eu phor e'ō WELL-CARRY
bear well. country place pLu12¹⁶. bring forth plentifully¹.

an ech'ō mai UP-HAVE
bear with, tolerate. till when shall I Mt17¹⁷ Mk9¹⁹Lu9⁴¹ Paul (b w persecution) 1Co12¹ (Corinthians to b with) 2C11¹¹ saints (b w him ideally) 2C11⁴ (b w the imprudent) 2C 11¹⁹ (w one enslaving you) 2C11²⁰ (one another) Ep4² Co3¹³ (afflictions) 2Th1⁴ (word of entreaty) Hb13²² tolerate: Gallio t the Jews Ac18¹⁴ not t sound teaching 2Ti4³. bear with⁴, endure², forbear², suffer¹.

bearing (fruit). See fruit bearing.

bearing (with evil). See evil (bearing with).

kt en'os ACQUISITION
beast. Domestic animals were the most common form of personal property and were an index of wealth, especially as the number of fields allotted to each one was dependent on the number of teams he could provide to cultivate the soil. mounting injured man on pLu10³⁴ mounting Paul on Ac23²⁴ flesh of 1Co15³⁹ cargo of vRv18¹³.

beast, animal²³.

beast (fight wild). See fight wild beast.

tup't'ō BEAT
beat, inflict successive blows, strike repeatedly. slave b fellow slaves pMt24⁹Lu12⁴⁵ soldiers b Christ Mt27³⁰Mk15¹⁹ b you on the cheek Lu6²⁹ Jews (b Christ) Lu22⁶⁴ (Sosthenes) Ac18¹⁷ (Paul) Ac21³² 23² the chest (tribute collector) pLu18¹³ (throng) Lu23⁴⁸ God to b Ananias Ac23³ weak conscience FlC8¹². beat³, smite⁹, strike¹, wound¹.

beat, lash¹², rod (flog with)².

beat into, cast on¹.

beat upon, dash against¹, prostrate¹.

beat vehemently, burst through².

[A]ōr ai'on HOIR-
beautiful, the short period of highest perfection. sepulchers outside Mt23²⁷ sanctuary door termed Ac3¹⁰ how b the feet of those Ro10¹⁵.

di o'ti THROUGH-WHICH-ANY
because. Zechariah's petition Lu1¹³ there was no place Lu2⁷ your deliverance Lu21²⁸ Christ (b I am with) Ac18¹⁰ (there are many of Mine) Ac18¹⁰ (b they will not assent) Ac 22¹⁸ that which is known Ro19 knowing God Ro12¹ by works of law Ro3²⁰ disposition of the flesh Ro8⁷ b I persecute 1Co15⁹ you hear he is infirm Ph2²⁶ Thessalonians

came to be beloved 1Th2⁸ apostles want to come to you 1Th2¹⁸ Lord is the Avenger 1Th4⁶ God transfers Enoch Hb11⁵Ab1¹ perceived that Moses Hb11²³ requesting evilly Ja4³ it is written 1P16¹⁶ all flesh is grass 1P12⁴ of this it is included 1P26¹. because¹⁰, -that³, for⁸, therefore¹.

because, account (on)¹, for³, for as much as², since⁷, since in fact², so that¹, that¹.

because. See instead and which and through. because of, behalf (on)², from¹, out³, through²⁹. because that, because³, for², through².

kata neu'ō DOWN-NOD
beckon. disciples to partners Lu5⁷.

beckon, gesture¹, motion¹, nod².

g[e]in'ō mai BECOME
become, of things, come into existence, come into being Jn13³, of a change of condition, become Mt13²² Jn14¹, come to be, of events. occur Mk10¹⁹ occurrences Lu23⁴⁸, idiomatically become, be done, bmade Ac12²⁵, arise¹⁶, assemble¹, be²⁵⁰, become², befall¹, behave¹, bring⁴, bring to pass¹, come³⁴, come to pass⁸², continue¹, divide¹, do⁶², end¹, fall², find¹, finish¹, follow¹, fulfill³, grow², happen¹, have¹, keep¹, make⁶⁹, wax², etc.

prep'ō BEHOVE
become. to fulfill righteousness Mt315 a woman (to pray uncovered?) 1Co11³ (what is b to) 1Ti2¹⁰ as b in saints (not named) Ep5³ to sound teaching Ti2¹ it b Christ (because of Whom all i) Hb2¹⁰ such a Chief Priest b us Hb7²⁶, be comely¹, become⁶.

becomes (as b the sacred). See sacred (as becomes the).

koit'ē LIE
bed, chambering Ro13¹³. children with me are to b Lu11⁷ Rebecca having her aRo9¹⁰ un-defiled Hb13⁴. bed², chambering¹, conceive¹. bed, couch⁹, pallet¹¹, (make), spread¹. Beelzebub, Bezebeoul⁷.

Beze boul' (Hebrew) PLUNDER-POSSESSOR
Bezebeoul, the chief of the demons. surname the householder Mt10²⁵ cast out demons by Mt12²⁴ 27Mk3²²Lu11¹⁵ 18 19. Beelzebub⁹.

sum ba i'n'ō TOGETHER-STEP
befall. about to b Christ Mk10³² disciples conversed concerning Lu24¹⁴ the lame man Ac 310 to Paul Ac20¹⁹ 21³⁵ Israel typically 1C 10¹¹ as something strange 1P4¹² the true proverb 2P22². be so¹, befall¹, happen⁶.

befall, become¹, meet with¹.

kath ek'ō DOWN-ARRIVE
befitting (be). not b that Paul live Ac22²² men do what is not Ro12⁹. fit¹, things which are convenient¹.

pro' BEFORE
before, connective with a genitive, of place Ja 59, of time Co11⁷, by way of preeminence Ja 51². God (b you request Him) Mt6⁸ Christ: b Thy face (dispatching My messenger) pMt 11¹⁰Mk12¹⁷Lu7²⁷ b His conception (called Jesus) Lu22¹ b His face (dispatches messengers) Lu9⁵² (72 others) Lu10¹ b His (suffering) Lu22¹⁵ (personal entrance) Ac 13²⁴ all who came b (thieves and robbers) Jn10⁸Ab2² Others (proper names): b Philip summons Nathanael Jn14⁸ b Paul (draws near, ready to assassinate him) Ac23¹⁵ (came to be in Christ) Ro16⁷ (who were apostles) Ga11⁷ b some came from James Ga2¹² b Enoch's transference Hb11⁵

Others: b you (persecute the prophets) Mt

512 b the season (torment the demons) Mt 829 b the deluge Mt2438 b luncheon (Christ not first baptized) Lu1138 b all these things (persecute disciples) Lu2112 b me another descending Jn57 b the Passover (many went up) Jn1155 (six days) Jn121 (Christ being aware) Jn131 b it is occurring (Christ speaks) Jn1319 b the world is (the glory Christ had) Jn175 b the disruption (the Father loves Christ) Jn1724 (God chooses us) Ep14 (Christ as a lamb foreknown) 1P120 b these days (Theudas rose) Ac536 (Egyptian raises an insurrection) Ac2138 guarda kept the jail b the door Ac1296s Peter standing b the portal Ac1214 b the city (priest bringing bulls) Ac1413 secret God designates b the cons 1C27 not judging b the season 1C45 Paul acquainted with a man fourteen years b 2C122 b the coming of faith Ga323 b times conian (grace given to us) 2Ti19 (God promises life) Ti12 endeavor to come b winter 2Ti421 be same b all 1P48 b the entire con Ju25 (ALu176). above (ago)2, before4, or ever1.

before, ere13, face2, facing1, first3, former1, from2, front (in . of)45, midst1, sight (in)2, (be), belong before1.

onbefore. See on.

before. See sight of (in).

before (announce). See announce before.

before (bring evangel). See evangel (bring . . before).

before day, night (still in)1.

before (fix upon). See fix upon before.

before (select). See select before.

before (sin). See sin before.

beforehand (adjust). See adjust beforehand.

beforehand (designate). See designate beforehand.

beforehand (testify). See testify beforehand.

beforetime (be), belong before1.

pros ait e'ō TOWARD-REQUEST

beg. blind man Jn98 (AMk1040ALu1835).

beg. mendicant (be a)1, request2.

begin, conian2.

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Mt2622 (b entreating Him) Mk517 (b to be resentful) Mk1041as (b to be sorrowful) Mk1419 (be rejoicing) Lu1937 (to discuss) Lu2223 (speak in languages) Ac24 Peter (b to sink) Mt1439 (rebuke Jesus) Mt1622a Mk332 (to be damning) Mt2674Mk1471 (to say to Jesus) Mk1028 (b and expounds) Ac114 (as I b to speak) Ac1115 b to settle accounts Mt1824 wages b from the last Mt208 boat fellow slave Mt249Lu245 b heralding (the leper) Mk145 (demoniac) Mk529 carrying the ill Mk655 Pharisees (discussing with Jesus) Mk811 (to reason) Lu521 (to be saying) Lu 749 (hem Jesus in) Lu1153 Bar-Timeus to cry and say Mk1047 the maid b again to say Mk1469as throng to be requesting Mk158 should (not) b to be saying Lu381326 dead man to be talking Lu715 woman to rain tears Lu738 day to be declining Lu912 to stand outside Lu1325 retain last place Lu149 to make excuse Lu1418 to scoff at this man Lu1429 b building Lu1430 to be in want Lu 1514 to make merry Lu1524 of these occurrences Lu2128 b from (Galilee) Lu235 Ac1037 (Moses) Lu2427 (Jerusalem) Lu2447 (the elders) [Jn89] (baptism of John) Ac122 (this scripture) Ac635 to say to the mountains Lu2330 Apollos b speak boldly Ac1820 Paul (Tertullus b accuse) Ac242 (b to eat) Ac2735 (are we b to command) 2C34 era for judgment to b 1P417 (a)1Lu2223s, begin83, from the beginning1, reign over1, rule over1, begin, about (be)1, undertake2, -before1, begin before, undertake before1, begin to be, be.

arch ai'on ORIGINAL

beginning, in time, looking back to the beginning Ac157 2116, ancient, things which retain their first state, primitive 2C517, ancient: declared to the Mt5133 prophets Lu9819 generation Ac1521 world 2P25 serpent Rv 129 204, of old time2, old7, -things1, good while ago1.

beginning, first2, (from the), foreknown1.

beginning. See origin.

beginning of the world, con2.

para log iz'ō mai BESIDE-LAY(say)ize

beguile, saints should not be Co24 Ja122, deceive1.

beguile, delude1, lure1.

beguile of reward, arbitrate against1.

behalf, part2, (on), about1.

behalf of (in), over1.

char'in -JOY-

behalf (on), the accusative form of grace is used as a preposition with the genitive case, favoring 1Ti514, woman rubbing Jesus' Lu747 transgressions Ga319 Paul (bending his knees) Ep314 (left Titus) Ti15 sordid greed Ti12 does Cain slay Abel 1J312 of benefit Ju10, because of2, for . . cause3, for the sake of1, wherefore2. (Ac2427Abs14).

behave. See overturn.

behave, become1.

ana stroph'ē UP-TURNING

behavior. Paul's b once Gal13 our former Ep422 Timothy to be model in 1Ti412 of leaders Hb 137 ideal Ja313 1P212 holy 1P115 2P311 vain 1P118 of wives 1P31 pure 1P32 good 1P316 of the dissolute 2P27, conversation13.

behavior, demeanor1, (of good), decorous1.

apo kephal iz'ō FROM-HEADIZE

behead. Herod b John Mt1410Mk616 27An Lu95, behead, execute1.

opis'ō BEHIND

behind, in time and place, idiomatically after.
Christ (to Peter go b Me satan) Mt16²³Mk8³³
 Lu4^{5A} (woman standing) Lu7³⁸ (anyone
 wanting to come b Me) Lu9²³ let not him
 in the field turn back Mt24¹⁸Mk13¹⁰Lu17³¹
 put hand on a plow and looking b Plu9⁸²
 disciples drop b Jn6⁶⁶ squad drop b Jn18⁶
 Mary Magdalene turned b Jn20¹⁴ Paul for-
 getting those things Ph13¹³ to go back to what
 was 2P22¹⁴as John hears a voice b Rv11³⁸
 after: **Christ** (coming a John) Mt31¹¹Mk1⁷
 Jn15²⁷30 (to Peter, hither a Me) Mt4¹⁰Mk
 11⁷ (following a Me) Mt10³⁸Lu14²⁷ (if any-
 one wanting to come a Me) Mt16²⁴Mk8³⁴
 (James and John came a) Mk12¹⁰ (the world
 came away a) Jn12¹⁰ slaves send embassy
 a nobleman Lu19¹⁴ disciples not to go a
 false christ Lu21⁸ Judas draws people a
 himself Ac5³⁷ men arising to pull away
 disciples a themselves Ac20³⁰ some turn
 aside a Satan 1Ti15¹⁵ those going a the flesh
 2P21¹⁰ Ju¹ serpent cast water a the woman
 Rv12¹⁵ earth marvels a the wild beast Rv13¹
 after²², back(ward)², behind⁶.

o'pis the n BEHIND-PLACE

behind, back Rv5^{1A}as. woman (approaching
 from) Mt9²⁰Mk5²⁷Lu8⁴⁴ (crying b us) Mt
 15³³ carries cross b Jesus Lu23²⁶ animals
 with eyes b Rv4⁶ (ARv10¹). after², behind²,
 on the back side¹.

behind (be), want³, (that which is), deficiency¹.

the o'ē o' PLACE-SEE

behold. **Christ**: women (from afar) Mt27⁵⁵Mk
 15⁴⁰ (where He has been placed) Mk15⁴⁷
 unclean spirits Mk31¹¹ people b Him on the
 cross Lu23³⁵48as disciples (supposing they
 are b a spirit) Lu24³⁷ (b He has flesh and
 bones) Lu24³⁹ (walking on the sea) Jn6¹⁹
 (the Son of Mankind ascending) Jn6⁶²
 (should be b your works) Jn7³ (you are b
 Me) Jn14¹⁹ (no longer) Jn16¹⁰16¹⁷19 (may
 be b My glory) Jn17²⁴ many b the signs He
 does Jn23⁶6¹ I b that the art a theophet
 Jn4¹⁹ b the Son and believing Jn6⁴⁰ he
 who b Me b Him Who sends Me Jn12⁴⁵ r45
 world b Me no longer Jn14¹⁹ Mary b Him
 Jn20¹⁴ **Christ** b: (tumult at Jairus' house)
 Mk5³⁸ (throng casting into treasury) Mk12⁴¹
 (Satan falling) Lu10¹⁸

Proper names: Pharisees (b that you are
 benefiting nothing) Jn12¹⁹ Peter b (the
 swaths) Jn20⁶ (heaven opened) Ac10¹¹
 Mary b two messengers Jn20¹² boldness of
 Peter and John Ac13¹ Stephen b the heavens
 opened Ac7⁵⁶ Simon b the signs Ac8¹³ men
 with Saul b no one Ac9⁷ Paul b (Athens
 idol-ridden) Ac17¹⁶ (how unusually religious
 you are) Ac17²² (how many have believed)
 Ac21²⁰ (that the sailing to be with damage)
 Ac27¹⁰ b Paul: (silversmiths) Ac19²⁶ (Eph-
 esian elders) Ac20³⁸ (king Agrippa) Ac25²⁴
 (nothing coming to be amiss with P) Ac28⁶
 b how eminent Melchizedek is Hb7⁴

Others: women b (sepulcher) Mt28¹ (stone
 rolled back) Mk16⁴ b the demoniac Mk5¹⁵
 all b scoff at him Lu14²⁹ disciples b stones
 in sanctuary Lu21¹⁸ not b death for the eon
 Jn8⁵¹ b blind beggar Jn9⁸ hireling b wolf
 Jn10¹² world is not b spirit of truth Jn14¹⁷
 b a brother having need Jn3¹⁷ the two wit-
 nesses Rv11¹²12 (bJn8⁵²). behold⁴¹, consider¹,
 look on¹, perceive¹, see⁴⁰.

behold, consider⁴, contemplate¹, gaze², look¹⁰,
 -at⁵, notice (take)¹, perceive²¹, see¹, spec-
 tator (be)².
behold as in a glass, view as in a mirror¹.

behold earnestly¹, -steadfastly², look intently³.

su[n]g chr a'o mai TOGETHER-USE
beholden to (be). Jews not b to Samaritans
 Jn4⁹. have dealings with.

the o'ri'a PLACE-SEEING
beholding. Jesus' crucifixion Lu23⁴⁸, sight¹,
 behove, owe¹.

[h]up o'pia a'o UNDER-VIEWIE
belabor, blacken by a blow that part of the
 face which is under the eye. lest the widow
 b me Plu18⁵ Paul his body 1C9²⁷. keep un-
 der¹, weary¹.

Belial, Beliar¹.

Bel'ar (Hebrew) without-benefit
Beliar. Belial Dt13¹³. what agreement has
 Christ with 2C6¹⁵. Belial¹.

belief. See faith.

belief, faith¹.

pist eu'ō BELIEVE
believe, be convinced by testimony concerning
 matters outside the sphere of observation,
 believer, one believing, entrust of persons or
 things. As the phrases believe in, or into,
 or on, or of, and the dative case give slight
 but important variations to the main thought,
 these are listed separately. The negative is
 also separated.

believing, object unnamed
 believers named: as the centurion b let it
 come to be Mt8¹⁸ disciples (all you request,
 b you shall get) Mt21²² (that you should be)
 Jn11⁵13¹⁹14²⁹ (at present you are) Jn16³¹
 Jairus told to Mk5³⁶Lu8⁵⁰ father of the
 little boy Mk9^{23A}24 descend from the cross
 that we should Mk15³² how shall Nicodemus
 Jn3¹² the courier Jn4⁵³ how can the Jews
 Jn5⁴⁴ blind man Jn9³⁸As² if Martha should
 Jn11⁴⁰ John Jn20⁸ Thomas Jn20²⁹ five
 thousand men Ac4¹ Simon at Samaria Ac8¹³
 proconsul at Paphos Ac13¹² Jews and Greeks
 at Iconium Ac14¹ Pharisees Ac15⁵ Greek
 men and women at Berea Ac17¹² Dionysius
 and Damaris at Athens Ac17³⁴ Corinthians
 Ac18⁸ tens of thousands of the Jews Ac21²⁰
 king Agrippa Ac26²⁷ demons are Ja21¹⁰
 Others: who b (all is possible to him) Mk
 9²³ (the shall be saved) Mk16¹⁶ (signs shall
 follow those) Mk16¹⁷ (all those were in
 same place) Ac2⁴⁴ (men and women added
 to the Lord) Ac5¹⁴ (vast number turn back
 to the Lord) Ac11²¹ (b through grace, Paul
 parleyed with) Ac18²⁷ (many, came confess-
 ing their practices) Ac19¹⁸ (those of the
 nations) Ac21²⁵ (God's power for salvation
 to everyone) Ro1¹⁶ (righteousness of God
 for all and on all) Ro3²² (Abraham b
 through uncircumcision) Ro4¹¹17 (Christ
 the consummation of law to everyone) Ro10¹
 (God delights to save those) 1C12¹ (languages
 a sign, not to those) 1C14²² (prophecy is for
 those) 1C14²² (promise given to those). Ga
 3²² (God's power for us) Ep1¹⁹ (you became
 models to all) 1Th1⁷ (how blamelessly Paul
 became to you) 1Th2¹⁰ (word of God oper-
 ating in you) 1Th2¹³ (to be marveled at in
 all) 2Th1¹⁰ (we, are entering into the stop-
 ping) Hb4³ (to you, is the honor) 1P2²⁷ lest
 b they may be saved Lu3¹² that you should
 be b Jn19³⁵ not perceiving and b Jn20²⁹ b
 you may have life eonian Jn20³¹ the multi-
 tude, of one heart and soul Ac4³² as many
 as were for life eonian Ac13⁴⁸ the nations
 are to Ac15⁷ did you obtain holy spirit b
 Ac19² salvation nearer than when a Ro1¹¹
 Paul and Apollos servants through whom you
 1C3⁵ except you are b feignedly 1C15² thus

you b 1C15¹¹ I b wherefore I speak 2C4¹³ 13
not believe unbelievers' names: Jews
(would not) Lu22⁶⁷ (should n) Jn4⁴⁸ (are
n) Jn10²⁵ (could n) Jn12³⁰ Nicodemus Jn
3¹² disciples Jn6⁶⁴ 64 Thomas Jn20²⁵ de-
spisers Ac13⁴¹ Others: who b n (judged al-
ready) Jn3¹⁸ (the Lord destroys those) Ju3

believe in (en)

in the evangel Mk1¹⁵ everyone b in this One
justified Ac13³⁹ in Whom on b are sealed
Ep1¹³

to (dative)

believers named: tribute collectors and
prostitutes b John Mt21³² disciples (the
scriptures) Jn2²² (to b Christ) Jn14¹¹ 11
b Christ (woman at the spring) Jn4²¹ (Jews)
Jn5⁴⁰ 47 630 931 1038a courtier b the word
Jn4³⁰ if the Jews b Moses Jn5¹⁶ Lord, who
b our tidings Jn12³⁸ Samaritans b Philip
Ac12¹ b God (warden at Philippi) Ac16³⁴
(Paul) Ac27²⁵ (Abraham) Ro4³ Ga3⁶ Ja2²³
Crispus b the Lord Ac18⁸ Paul (b all that
is written) Ac24¹⁴ (aware Whom I have)
2Ti1¹² is King Agrippa b the prophets Ac
26²⁷ Others: b Him (Who sends Christ) Jn
5²¹ (those who have b God) Ti3⁸ should b
the falsehood 2Th2¹¹ in the name of His Son
1Jn3²³

believe not to: unbelievers named: Jews
do n b (John) Mt21²⁵ Mk11³⁴ Lu20³² Mt21³² 32
(that One Whom God commissions) Jn5³⁸
(Christ) Jn6³⁰ 824 45 40 1037 38 (Moses' writ-
ings) Jn5⁴⁷ disciples b n (the women) Mk
16¹⁴ 14 Zechariah Lu12¹⁰ Others: who do n
b (the truth) 2Th2¹² (God) 1J5¹⁰ every
spirit 1Jn4¹

into (eis)

believers named: b i Christ (little ones)
Mt18⁶ Mk9⁴² (disciples) Jn21¹¹ 141 many
(Samaritans) Jn4³⁰ (other side of Jordan)
Jn10⁴² (Jews) Jn11⁴⁵ 1211 (of the chiefs)
Jn12⁴² no one of the chiefs Jn7⁴⁸ blind man
b i the Son of Mankind Jn9³⁵ 30 Jews should
b i that One Jn6²⁹ elders at Ephesus Ac14²³
the people to b i the One coming after John
Ac19⁴ Others: b i name (of Christ) Jn12²³ 23
(of the Son of God) Jn3¹⁸ 1J5¹³ everyone
b i Him (not perishing) Jn3¹⁶ (may have
life eonian) Jn6⁴⁰ (not dying for the eon)
Jn11²⁰ (not remaining in darkness) Jn12⁴⁶
(obtaining pardon) Ac10⁴³ he who is b i
Christ (not being judged) Jn3¹⁸ (not thirst-
ing) Jn6⁴⁵ (has life eonian) Jn6⁴⁷ (rivers
of living water) Jn7³⁸ (shall be living) Jn
11²⁵ (Jesus said) Jn12⁴⁴ (will be doing
the works) Jn14¹² b i the Son (has life eon-
ian) Jn3³⁰ (has the testimony) 1J5¹⁰ many
b i Christ (of the throng) Jn7³¹ (at His
speaking) Jn8³⁰ those b i C (the spirit they
were to get) Jn7³⁰ (through the disciples'
word) Jn17²⁰ all will be b i Him (chiefs
said) Jn11⁴⁸ we b i C (that we may be jus-
tified) Ga2¹⁰ to be b on C (granted to you)
Ph1²⁰ in Whom not seeing yet b 1P1⁸
Others: b i the light Jn12³⁸ b i God Jn14¹
not believing: unbelievers named: n b i
Christ (brothers) Jn7⁵ (Jews) Jn12³⁷ (the
world) Jn16⁰ Others: has not b i the name
Jn3¹⁸ invoking One in Whom they have not
Ro10¹⁴ n b i the testimony 1J5¹⁰

on (epi)

believers named: Jews will b o Christ Mt
27⁴² disciples tardy of heart to b all Lu24²⁵
many at Joppa Ac9⁴² warden at Philippi
Ac16³¹ Abraham b with expectation Ro4¹⁸
Others: b o Christ (not perishing) Jn3¹⁵
(God gives equal gratuity) Ac11¹⁷ (Saul
lashing those who) Ac22¹⁹ (shall not be dis-

graced) Ro9³³ 1011 1P2⁶ (those about to be)
1Ti1¹⁰ b o God (Who is justifying the irrev-
erent) Ro4⁵ (Who rouses Jesus our Lord)
Ro4²⁴

believe that

believers named: blind men b t Christ able
Mt9²⁸ disciples (to b t what he is speaking
is occurring) Mk11²³ (you obtained) Mk11²⁴
(Christ is the holy One of God) Jn6⁶⁹ (the
Father is in C) Jn10³⁸ (C came out from
God) Jn16²⁷ 30 (the F commissions Him) Jn
17⁸ Miriam b t there will be a maturing Lu
14⁵ Martha b t Jesus is the C Jn11²⁷ the
world be b t the F commissions C Jn17²¹
Others: throngs should b t God commissions C
Jn11⁴² b t Jesus (is the C) Jn20³¹ 1J5¹⁵
(died and rose) 1Th4¹⁴ we shall live together
with C Ro6⁸ b t God (rouses C) Ro10⁹ (is)
Hb11⁹ (is one) Ja2¹⁹ not believing that:
Christ is in the Father Jn14¹⁰ Saul is a
disciple Ac9²⁰

believing because

Nathanael b b C perceived Him Jn1⁵⁰ many
more b b of Christ's word (at Sychar) Jn4⁴¹
(no longer b of the woman) Jn4⁴²

Others

believing: for a season Lu8¹³ through the
Word Jn1⁷ is Martha b this Jn11²⁶ b to be
saved Ac15¹¹ how b One of Whom they do
not hear Ro10¹⁴ one b to eat all things Ro
14² joy and peace in b Ro15¹³ Paul b about
schisms 1C11¹⁸ love is b us 1C13⁷ b the
love which God has in us 1J4¹⁶ not believ-
ing: disciples n to b false christs Mt24²³ 26
Mk13²¹ Jews not b about the blind man
Jn9¹⁸

Middle

with the heart it is b for righteousness Ro
10¹⁰ (entrust 1C9¹⁷ Ga2⁷)

Passive

Paul's testimony was 2Th1¹⁰ devoutness
was b in the world 1Ti3¹⁶ (entrust Ro3²
1Th2⁴ 1Ti1¹¹ Ti13)

entrust

who will be e to you the true mammon Lu
16¹¹ Christ did not e Himself to them Jn
24 Middle: Paul e (an administration)
1C9¹⁷ (evangel of the Uncircumcision) Ga2⁷
Passive: the oracles e to the Jews Ro3²
Paul with (the evangel) 1Th2⁴ 1Ti1¹¹ (her-
alding) Ti1³ (AlTi2⁷ s1P1²¹), believe²⁰⁰, be-
liever¹, believing¹, commit to one's trust²,
commit unto⁰, entrust¹.

believe, faith², persuade⁰, (not), disbelieve⁷,
unbelieving⁷.

believe. See faith.

believe not, stubborn (bc)8.

pist on' BELIEVING

believing or believer, of testimony, faithful,
by association, of service. Thomas Jn20²⁷
b of Circumcision amazed (Cornelius) Ac10⁴⁵
Timothy (son of b Jewish woman) Ac16¹ (to
be a model) 1Ti4¹² what part has a b 2C6¹⁵
Abraham Ga3⁹ Paul writing to saints who
Ep1¹ Col2⁶ b the truth 1Ti4⁹ especially those
who 1Ti4¹⁰ any b woman who has widows
1Ti5¹⁶ owners 1Ti6² children Ti10 through
Christ 1P1²¹

faithful: God (f is) 1C10¹⁰ 1013 2C11¹⁸ (He
Who is calling you) 1Th5²⁴ (the Lord Who
will be establishing you) 2Th3³ (is remain-
ing) 2Ti2¹³ (Who promises) Hb10²³ (the
Promiser) Hb11¹¹ (f and just) 1J13¹⁰ Creator
(commit souls to) 1P4¹⁰ Christ (Chief
Priest) AHB2¹⁷ (to Him Who makes Him)
AHb3² (F Witness) ARv1⁵ (F and True)

FRv314 A1911 **Persons:** slave **AMt245** 2521 21 23 23 **Lul1917** administrator **ALul1242** 1C42 in the least f in much also **ALul1610** 10 11 12 **Lydia** **ACcl1615** **Timothy** **ACl417** **Paul** **IC725** **ATi112** **Tychicus** **AEp621** **ACo47** **Epaphras** **ACo17** **Onesimus** **ACo49** wives are to be **ATi1311** commit to f men **ATi2122** **Moses** **ABh35** **Silvanus** **IP512** saints in Smyrna **ARv** 210 **Antipas** **ARv213** those with Christ **ARv** 174 **Things:** f benignities of David **ACcl354** saying **ATi1153** 49 2T1211 **Ti38** **Rv215** 221 word **ATi19** f thing **Gaius** doing **3Jn5** believing⁹, faithful⁵⁴, sure¹, true².

muk a'o mat BELLOW

bellow, or low, as a cow from the sound, mu. It is said that young lions when they catch any thing, sometimes call the old lions by bleating as a calf. To be distinguished from roar, as a lion **RVr103**, roar¹.

gast er' BELLY

belly, **rTi112**, with have, pregnant. Mary p **Mt1813** the virgin will be **Mt123** woe to those who are **Mt2419** **Mk131** **Lul2123** day of the Lord as a pang over the p **ITh53** woman clothed with the sun p **RVr122**. **belly**¹, womb¹, with child⁷.

belly, **bowl**¹¹.

[h]up arch'ō UNDER-ORIGINATE

belong is used of permanent, actual possession of freeholds **Ac237**, in contrast to allotments which change tenants, then that which is inherent, an innate or essential attribute, sometimes best rendered by the word exist, if you b to the wicked **Lul112** **AB** Joseph to the counselors **Lul2350** b to acquirers of freeholds **Ac424** **ABs2** field b to Barnabas **Ac437** an acquisition b to Ananias **Ac54** b to the name of the Lord Jesus **Ac816** utensil in which b quadruped **Ac1012** Timothy's father b to the Greeks **Ac163** **Paul** b to the Jews **Ac1620** (to the Romans) **Ac1637** b to the race of God **Ac1729** b to this salvation **Ac2734** freeholds b to Publius **Ac287** b to the naked **Ja215** what manner must you b to **2P311**

possess: the chieftainship **Lu841** gold I (Peter) do not p **Ac36** Stephen p fullness of faith **Ac759** Ephesians admonished p composure **Ac1936** **Paul** p zeal for the traditions **Gal14** harbor p no fitness **Ac2712** p these (virtues) **2P18**

possessions: go sell your **Mt1921** placing him over all his **PmT247** **Lul241** man giving over to his slaves **PmT2514** disciples (dispensed to Jesus **he**) **Lu33** (to sell their) **Lul239** (taking leave of all his p) **Lul1433** (theirs in common) **Ac432** (anticipate pillage of) **Hb1031** strong one's p in peace **Plu1121** one's life not in superfluity of **Lul215** administrator dissipating his lord's **Plu161** the half of **Zacchaeus** **Lul198** if I should be morseling out my **IC133**

inherent (ly), **inher** (ing): those i in luxury **Lul725** the one i smaller **Lu948** Pharisees fond of money **Lu1614** David a prophet **Ac230** man i lame **Ac32** God (the Lord i of heaven and earth) **Ac1724** (not far from each one i He i) **Ac1727** there i not one cause **Ac1940** Jews i zealous for the law **Ac2130** much i abstinence **Ac2721** **Paul** (i crafty) **2C1246** Abraham i about a hundred **Rod19** this ideal i **IC720** God (man i image of) **IC1117** (Christ i in form of) **Ph20** schisms i among **IC1118** those members i weaker **IC1222** Titus i more diligent **2C817** Cephas i being a Jew **Ja214** saints realm is i in the heavens **Ph320** i slaves of corruption **2P219** **ABs**

exist, rich man e in torments **Lul623** **Paul** (no cause of death e in) **Ac2818**, after¹, be¹, being¹¹, good⁵, have¹, substance¹, that one hath⁴, things one possesses².

pro up arch'ō BEFORE-UNDER-ORIGINATE **belong** before **Ac39**, inherently at enmity **Lul2312**, be before¹, -beforetime¹.

agap'et on LOVED

beloved, the object of love, this is My Son the B **Mt317** **1218** **175** **Mk1197** **Lu322** **2P117** had one son his b **Mk1219** **Lul2013** b Barnabas and **Paul** **Ac1525** b by God (called saints) **Ro17** (Israel) **Ro1129** **Paul** (saints called b by) **Ro1219** **IC1014** **1558** **2C71** **1219** **Ph212** **ABs** 41 1 **ITh28** **ITi62** (Epanetus my b) **Ro165** (Ampliatos my) **Ro168** (Stachys my b) **Ro169** (as my children b) **IC141** (Timothy my) **IC147** (our b, brother **Paul**) **2P315** **Persis** b **Ro1612** saints as b children **Ep51** b brother (Tychicus) **Ep621** **Co47** (Onesimus) **Co49** **Phn16** **Epaphras** i fellow slave **Co17** **Luke** b physician **Co414** Timothy a child b **2Ti12** **Philemon** the b **Phn1** Hebrews called **Hb69** **ABs2** b brethren **Ja118** **1925** calls the saints (Peter) **IP214** **412** **2P31** **814** **17** (John) **1J27** **32** **2AB** **41** **711** **3J2** **511** (Jude) **Ju317** **20** **Gaius** the b **3Jn1** (**ALu935**), beloved⁴⁷, dear³, -ly beloved⁴, well beloved³, beloved¹⁰⁷.

kat'ō ter'on DOWN-more

below, adverb, lower parts of the earth **Ep49**, massacred all the boys from two years and b **Mt218**, lower¹, under¹.

below. See down.

su[n]g kupt'ō TOGETHER-BEND

bend together, woman infirm eighteen years **Lul311**, be bowed together¹.

beneath, down³.

kat eu log e'ō DOWN-WELL-LAY (say)

benefediction (in). Christ's bands placed **Mk1016** **ABs**, blessed¹.

eu erg e si'a WELL-ACTION

benefaction, the infirm man's **Ac49** believing owners supporters of the **ITi62**, benefit¹, good deed done¹.

eu erg e't'ō WELL-ACTER

benefactor, those exercising authority called **Lu2225**.

eu erg e t'ō WELL-ACT

benefactor (be). Jesus b and healer **Ac1039**, do good¹.

ōphel' m on OWING

beneficial, bodily exercise **ITi48** devoutness is **ITi48** scripture is **2Ti316** things b for humanity **Ti38**, profitable³, profit¹.

ōph'el os OWED

benefit, what b to **Paul** **IC1532** what is the **Ja214** **16**, advantage¹, profit².

ōphel' e'ō OWE

benefit, that which you shall be **Mt155** **Mk711** for what will a man be **Mt1626** **Mk336** **Lu925** Pilate perceiving it is b nothing **Mt274** spending all and nothing b **Mk526** the flesh nothing **Jn663** you are b nothing **Jn1219** circumcision b if **Ro225** in nothing do i b without love **IC133** what shall i be b you **IC146** Christ will b you nothing **Ga52** the word heard does not **Hb42** those who walk not b **Hb139** (**AC1332**), advantage¹, bettered¹, prevail², profit¹.

ōphel'ei a OWENESS

benefit, what the b of circumcision **Ro31** on behalf of **Ju16**, advantage¹, profit¹.

benefit

benefit, benefaction¹, good¹, grace¹.

an óphelcs' UN-OWING
 benefit (without), fightings about law Ti39
 preceding precept Hb718, unprofitable¹, -ness¹.
 benevolence, humor (good)¹.

[h]o'st on DENIGN

benign, from its Hebrew equivalent, seems to combine the thoughts merciful, kind and bountiful. **b** One (not to be acquainted with decay) Ac27¹³35 (Chief Priest) Hb728 (Lord Thou only art) Rv15⁴As (just art Thou) Rv16⁵ the faithful benignities of David Ac13³⁴ lifting up b hands 1Ti28 supervisor must be Ti18, holy⁴, Holy one², mercy¹.

[h]osi'ó's ércy

benignity, and righteousness Lu17⁵ created in righteousness and Ep4²⁴, holiness².

[h]os'ós DENIGNITY

benignly, how b Paul came to them 1Th210, holily.

Ben iamin' (Hebrew) son-RIGHT(hand)
Benjamin, one of the twelve tribes, of tribe of (Saul) Ac13²¹ (Paul) Ro11¹ Ph35 (12000 sealed) Rv78.

Bosor' (Hebrew) TO-CONSUME

Beor, the father of Balaam Nu22⁵. Balaam of 2P215.

Beroi'a BEREIA

Berea, the name of a city in Macedonia, situated 40° 40' north, 22° 10' east. Paul (brethren send him to) Ac17¹⁰ (announces word of God in) Ac17¹³.

Beroi ai'on BEREAN

Berean, Sopater Ac20⁴.

ap orphan iz'ó FROM-BEREAVE

bereave of, Paul of Thessalonians 1Th217, being taken from¹.

orphan on'ó BEREAVED

bereave of parents of friends, Christ not leave Rv14¹⁸ visit NJa12⁷, comfortless¹, fatherless¹.

Barachi'as (Hebrew) Jehovah-blesses
Berechiah, Zechariah son of Mt23³⁵ss².

Bernik'ó CARRY-CONQUER

Bernice, a daughter of Herod Agrippa the elder, at Caesarea Ac25¹³ 23 2630.

bérull'os BERYL

beryl, a precious stone of sea-green color found in India. eighth foundation Rv2120.

de'ó BIND

beseech, disciples (to b the Lord of the harvest) Mt9³⁸Lu10² (on every occasion) Lu21³⁶ (at their b shaken was the place) Ac4³¹ Jesus (a leper b him) Lu51² (demoniac) Lu8²⁸ 38 (to look on his son) Lu9³⁸ 40 (b for Peter) Lu22³² Simon admonished to b the Lord Ac28²⁴ 24 eunuch b Philip Ac8³⁴ Cornelius b God continually Ac10² Paul (b the captain let him speak) Ac21³⁰ (Agrippa hear him patiently) Ac26³ (in his prayers) Ro1¹⁰ (for Christ) 2Co5²⁰ (ecclesiast of Macedonia b him) 2Co8⁴ (b not have courage toward Corinthians) 2Co10² (the Galatians) Ga4¹² (to see the Thessalonians) 1Th3¹⁰, beseech⁰, make request¹, pray¹².

beseech, ask¹⁴, console¹³.

beseech. See bind.

beset (does so easily), popular¹.

para' BESIDE

beside(b). As the English usage of connectives is arbitrary and idiomatic, the renderings cannot be concordant, but all variants are marked b. With the accusative **beside**, dative

Greek-English Keyword Concordance

betroth

beside or bwith, genitive **bof or bfrom**, idiomatically **bby** Jn16. In adversative and comparative sentences **beyond** Ro18, **bthan** Hb14³³ 923 114 1224. **above⁴**, **against²**, **at¹²**, **by⁴**, **by...side¹⁵**, **contrary to³**, **from²⁴**, in sight of², **more than²**, **nigh unto²**, of⁵⁰, out of¹, **past¹**, **save¹**, **than¹¹**, etc.

beside, apart from³, together¹.
beside self (be). See amazed (be).
beside self (be), mad (be)¹.

te' BESIDES

besides (bs). A particle of annexation, as and is of conjunction, and adds externally, **besides** unites internally. In usage, however, they differ little and are often variant readings. An effort has been made to keep them distinct. We hope this will justify some unusual renderings. A regular feature of the style of Acts. Idiomatically **both**, and¹²⁸, **both¹**, **then²**, etc.

besides, rest¹.

onbesides. See on.

best, better¹, first¹.

bestow. See give.

bestow, gather².bestow labor, toil³.bestow to feed, morsel (out)¹.bestow upon, place about¹.Bethabara, Betharaba¹.

Béth ani'a (Hebrew) HOME-RESPOND

Bethany, a village on the eastern side of Olivet, not far from Jerusalem, about 37° 47' north, 35° 14' east. Also a ford of the Jordan, afterwards called Betharaba [Bethabara], perhaps at 32° 31' north, 35° 33' east. Christ (camped out there) Mt21¹⁷ (in house of Simon the Leper) Mt26⁶Mk14³ (and the twelve drawing near) Mk11¹¹ 12 Lu19²⁹ (led the eleven as far as) Lu24⁵⁰ (coming into) Jn11¹⁷As (came to) Jn12¹ these things occurred in Jn12¹⁸As⁴ Lazarus from Jn11¹ near Jerusalem Jn11¹⁸.

Béth araba' (Hebrew) HOME-MIX

Betharaba, a ford of the Jordan, called Bethany in earlier manuscripts. (s⁵Jn12⁸). Betharaba¹.

Béth esda' (Hebrew) HOME-KINDNESS

Bethesda, a pool near the sheep gate in Jerusalem, having five porticos Jn5².

Béth le em' (Hebrew) HOME-broad

Bethlehem, the village in Judea which our Lord was born, located about 31° 42' north, 35° 12' east. Jesus being born in Mt21⁵ and you b land of Judah Mt26⁶ Herod (sending magi into) Mt28 (massacred boys in) Mt216 Joseph ascended into Lu24⁴ shepherds passing through to Lu21⁵ Christ coming from Jn7⁴².

Béth phag é' (Hebrew) HOME-FIRST-FUG

Bethphage, a small place on Olivet near Bethany. Jesus and the twelve near Mt21¹Mk11¹ Lu19²⁹.

Béth said a' (Hebrew) HOME-WUNT

Bethsaida, a small city or village near the point where the Jordan enters the sea of Galilee, on both sides of the river, about 32° 53' north, 35° 37' east, woe to you Mt11²¹Lu10¹³ Jesus (disciples to precede Him to) Mk6⁴⁵ (and the twelve coming to) Mk8²² (retreats privately into) Lu9¹⁰As² Philip from Jn14⁴ 1221.

betray, give up⁴⁰.betray, traitor¹.

[h]arm o'z ó CONNECT

betroth, saints to one Man 2Ci11², espouse¹.

kres's on or kres'tt on HOLD-MORE
 better. b to marry than 1C7⁹ not taking in marriage 1C7³⁸ not for b but 1C11¹⁷ Christ (b to be together with) Ph1²³ (so much b) Hb1⁴ b things concerning you Hb6⁹ inferior blessed by the b Hb7⁷ expectation Hb7¹⁰ covenant Hb7²² 86 promises Hb8⁶ 86 sacrifices Hb9²³ property Hb10³⁴ country Hb11⁶ resurrection Hb11³⁶ to something b Hb11⁴⁰ speaking b than Abel Hb12²⁴ to be suffering 1P3¹⁷ not to have recognized 2P2²¹, best¹, better¹⁹.

better, benefit¹, ideal¹, kind¹, superior (be)¹, (be), advantage (be)¹, consequence (be of more)³, expedient (be)¹, privileged (be)¹, (be the), superabund¹.

komp's o'ter on NEAT-MORE
 better (be), in health, as we say "do nicely" (comparative adverb), when the boy was Jn4⁵².

meta x'u' WITH-
 between, meantime (disciples ask) Jn4³¹, intervening (sabbath) Ac13⁴², adverb, you and him Mt18¹⁵ temple and altar Mt23³⁵ Lu11⁹ us and you a chasm Lu16²⁶ Peter b two soldiers Ac12⁶ does not discriminate b Ac15⁹ reckonings b one another Ro2¹⁵, between⁶, meanwhile², next¹.

between, midst¹, out¹,
 betwixt, out¹,
 bewail, chop², lament¹, mourn¹,
 beware. See look.
 beware, conscious (be)¹, guard², heed¹,
dia por e'o THROUGH-UN-GO
 bewildered (be). Herod Lu9⁷ the people Ac2¹² chief priest Ac5²⁴ Peter Ac10¹⁷ (AcLu24⁴).
 be perplexed¹, -much-1, be in-1.

baskain'o BEWITCH
 bewitch, literally, one who kills with his eyes, to fascinate with evil intent. The "evil eye" is greatly dreaded in the Orient. who b you rGa3¹.

bewitch, amazed (be)²,
 bewray, evident¹.

ep ek'e in a ON-OUT-TO-BE
 beyond, exiling b Babylon Ac7¹³.

[h]uper ek'e in a OVER-OUT-TO-BE
 beyond, Paul to bring the evangel 2C10¹⁶,
 beyond. See apart from and beside.
 beyond, other side², over¹,
 beyond measure, super exceedingly¹.

pros'k'is is TOWARD-CLINING
 bias, nothing from 1Ti5²¹, partiality¹,
 bibber (wine), tippler².

pros ta s'o TOWARD-SET
 bid, set of the seasons Ac17²⁶, messenger b Joseph Mt1²⁴ what Moses b for cleansing Mt8⁴ Mk14⁴ Lu5¹⁴ Peter (b by the Lord) Ac10³³ (b them be baptized) Ac10⁴⁸ (sMt21¹⁶).
 bid¹, command⁶.

bid, call¹⁶, order¹, say²,
 bid again, invite in return¹.

sor os' BIER
 bier, a couch for carrying a corpse at a funeral. Jesus touches Lu7¹⁴.

chol'e' BILE
 bile, wine mixed with Mt2³⁴ Simon in b of bitterness Ac8²³, gall².

chol'a'o BILE
 bile raise, the Jews Jn7²³, be angry¹,
 bill. See letter.
 bill, scroll¹.

kum'a BILLOW
 billow, a large wave on the surface of the water, ship (covered by) Mt8²⁴ (tormented by) Mt14²⁴ (dashed into) Mk4³⁷ violence of Ac27¹⁸ wild b Jn13¹, wave⁵.

de'o BIND
 bind, with fetters, fetters, by law, or infirmity, morally be binding (idiomatically must), middle and passive, beseech, strong man Mt12²⁹ Mk3²⁷ daniel Mt13³⁰ Herod b John Mt14³⁰ Mk6¹⁷ disciples b on earth (heaven) Mt16¹⁹ 19 1818 19 on the slave Mt16³³ ass Mt21² man without wedding apparel Mt22¹¹ elders b Christ Mt27²⁶ Mk15¹ Jn18¹² the demoniac Mk5⁴ colt Mk11² Lu19³⁰ Bar-Abba. Mk15⁷ Satan (b a woman, daughter of Abraham) rLu13¹⁶ (a messenger b) Rv2⁹ Lazarus Jn11⁴⁴ Hannas dispatches Christ b Jn18²⁴ Joseph and Nicodemus b Jesus' body Jn19⁴⁰ saints b by Saul Ac5² 14 21 223 Peter Ac12⁶ Paul (b in spirit) Ac20²² (Jews will: Ac21¹¹ (ready to be) Ac21¹³ (captain Ac22²⁹ (Felix) Ac24²⁷ (I suppose myself) Ac26⁹ (because of the secret of Christ) Co4³ Agabus Ac21¹¹ woman by law rRo7² 1C7³⁹ to a wife r1C7²⁷ word of God not r2Ti2⁹ messengers Rv9¹⁴.

be binding: to deposit silver rMt25²⁷ tithe Lu11⁴² Jews to be present Ac24¹⁹ mariners to yield to Paul Ac27²¹ to cause Paul to rejoice 2C2³

must: Christ (be coming away into Jerusalem) Mt16²¹ (thus His arrest m occur) Mt26⁵⁴ (m suffer) Mk6³¹ Lu9²² 24 25 46a Ac17³ Hb9²⁶ (be among My Fathers things) Lu24⁹ (bring the evangel) Lu44⁴ today and tomorrow Lu13³³ (remain at Zaccheus' house) Lu19⁵ (be accomplished in) Lu22³⁷ (be given up) Lu24⁷ (fulfilled) Lu24⁴⁴ (be exalted) Jn3¹⁴ 1234 (be growing) Jn3³⁰ (pass through Samaria) Jn4⁴ (be working) Jn9⁴ (leading other sheep) Jn10¹⁶ (rise) Jn20⁹ (heaven m receive) Ac3²¹ (be reigning) 1C15²⁵

Others: Elijah m come first Mt17¹⁰ Mk9¹¹ if Peter m die Mt26³⁵ Mk14³¹ abomination standing where m not Mk13¹⁴ disciples (m be saying) Lu12¹² (praying) Lu13¹ woman m be loosed Lu13¹⁶ we m rejoice Lu13³⁵ Nicodemus Jn3⁷ yield to God Ac5²⁹ Saul (what you m be doing) Ac9⁶ (suffering) Ac9¹⁶ saints (entering through afflictions) Ac14²² (supporting the infirm) Ac20³⁵ (should be praying) Ro8²⁶ (disposition m be) Ro12³ (be manifested) 2C5¹⁰ (answer each one) Co4⁶ (walking) 1Th4¹ (imitating Paul) 2Th3⁷ (behave in God's house) 1Ti3¹⁵ (be heeding) Hb2¹ (believe that God is) Hb11⁶ (being sorrowed) 1P1⁶ (what manner m you belong to) 2P3¹¹ brethren m be circumcised Ac15⁵ warden at Philippi Ac16³⁰ Paul (m see Rome) Ac19²¹ (testify in) Ac23¹¹ (at the dais of Caesar I m be judged) Ac25¹⁰ (m not be living longer) Ac25²⁴ (before Caesar m stand) Ac27²⁴ (if I m boast) 2C11³⁰ (speak) Ep6³⁰ Co4⁴ mob at Ephesus Ac19³⁶ multitude m come together Ac21²² as falling on certain island Ac27²⁶ sinners m be getting retribution Ro12¹⁷ not knowing according as m 1C8² supervisors m be (irreprehensible) 1Ti3² (have ideal testimony) 1Ti3⁷ (unimpeachable) Ti1⁷ meddlers speaking what they m not 1Ti5¹³ farmer m partake 2Ti2⁶ Lord's slave m not fight 2Ti2²⁴ imposters (who m be gagged) Ti1¹¹ (teaching what they m not) Ti1¹¹ John (showing you what m occur) Rv4²²⁶ (prophecy against) Rv10¹¹ thus m be killed Rv11⁵ 13¹⁰ b.

seventh king m remain briefly Rv17¹⁰ Satan m be loosed Rv20³ Others: battles m be occurring Mt24⁹Mk13⁷Lu21⁹ evangel to the nations Mk13¹⁰ six days one m work Lu13¹⁴Asu¹⁴ passover m be sacrificed Lu22⁷ worshiping (in Jerusalem) Jn4²⁰ (in spirit) Jn4²⁴ fulfilled m be the scripture Ac1¹⁶ m be saved (no other name) Ac4¹² be sects 1C 11¹⁰ corruptible m put on incorruption 1C 15⁵⁰ occur swiftly Rv1¹¹

besech: disciples (to b the Lord) Mt9³⁸ Lu10² (father of the epileptic b) Lu9⁴⁰ (to escape these things) Lu21³⁰ (b and shaken was the place) Ac4³¹ b Christ (leper) Lu5¹² (demoniac) Lu8²⁸ 38 93³ (Paul b for) 2C5²⁰ Christ b (concerning Peter) Lu22³² b the Lord (Simon to) Ac3²² (Peter for Simon) Ac8²⁴ (Cornelius) Ac10² eunuch b Philip Ac8³⁴ Paul (b the captain) Ac21³⁰ (Agrippa) Ac26³ (to come to Rome) Ro1¹⁰ (Macedonians b him) 2C3⁴ (that I may not have courage) 2C10² (brethren) Ga4¹² (to see your face) 1Th3¹⁰. (AMk5⁴s⁴Rv11⁹), be in bonds¹, bind³⁷, kni¹, make request¹, tie¹, wind¹.

de s m eu'o or de s m e'o BIND
bind. Pharisees b loads P Mt23⁴ demoniac with chains Lu8²⁰ Saul b saints Ac22⁴.

bind, owe², stretch before¹.

peri de'o ABOUT-BIND
bind about. Lazarus Jn11¹⁴.

[h]upo de'o UNDER-BIND
bind on, sandal (your feet) P Ep1¹⁵. soles b o Mk6⁹ Ac12⁸. shod², bind on¹.

sun de'o TOGETHER-BIND
bind together. mindful of those bound as Hb13³. bind with¹.

bind with, bind together¹, lie about¹.
binding (be). See bind.

or'ne on BIRD
bird. Babylon cage of hateful vRv18^{2b} eat the flesh of kings vRv19¹⁷ 21.
bird, flyer¹, flying creature⁵.

gen e'te' BECOMING
birth. blind from Jn9¹.

birth. See lineage.

gen es'ia BECOME
birthday celebration. Herod's Mt14⁶Mk6²¹.
pro'to tok i'a BEFORE-MOST-BROUGHT-FORTH-
birthright. Esau's Hb12¹⁶.

bishop, supervisor⁴, (office of), supervision¹.
bishoprick, supervision¹.

brach u' BIT
bit, a very small portion, after a b (Peter denies) Lu22³⁸ (mariners sounding again) Ac 27²⁸ of bread Jn6⁷ Gamaliel orders to put the men outside Ac5³⁴ inferior to messengers Hb2⁷ write an epistle by Hb13²². few words¹, little¹, -space¹, -while².

chalin os' BIT
bit, that part of the bridle which is put into the mouth. steering the horses with PJa3³ blood to the horses' Rv14²⁰, bit¹, bridle¹.

dak'no BITE
bite with the teeth. beware if you are P Ga5¹⁵.

Bithunia, a province in Asia Minor on the Euxine or Black Sea, just east of the present city of Constantinople, lying mostly between 40° and 41° north and 29° and 33° east. Ac16⁷ 1P1¹.

pikron' BITTER
bitter to taste, brackish as opposed to sweet. spring not sweet and b PJa3¹¹ jealousy and faction PJa3¹⁴.

pikr ai n'o BITTER
bitter (be or make). husbands be not b toward wives Co3¹⁰ waters m b Rv8¹¹ John's bowels m b Rv10¹⁰Ab.

pikr os' BITTER-AS
bitterly (Peter laments) Mt26⁷⁵Lu22⁶².

pikr i'a BITTERNESS
bitterness. Simon in bile of PAc8²³ mouths crammed with P Ro3¹⁴ all be taken away P Ep4³¹ root of P Hb12¹⁵. (s²Rv10¹⁰).

mel'an BLACK
black, lacking all color, opposed to white. not able make one hair Mt5³⁸ horse Rv6⁵ sun became Rv6¹².

suk a'm i n on FIG-
black mulberry, the Morus nigra of botanists, belonging to the same natural order as the fig tree. be uprooted Lu17⁶. sycamine¹.

suk o pha n t e'o FIG-ALLEG
blackmail, literally, prosecute for breaking an obsolete law which forbade the exportation of figs from Attica, then the extortion of money from those who did not want to be exposed. soldiers not to Lu3¹⁴ Zaccheus would give back Lu19⁸. accuse falsely¹, take by false accusation¹.

blackness, gloom¹, murkiness¹.

r[h]omph ai'a SABER
blade, a long, sharp blade with a hilt, with one or two edges. passing through Mary's soul P Lu23⁵ Christ (a sharp two-edged) vRv11¹⁶ 21² (battling with) Rv21⁶ (out of His mouth) vRv19¹⁵ (rest killed by) vRv19²¹ men killed with vRv6⁸. sword⁷.

blade. See grass.

memph'o mai BLAME
blame. God (why is He still) Ro9¹⁰ (Israel) Hb3⁸. find fault³.

blame, flaw (find)², (without), flawless¹.
blamed (be), censure¹.

a'memp't on UN-BLAMABLE
blameless of persons, unblamable. Zechariah and Elizabeth Lu1⁶ becoming b (Philippian should) Ph2¹⁵ (Paul as to the law) Ph3⁶ unblamable: hearts (Thessalonians) 1Th3¹⁰ if the first covenant was Hb8⁷ (AJu2⁴). blameless³, faultless¹, unblamable¹.

a'memp't os UN-BLAME-AS
blameless. (Thessalonians be kept) 1Th5²³ blamelessly (Paul) 1Th2¹⁰, blameless¹, unblamably¹.

blameless, faultless¹, flawless¹, irreprehensible², unimpeachable¹.
blamelessly. See blameless.

blare. See resounding.

bla s phe me'o HARM-AVER
blaspheme, calumniate. Christ (scribes and priests charge with) Mt9³ 26⁶⁵ Mk2⁷ Jn10⁴⁰ (those going by b Him) Mt27³⁹Mk15²⁰ Lu22⁶⁵ (malefactor b Him) Lu23³⁹ b pardoned Mk 3²⁸ against the holy spirit Mk3²⁹Lu12¹⁰ Jews contradicted Paul b Ac13⁴⁵ 18⁰ Paul (and companions not) Ac19³⁷ (compelled saints to) Ac26¹¹ God's Name (b among the nations) Ro2²⁴ (lest the name be) 1Ti6¹ (the wild beast) vRv13⁰ (men b) vRv16⁹ 11 21 word of God may not be Ti2⁵ the rich Ja2⁷

calumniate, Paul (as we are c) Ro3⁸ (being c) 1C13⁸2 (why am I being) 1C10³⁰ saints (let not your good be) Ro14¹⁰ (be c no one) Ti3² (the nations c) 1P4⁴ trained not to Ti11²⁰ glory of the truth 2P2² messengers not bringing 2Pt2¹¹ 12 c glories Ju4¹⁰, blaspheme¹, blasphemer¹, blasphemously¹, defame¹, rail on², report slanderously¹, revile¹, speak blasphem¹, speak evil of¹⁰, blasphemer², blasphemous², blaspheming⁴.

blaspheming (Stephen charged) Ac6¹¹, **calumniating** (judgment) 2P2¹¹, **calumniator** (Paul formerly) 1Ti1¹³ (in the last days) 2Ti3², blasphemous², blasphemer², railing¹.

blaspheming, **calumny**, pardoned Mt12³¹Mk3²⁸ not pardoned Mt12³¹ Christ charged with Mt 26⁶⁵Mk14⁶⁴ Lu5²¹ Jn10³³ wild beast (b names on its heads) vRv13¹ 173 (speaking b) vRv 13⁵ 6

calumny: out of (the heart) Mt15¹⁹Mk7²² (controversies) 1Ti6⁴ saints (to be taken away) Ep4³¹ (to put away) Co3⁸ Michael dares not bring Ju⁹ of those saying they are Jews Rv2⁹, blasphemy¹⁰, evil speaking¹, railing².

blasphemy (speak), blasphem¹.

pnō'ē BLOW

blast, breath (God gives to all) Ac17²⁵, violent carrying b Ac2², breath¹, wind¹.

blast. See spirit.

Blast'os GERMINATED

Blasius, the king's chamberlain Ac12²⁰.

dia phē m iz'ō THROUGH-AVERIZE

blaze abroad, b Christ a in that land Mt9³¹ this word (disciples steal Christ) Mt28¹⁵Ab (cleansed leper) Mk14⁵, blaze abroad¹, commonly report¹, spread abroad fame¹.

blemish, flaw¹, (without), flawless².

blend. See blend with.

kerā'n n u mi HORN-

blend, pour bitter drugs, etc. into a horn, used as a drinking vessel, wine of God's fury Rv14¹⁰ in Babylon's cup vRv13⁶, fill², pour out¹.

su[n]g kerā'n n u mi TOGETHER-HOLD-

blend with, blend¹: God b the body together 1C12²⁴, the word not b w faith vHb4² be mixed with¹, temper together¹.

eu log e'ō WELL-LAY (say)

bless, Christ (b the cakes) Mt14¹⁹Mk6⁴¹Lu9¹⁶ (b is He Who is coming) Mt19²³39 Mk11¹⁰ Lu13³⁵ Jn12¹³ (hither b of My Father) Mt 25³⁴ (b the King) Lu19³⁸ (b the bread) Mt26²⁶Mk14²²Lu24³⁰ (b the fishes) Mk8⁷ (b the eleven) Lu24⁴⁰ 51 Miriam (b are you) Lu12³⁴ 42 (b the fruit of your womb) Lu14² Zechariah b God Lu16⁴ Simon (b God) Lu 22⁸ (b Joseph and Miriam) Lu24³⁴ disciples (be b those cursing you) Lu28² (praising and b God) Lu24⁵³ God (commissions His Boy to b) Ac3²⁵ (b us with every) Ep1³ saints (b those persecuting you) Ro12¹⁴ (being reviled we are) 1C4¹² (if b in the spirit) 1C14¹⁶ (those of faith b) Ga3⁹ (on the contrary to be b) 1P3⁹ cup of blessing we are b 1C10¹⁶ if it is b I shall be Hb6¹⁴ 14 Melchizedek b Abraham Hb7¹⁶ 7 Isaac b Jacob Hb11²⁰ Jacob b sons of Joseph Hb11²¹ b the Lord and Father Ja3⁹ (AMk10¹⁰ bAc 3²⁵), bless⁴³, praise¹.

eu log e'ō WELL-LAY (said)

blessed, are you the Son of God b the B Mk14⁶¹ b is the Lord Lu18⁶ b for the sons (the Creator) Ro12⁵ (God) Ro9⁵ (the God and Father of) 2C11³¹ B be the God and Father 2C13⁸ Ep1¹³ 1P1³.

blessed, happy⁴³, (be b), **bless in²**, (call b), happy (count)¹.

blessedness, happiness³.

eu eu log e'ō IN-WELL-LAY (say)

bless in, kindreds of the earth Ac3²⁵Ab Ga3⁸, be blessed².

eu log i'a WELL-LAY (say) ing

blessing, bounty 2C9⁵ 5, **bountifully** (sowing) 2C9⁶ 6, **adulation** in an evil sense Ro16¹⁸, b of Christ Ro15²⁹ the cup of 1C10¹⁶ of Abraham Ga3¹⁴ every spiritual Ep1³ from God Hb6⁷ the allotment Hb12¹⁷ 1P3⁹ out of same mouth b and Ja3¹⁰ honor and b (to the Lambkin) vRv12¹³ (to God) vRv7¹², blessing¹, bounty¹, -fully², fair speeches¹, matter of bounty¹.

blight. See decay.

tuphl o'ō BLIND

blind, God has b their eyes vJn12⁴⁰ god of this eon b their apprehensions v2C4⁴ the darkness b his eyes v1J2¹¹.

tuphl on' BLIND

blind, lacking the sense of sight or, figuratively, spiritual perception. Jesus heals the b Mt 9²⁷ 28 15²⁹ 43¹ recovering sight AMt15¹⁴ 14¹ 22² deafmute demoniac Mt12²² b guides vRv15¹⁴ 14¹ 14¹⁴ 14¹⁴ 23¹⁶ 24¹ Lu6³⁹ 39¹ vRv2¹⁹ two b men at Jericho Mt20³⁰ Mk10⁴⁶ 49¹ 51 Lu 18³⁵ in the sanctuary Mt21¹⁴ Christ granted sight to Lu7²¹ invite Lu14¹³ 21 at Bethesda Jn 5³ b from birth Jn9¹ 2⁶ 13¹⁷ 18¹⁹ 20²⁴ 25³² those observing should be becoming b Jn9³⁹ open eyes of the b (no demon can) Jn10²¹ (Christ did) Jn11³⁷ Elymas Ac13¹¹ one without self control is b Mt2¹⁹ Laodiceans vRv3¹⁷.

blind, callous².

blindfold, cover about¹.

blindness, callousness².

mest o'ō DISTEND

bloat, with sweet wine Ac2¹², be full¹.

[h]aim'a BLOOD

blood, the circulating fluid of an animal body which conveys the vital elements from the food and from the air to the flesh. It is associated with the soul Lv17¹¹ as the body is linked with the soil and the spirit with the breath. Therefore, it figures sensation, especially suffering vRv19², with gushing, hemorrhage Mk5²³ Lu8⁴³ 44, plural in Jn13³ Rv16⁶.

blood of Christ

of the new covenant vMt26²⁸Mk14²⁴Lu22²⁰ 1C11²⁵ be on us (Jews) vMt27³⁵ sweat became as Lu22⁴⁴ procures ecclesia through Ac20²⁸ justified in His vRo5⁹ communion of 1C10¹⁶ became near by vEp2¹³ enters through His own vHb9¹² cleansing your conscience vHb9¹⁴ ransomed with v1P1¹⁹ Christ Jesus: propitiatory through faith in Ro3²⁵ deliverance through vEp1⁷ Jesus: out came b and water Mt27⁴⁹ Jn19³⁴ boldness by vHb10¹⁹ of sprinkling vHb12²⁴ hallowing the people through vHb13¹² Jesus Christ: sprinkling of v1P1² coming through water and b v1J5⁶ 6⁸ looses us from our sins vRv1⁵

Lambkin: buys us for God by Arv⁵⁰ whiten robes in vRv714 conquer through Arv1211 the Lord: liable for body and b of AC1127 the Lord Jesus: by the b of the conian covenant AHb1329 this Man: AMt2724 Ac528 Word of God: clothed in cloak dipped in vRv1913 Son of Mankind: drinking the b of vJn653 54 55g2 56 Son of His love: peace through His AC1020 Son of God: b of the covenant AHb1029 cleansing us AJ17

blood of others

the prophets AMt2330 Lu150 vRv166 1824 all the just b shed AMt2335 of Abel AMt2335 Lu1131 of Zechariah AMt2335 Lu1151 woman with hemorrhage Mk520 of Galileans Lu131 Corinthians AAc186 Paul clear from AAc2028 of Stephen AAc2220 souls under the altar ARv610 saints and witnesses vRv1706

other occurrences

flesh and b (does not reveal to Peter) NMt 1617 (not enjoy allotment) N1C1550 (Paul does not submit the evangel to) NGa146 (children have participated in) NHb214 innocent b NMt274 price of AMt276 Field of AMt278 begotten not of AJn113 Freehold of AAc119 b and fire AC219 vRv81 moon into AC220 vRv612 to abstain from AC1520 20 2125 sharp their feet to shed ARo315 b and flesh (wrestle) MEp612 not apart from Hb9718 of he-goats Hb912 13 19 104 of the covenant Hb 920 sprinkle the tabernacle with Hb921 cleansed in Hb922 of others Hb925 pouring of (door jambs) Hb1128 not unto b did you repulse Hb124 of animals Hb1311 sea became vRv818 163 water turning into vRv116 came out of the trough vRv1420 springs became vRv164 to drink vRv169.

blood (issue of), hemorrhage¹.

[h]aim a t k chu si'a BLOOD-OUT-POURING bloodshedding, no pardon apart from Hb922, shedding of blood¹.

bloody flux, dysentery¹.

ana tha'lō UP-BLOOM

blossom. Philipians disposition PPh410, flourished again¹.

blot out, erase³.

pnc'ō BLOW

blow, breeze AC2740, winds PMt725 27 from the south PLu1255 blast b where it wills Jn38 sen roused by Jn618 wind not b on the land vRv71.

blow, come on¹.

plē g ē' BLOW

blow, a physical blow, a wide-spread calamity, with on-place, pound PLu1030, what deserves b PLu1235 Paul (placing b on) AC1633 (warning at Philippi bathing off) AAc1633 (commanding himself in) 2C65 (inordinately in) 2C1123 death b (wild beast cured of) vRv 133 12 14

calamity: these three vRv918 20 witnesses have power over vRv116 the last seven (messenger, having) vRv151 0 8 219 God (jurisdiction over) vRv160 (appending to him the c) Rv2218 Babylon's (great) vRv1621 21 (getting) vRv184 (in one day) vRv188, plague¹², stripe³, wound¹.

[h]upo pne'ō UNDER-BLOW
blow gently, south wind AC2713.

Boanerges' (Hebrew) SONS-OF-DISTURBANCE

Boanerges. James and John Mk317.

board, blank¹.

kauch a'o mai

boast, with or without just cause, glory, to be distinguished from glory when derived from seem, as Ro52. Jews (in God) Ro217 (in a law) Ro223 (in that flesh of yours) Ga613 no flesh b in God's sight 1C120 he who is, let him b in the Lord 1C131 31 2C1017 17 let no one b in men 1C321 why b as though not obtaining 1C47 Paul (giving up my body) 1C133 (over the Corinthians) 2C714 92 (somewhat) 2C108 (not in others' toil) 2C1015 (another's range) 2C1016 (some little) 2C 1118 (I also) 2C1146 (if I must) 2C1150 121 (of my weakness) 2C1130 (over such a one) 2C125 (in my infirmities) 2C125 (if wanting) 2C126 (in the cross) Ga614 in personal appearance 2C512 that in what they are 2C1112 according to the flesh 2C1118 not of works lest Ep20

glory: in affliction Ro53 in God Ro5118s Paul in infirmities 2C129 saints in Christ Jesus Ph33 the humble in his exaltation Ja19 (AJa314 ABJa416). boast⁹, glory²³, joy¹, rejoice¹.

kauch'e ma BOAST

boast, glory, something to b in (if Abraham) Ro42 not ideal 1C56 Paul (making his b void) 1C915 (not for me to) 1C916 ABs1* (over the Corinthians) 2C512 (lest be made void) 2C93 each one his b for himself Ga64 glory: Paul (we are your) M2C114 (for my g) Ph216 your g may be superabounding Ph126 g of the expectation Hb36, boasting¹, glorying¹, rejoicing².

boast, say¹, vaunt².

boast great things, grandiloquent¹.

boaster, ostentation².

kauch'ē si s BOASTING

boasting, glorying 1Th219s, where then is Ro 327 Paul (I have then a b in Christ Jesus) Ro1517 (of yours, which I have) 1C1531 (testimony of our conscience) 2C112 (over you) 2C74 824 to Titus 2C714 (in this assumption of) 2C932 1117 (shall not be barred from) 2C1119 all such b wicked Ja416, boasting⁶, glorying², rejoicing⁴.

boasting, ostentation¹.

plo i ar'i on FLOATER(dim.)

boat, waiting on Mk39 no other b there Jn622 out of Tiberias Jn623A 24s2 disciples came in other Jn218, boat², small ship¹, little ship².

boat, skiff³.

B ocs' (Hebrew) IN-STRENGTH

Boaz, the name of one of Christ's ancestors. Mt15 5 Lu332.

sō ma t ik ōs' BODY-AS

bodily. Deity dwelling in Christ Co29.

sō ma t ik on' BODYIC

bodily. b perception as a dove Lu322 exercise 1Ti48.

bodily. See body.

bel on'ē CASTER

bodkin. the eye of Lu1825b, needle¹.

sō'ma BODY

body, the organic substance which composes a human being Mk520 1C154, or animal Hb 1311, metaphorically the bread M Lu2219, by metonymy, a spiritual body composed of members having the same life, idiomatically, bodily 2C1010, unsparing of the body, asceticism Co223.

body literally

of Jesus: **spraying attar** on Mt26¹²Mk14⁸ Joseph requests Mt27⁵⁸ 59, 50Mk15⁴Lk23⁵² Jn19³⁸ 39a 40 placed in the tomb Lu23⁵⁵ women found not Lu24²³ temple of His b Jn2²¹ lest remaining on cross Jn19³¹ messengers where it was laid Jn20¹² death to law through Ro7⁴ He reconciles by Col2² a b Thou dost adopt to Me Hb10⁵ through the offering of Hb10¹⁰ carries up our sins in 1P2²⁴ of Christ: b of His glory Ph3²¹

other persons: **saints** (reposing, roused) Mt27⁵² (let not sin be reigning in) Ro6¹² (God will vivify) Ro8¹¹ (deliverance of) Ro8²³ (present a sacrifice) Ro12¹ (are members of Christ) 1C6¹⁵ (sinning) 1C6¹⁸ (temple of holy spirit) 1C6¹⁹ (glorify God in) 1C6²⁰ (of our humiliation) Ph3²¹ (kept blameless) 1Th5²³ (bathed in clean water) Hb10²² (maltreated) Hb13⁹ of Tabitha Ac9⁴⁰ Abraham's Ro4¹⁹ Paul (absent in) 1C5³ (belaboring) 1C9²⁷ (be giving up) 1C13³ (carrying about the deadening in) 2C4¹⁰ (life of Jesus be manifested in) 2C4¹⁰ Ph12²⁰ (at home in) 2C5⁶ (away from home out of) 2C5⁸ (bearing the brand marks) Ga6¹⁷ wife's, husband's 1C7⁴ 5Ep25²Abas² virgin holy in 1C7³⁴ a man (in a b or outside) 2C12² 2 3 3 (able to bride) Ja3² (spotting) Ja3⁶ of Moses Ju9⁹ b and human souls (Babylon) vRv18¹³

the human body in general: into Gehenna Mt29³⁰ 30 128 lamp of, is the eye Mt6²²Lk11³⁴ will be illuminated Mt6²²Lk11³⁴ 36 dark Mt6²³Lk11³⁴ be not worrying about Mt6²⁵Lk12²² more than apparel Mt6²⁵Lk12²³ killing (be not afraid) Mt10²⁸Lk12²⁴ where the b there the vultures Lu17³⁷ dishonoring Ro1²⁴ of sin Ro6⁸ of death Ro7²⁴ dead because of sin Ro8¹⁰ practices of Ro8¹³ one b (many members) Ro12¹ 1C12¹² 12 20 (joins a prostitute) 1C16¹⁶ not for prostitution 1C6¹⁹ for the b (the Lord is) 1C6¹³ (requisite) Ja2¹⁰ penalty of sin outside the 1C6¹⁸ members (not one b) 1C12¹⁴ (God placed) 1C12¹⁸ (if it were all one) 1C12¹⁹ (weaker) 1C12²² (more dishonored part) 1C12²³ not of the b (foot saying) 1C12¹⁵ (ear) 1C12¹⁶ (is it) 1C12¹⁵ 16 if the whole b an eye 1C12¹⁷ God blends 1C12²⁴ no schism in 1C12²⁵ with what b the dead coming 1C15³⁵ sown a soul-ish, roused a spiritual 1C15⁴⁴ 44 puts into practice through 2C5¹⁰ reconciling both to God in Ep2¹⁶ of flesh Co2¹¹ dead apart from spirit Ja2²⁶ Others: of seeds (God is giving it a b) 1C15³⁸ (to each its own) 1C15³⁸ celestial and terrestrial 1C15⁴⁰ 40 of a horse (steering) 2Ja3³

body as a figure

of Jesus: this is my Mm26²⁰Mk14²² 1C11²⁴ communion of 1C10¹⁶ of the Lord: liable for 1C11²⁷ not discriminating 1C11²⁹ of Christ: you are the b of 1C12²⁷ the ecclesia which is 1Ep12²³ Col2¹⁴ saints are members of 1Ep5³⁰ b is of Christ 1Co2¹⁷ one b: (in Christ we are) 1Co12²⁵ (one bread) 1C10¹⁷ (baptized into) 1C12¹³ (and one spirit) 1Ep4⁴ (called in) 1Co3¹⁵ upbuilding of 1Ep4¹² Christ (out of Whom the entire b) 1Ep4¹⁸ Co2¹⁹ (making for the growth of) 1Ep4¹⁸ (is the Saviour of) 1Ep5²³ (the Head of) 1Co1¹⁸ (is) Mt24²⁶ Amk15⁴⁵ 1C12¹³), body¹⁴⁵, slave¹, bodily¹.

body, corpse², cuticle¹.

boisterous, strong¹.

παρρησία ALL-GUSH

bold (be), in speech. Paul (in Damascus) Ac9²⁷ (Jerusalem) Ac9²⁸ (Pisidian Antioch) Ac13¹⁶ (Iconium) Ac14³ (Ephesus) Ac19⁸ (before Festus) Ac26²⁸ (embassy in a chain) Ep6²⁰ (b to speak the evangel) 1Th2² Apollos in Ephesus Ac18²⁶, bold⁸, freely¹, bold (be), courage (have)³, dare¹, have¹, (the very b), daring (be very)¹, boldly, dare¹, (more), daringly (more)¹, boldly (in boldness). See boldness.

παρρησία ALL-GUSH

boldness, with be in, publicity Jn7⁴. Christ (spoke with) Mk8³² Jn7²⁶ 1629 1820 (no one spoke with b concerning) Jn7¹³ (Jews ask Him tell them with) Jn10²⁴ (said to disciples with) Jn11¹⁴ (no longer walked with) Jn11⁵⁴ (speaking with) Jn16²⁵ (makes a show of authorities) Co2¹⁵ Other proper names: Peter (speaks with) Ac29²⁹ (and John) Ac14¹⁵ Paul (teaching with) Ac23³¹ (much) 2C3¹² 74 Phn⁸ (opening his mouth with) Ep6¹⁹ (with all) Ph12²⁰ Others: endowing Thy slaves with Ac4²⁹ apostles spoke with Ac4³¹ procuring much 1Ti3¹³ of the expectation Hb3⁶ approaching with Hb4¹⁶ for entrance of holy places 1Hb10¹⁹ not casting away Hb10³⁵ have b (be not put to shame) 1Jn2²⁸ (in the day of judging) 1J4¹⁷ toward (God) 1J3²¹ (Christ) 1J5¹⁴ (ACo4³), boldness(-ly)¹², confidence⁶, plainness(-ly)⁵, openly⁵, etc.

δεσμός BOND

bond, that which binds. of tongue Mk7³⁵ Gergesene bursting Lu8²⁹Abas¹ daughter of Abraham 1Lu13¹⁶ prisoners at Philippi Ac16²⁸ of Paul Ac20²³ 2329 2629 31 Ph1¹³ 13 14 17 Co4¹⁸ 2Ti2⁹ Phn¹⁰ of the evangel 1Phn¹³ trial of Hb11³⁶ messengers kept in Ju9⁹ (sHb10³⁴), band³, bond¹⁵, chain¹, string¹, bond, slave⁶, tie³, bondage, slavery⁵, (be in b), slave⁴, (bring into b), enslave⁵, (in b), enslavel¹, bondmaid, maid¹, bondman, slave¹, bonds, chain¹, (be in), bind¹, (in), prisoner², bondwoman, maid¹.

οστ'ον BONE

bone, a part of the skeleton of man or other animal. of the dead Mt23³⁷ flesh and b (a spirit has not) Lu24³⁹ b of it shall not be crushed Jn19³⁹ of Joseph 1Hb11²² (s'Ep530).

book, scroll¹⁴².

ῥ[η]ζοί δ'ον' GUSH-LIFE

booming noise, heavens passing by with 2P3¹⁰, great noise¹.

ακροθίν'ιον EXTREMITY-PILE

booty, Abraham gives a tithe of Hb7⁴, spoils¹, border, boundary¹, tassel³, borders, frontier¹.

γενε'ον' BECOME

born, adjective. of women Mt11¹⁴Lk7²⁸ born, race², (be), bring forth⁵, born again (be), regenerate¹, born (be). See generate. born out of time, abortion¹, borrow, middle voice of lend.

κοιλ'ος BOSOM

bosom, the front inside of the loose garments worn in the orient, geographically, a gulf Ac27³⁹, shall they be giving into your 1Lu6²⁸ of Abraham 1Lu12²² of the Father (the only-begotten God in) 1Jn1¹⁵ of Jesus (John lying back in) Jn13²³.

amph o'ter a ENVELOPE-more
 both. b wine and wine skins preserved *PM1917*
Lu538a b falling into a pit *PM1514Lu639*
 Israel and the nations b one *Ep214 10 18*
 Others: *Mt1330 Lu10 7 57 742 Ac838 1916 238*.

both. each¹.

both. See besides.

akul'lo FLAY
 bother. b and tossed *PM1936* b the Teacher
 (not) *PMK535Lu840* do not b *PLu76*, trouble²,
 -one's self¹.

bottle, wine skin¹².

bottom. See down.

bottomless², -pit¹⁵, abyss⁷.

kla'dos BREAK-
 bough. flying creatures roosting among its
PM1332Mk432Lu1310 chopped b from trees
Mt218 fig tree *PM2432Mk1328* of the olive
Ro110 17 18 10 21, branch¹¹.

bound. See prisoner.

[h]or'ion SEE-
 boundary. the visible indications marking the
 geographical limits of a tribe, country, or
 city, etc. of Bethlehem (massacred boys in)
Mt210 of Zebulun and Nephthaliim *Mt413*
 country of the Gergesenes *Mt834Mk517*
 of Tyre and Sidon (woman from) *Mt1522*
 (Christ came away from) *Mk731* Christ
 came into b (of Magadan) *Mt1530* (of Judea)
Mt191Mk101 (Decapolis) *Mk731* of Antioch
 Pisidia (Paul ejected from) *Ac1350* (ssMk724).
 border¹, coast¹⁰.

[h]or o'the si'a SEE-PLACE
 bounds. of the nations (God setting) *Ac1726*.

bountifully. See blessing.

bountifulness, singleness¹.

bounty. See blessing.

tor'on SHOOTER
 bow. a flexible staff, the ends connected with
 a cord, for shooting arrows. one on white
 horse has *vRv62*.

kamp'tō BOW
 bow. bend together, as the knee. to the image
 of Baul *ARo114* to God every knee *ARo141*
 Paul to the Father *Ep314* in the name of
 Jesus every knee *Ph210*.

bow, place¹, recline².

bow down, bow together¹.

bow the knee, fall on knees¹.

su[n]g kamp'tō TOGETHER-BOW
 bow together. Israel's back *PM1110*. bow
 down¹.

bowed together, bend together¹.

koil'i'a CAVITY
 bowel, womb. Jonah in *Mt1240* food (goes in-
 to) *Mt1517 Mk710* (for the) *1C613 13* living
 waters from *vJn738* slaving for *NRo1638*
 whose god is their *APH310* made bitter *Rv*
10b6 10

womb: mother's w (eunuch out of) *Mt1912*
 (second time into) *Jn34* (lame from) *Ac32*
 14¹ (Paul severed from) *Gal15* of Elizabeth
Lu115 41 44 Mary's (fruit of) *Lu142* (happy)
NLu127 before Jesus conception in *Lu221*
 happy the w which bear not *NLu2320 (ALu*
1518), belly¹¹, womb¹².

bowels, compassion⁹.

phal'e BOWL
 bowl, a broad and shallow dish like a basin.
 It is used for the basins of the tabernacle
Nu713, brimming with incense *vRv58* seven
 messengers and seven *vRv157 161 2 3 4 8 10 12 17*
17 210, vial¹²

pu kt eu'ō FIST
 box. Paul *PM1926*, fight¹.

box, alabaster¹.

pais HIT-
 boy, girl (daughter of Jarius) *Lu851 54*, used in
 connection with service, as sometimes in Eng-
 lish also, a page (Herod's) *Mt142*. Herod
 massacred *Mt216* centurion's b prostrate *Mt*
8 8 8 13 13 Lu77 God's (B Jesus) *PM1218* *Ac*
313AB8 26 427 30 (Israel His b) *PLu154* (David
 His b) *Lu160* *Ac425* epileptic b cured *Mt17168*
 b crying Hosanna *Mt2115* the B Jesus *Lu243*
 Jesus heals a b *Lu942* slave beginning to
 beat *PLu1245* elder son calling *PLu1528*
 courtier's b living *Jn451* b Eutychus *Ac2012*.
 child⁷, maid¹, maiden¹, manservant¹, serv-
 ant¹⁰, son¹, Son², young man¹.

paidi o'then HIT-PLACE
 boy (from a little) son with dumb spirit *Mk921*.
 boy (little). See little boy.

per per cu'o mai ABOUT-GO
 brag, seeking to spread one's fame. love is not
1C134. vaunt self¹.

plek'ō BRAID
 braid, wreath of thorns *Mt2720Mk1517Jn192*.
 plait³.

pleg'ma BRAID
 braid. women not adorn with *1Ti29b8*.

em plok'ē IN-BRAID
 braiding, perhaps of ornamental strands in the
 hair, as was the custom with loose women.
 women not to *IP33*, plaiting¹.

bramble-bush, thorn-bush¹.

klē'ma BREAK-
 branch. of the grapevine *PM1524 5 6*.

branch, bough¹¹, frond¹.

branches, soft foliage¹.

sti'g'ma PRICK
 brand mark, indelible mark in the skin. of the
 Lord (Paul bearing) *FGa617*, mark¹.
 brass, copper³, (fine), bronze², (made of), cop-
 per¹.

eri z'ō STRIFEIZE
 brawl. Christ will not *Mt1210*, strive¹.

brawler (no), pacific².
 brazen vessel, copper vessel¹.

art'os BREAD
 bread, a thin flat cake of bread like biscuit.
 As bread has no plural, and a loaf is bulky,
 quite unlike the thin wafers used, and cake
 suggests a tasty variety of bread, English
 has no satisfactory equivalent for this word.
 In order to preserve the plural, cakes of
 bread *Mk820*.

Christ the Bread
 out of heaven (the true) *NJn632* (of God)
PM79Lu1111as not on b alone *NMt144Lu44*
 our dole be giving us *Mt611Lu113* show b
 (David ate) *Mt124Mk226Lu64* (table and)
 Hb92 feeding (the five thousand) *Mt1417 19 19*
160 Mk36a 37 38 41 41 44 52 819 Lu913 10 Jn65 7
9 11 13 23 26 (the four thousand) *Mt1533 34 56*
1610Mk84 5 6 eating b (with unwashed hands)
NMt152Mk72 5 (not able to) *NMk320* (John
 came not eating) *NLu733* (in the kingdom of
 God) *NLu1415AB814* (Paul, not gratuitously)
 N2Th36 (eat their own) N2Th312 children's
 NMt1520Mk727 disciples forgot *Mt1165 7 8 11 12*

Others
 stone (may become) *Mt43Lu43* (giving for)
PM79Lu1111as not on b alone *NMt144Lu44*
 our dole be giving us *Mt611Lu113* show b
 (David ate) *Mt124Mk226Lu64* (table and)
 Hb92 feeding (the five thousand) *Mt1417 19 19*
160 Mk36a 37 38 41 41 44 52 819 Lu913 10 Jn65 7
9 11 13 23 26 (the four thousand) *Mt1533 34 56*
1610Mk84 5 6 eating b (with unwashed hands)
NMt152Mk72 5 (not able to) *NMk320* (John
 came not eating) *NLu733* (in the kingdom of
 God) *NLu1415AB814* (Paul, not gratuitously)
 N2Th36 (eat their own) N2Th312 children's
 NMt1520Mk727 disciples forgot *Mt1165 7 8 11 12*

- Mk**814 14 16 17 at the Lord's dinner **Mt**2628
Mk1422 **Lu**2219 **1C**1010 1123 20 27 28 disciples
 to take no **NMk**69 **Lu**93 **Jeus** (coming to eat)
NLu141 (taking, at Emmaus) **Lu**2430 35 (at
 Galilee) **Jn**2113 at midnight **Lu**115 how
 many of my father's men cloy **N**Lu1517 out
 of heaven (God gives) **NJn**631 **Abas**2 (not
 Moses) **NJn**632 gives us **NJn**634 masticating
 b with Me **NJn**1318 fish and b (disciples ob-
 serving) **Jn**210 breaking of (persevering in)
NAc242 (at home) **N**Ac246 (gathered to)
NAc207 (Paul) **N**Ac2011 Paul taking (on the
 ship) **Ac**2735 one b (we who are many are)
N1C1017 (all partaking of the) **1C**1017 for
 food **2C**910, bread72, loaf23, show-bread3.
bread (unleavened). See **unleavened**.
- platos'** BREADTH
breadth, love of Christ **1P**318 b of the earth
 (Gog and Magog) **Rv**209 of New Jerusalem
Rv2116 16.
- kla'o** BREAK
break, especially the thin wafers of bread,
 which were not cut, but broken and used as
 spoons to convey other food to the mouth.
 By metonymy, **break bread** in an ordinary
 meal. **Jesus** (five cakes) **Mt**1419 **Mk**819 (seven)
Mt1536 **Mk**86 (bread at the Lord's dinner) **Mt**
 2626 **Mk**1422 **Lu**2219 **1C**1016 1124 (the Lord's
 body) **1C**112452 (at Emmaus) **Lu**2430 (dis-
 ciples, at home) **N**Ac246 Paul (at Troas)
NAc207 11 (on the ship) **Ac**2735 (sMk641 **p**Ro
 1120).
- break**, burst1, -through2, crush5, fracture4,
 rend1, shatter2, unnerve1.
di aug az'o THROUGH-RADIATE
break (day), till the day should be **2P**119 (A2C
 44), dawn1.
break forth, burst1.
ana lu'o UP-LOOSE
break loose (from festivities) **Lu**236, solution
 (Paul yearning for) **1P**Phil123 (s1 **Ac**1626),
 depart1, return1
break of day, daybreak1.
break off, break out3.
ek kla'o OUT-BREAK
break out, boughs **Ro**1117 19 20As. **break off**3.
break through, tunnel3.
kata kla'o DOWN-BREAK
break up, cakes of bread **Mk**641As **Lu**916.
break up, scoop out1, tunnel1.
break up, See loose.
breaker, transgressor1.
kla'sis BREAKING
breaking, of bread **Lu**2435 **N**Ac242.
breaking, transgression1.
mas tos' BREAST
breast, happy, the **N**Lu1127 2329 girded about
Rv113, pay3
breast, chest3
breastplate, cuirass5.
breath, See blast.
breath, blast1.
breath on, exhale1.
em pne'o IN-BLOW
breath out. Saul b o threats **1Ac**91.
breeze, See blow and spirit.
brethren, brotherhood1.
numph on' BRIDAL-chamber
bridal chamber, sons of, cannot be (mourning)
AMt915 (fasting) **AMk**210 **Lu**531 (bM22210).
numph'e BRIDE
bride, daughter-in-law (against her mother-in-law)
Mt1035 **Lu**1253 53, bridegroom (has the
 b) **Jn**329 (voice of) **Rv**1823 makes herself
- ready **Rv**19733 adorned for her husband **Rv**
 212 wife of Lambkin **Rv**219 the spirit and
 b **Rv**2217.
numph'ios BRIDE-groom
bridegroom, with them **PM**1915 **Mk**219 19 **Lu**531
 taken away **PMt**915As1 **Mk**220 **Lu**533 meeting
PMt251 5 6 10 summoning **Jn**20 has the bride
RJn329 friend of **RJn**323 voice of **RJn**329 **Rv**
 1823.
chalin ag'o ge'o BIT-LEAD
bride, the tongue **1Jal**26As able b whole body
1Jal32.
bride, bit1.
brief, -ly. See few.
bright, luminous1, splendid2.
bright shining, lightning1.
lamp ro't es SHINE
brightness, the quality of emitting light. above
 b of the sun **Ac**2613.
brightness, advent1, effulgence1.
gem'o DE-REPLETE
brim, cram, replete, bowls b with (incenses)
Rv58 (God's fury) **Rv**157 (last seven calam-
 ities) **Rv**219 cup b with abominations **Rv**171
cram: Pharisees like (cup c with rapacity)
PMt235 **Lu**139 (sepulchers c with bones) **Mt**
 2327 mouths c with imprecation **Ro**313
replete: four animals with eyes **Rv**468 beast
 with blasphemous names **Rv**173, full of11.
brim, up1.
brim (fill to the). See cram.
brimstone, sulphur1, (of), sulphurous1.
[h]al'u k'on' SALTY
brine, water impregnated with salt. b does not
 produce sweet **1Jal**312, salt1.
bring. See carry.
bring, become1, carry away1, come1, do1, fetch1,
 get1, lead17, -away1, -down1, -to3, -up3, ten-
 der2.
bring again, lead up1, turn from1.
bring against. See sink.
bring against, bring on1.
bring down, lead down5, subside1.
propher'o BEFORE-CARRY
bring forth, out of the heart **1P**Lu645 45.
tik'to BRING-FORTH
bring forth, the act of giving birth to off-
 spring, the production of herbage **Phb**67.
Miriam a Son **Mt**12123 25 **Lu**131 287 (king
 of the Jews) **Mt**23 (a Saviour) **Lu**211 **Eliza-**
beth **Lu**157 a woman (has sorrow) **Phn**1621
 (clothed with the sun) **Rv**122 4 5 13 sterile
 one, not b f **Pha**427 Sarah **Hb**111as2 desire
 b f sin **1Jal**13 (RV28), bear1, be born2, be
 delivered5, be in travail1, bring forth9.
bring forth, cast out3, do14, generate1, give1,
 lead down1, -out1, -up1, precede2, teem forth1.
bring forth. See carry out.
bring forth fruit, bear fruit6.
bring forth plentifully, bear well1.
bring into. See carry into and lead in.
epi pher'o ON-CARRY
bring on, God, indignation **Ro**33 a calamit-
 ing judgment **Ju**9, bring2, -against1, take1.
bring on, send forward1.
ep ag'o or **ep ag ag'o** ON-LEAD
bring on, idiomatically, blood of this Man o us
1Ac528 o themselves swift destruction **1P**221
 a deluge **1P**225 (A2C2520). **bring upon**2, bring
 in upon1.
bring out, lead out5, precede1.
bring to. See offer.
bring to maturity. See maturity (bring to).

bring to pass, become¹.
bring together, expedient (be)¹.
bring up. See lead up and offer up.
bring up, nourish¹, nurture¹, rear¹.
bring word, report².
bringing in, superinduction¹.
broad. See square.
broad, spacious¹, (make), broaden¹.

plat u'n ô BROADEN
broaden, amulets Mt235 our heart F2C611 13.
enlarge², make broad¹.

opt on' BROILED
broiled, roasted by an open fire. fish Lu2442.
broken meat, fragment².

kollub i s' t' es' LOPPER
broker, one who lops off a commission in
changing money, in the temple Mt2112 Mk1115
Jn215, changer¹, money changer².

chalk o' li' ban on COPPER- (Hebrew) WHITE
bronze, an alloy which glows with an intense
white light when heated, probably white
bronze. Christ's feet like vRv115 218, fine
brass².

en thum e' o' mat IN-FEEL
brood, Joseph Mt120 wickedness Mt94. think¹,
-on¹.

ac ss i' on YOUNG
brood, offspring, as a hen assembling her Mt
2337, chicken¹.

no ss i' a YOUNG
brood, offspring, of a hen Lu1334.
brook, winter brook¹.
brook (winter). See winter brook.

a delph os' SIMULTANEOUS-UTERUS
brother, first, born at the same time, then born
of the same mother, then having the same
parent. In the plural it may include both
sexes. Christ: His brothers Mt1246 47 1335
Mk31 32 Lu819 20 Jn212 73 50 Ac14 1C95 Ga
119 Figurative Mt1248 449 m50 Mk333 34 35 Lu821
the least of My Fm22540 not ashamed to be
calling them Hb211 reporting Thy name to
My Hb212 made like the Hb217

Others: seven b with one wife Mt224 25
Mk1219 19 20 Lu2028 28 29 you all are b Mm238
not to commingle with evil b 1C511 because
of whom Christ died 1Cs11 Paul addresses
saints as b 2C18 81 23 131 Ga111 315, etc. See
under other keywords.

brother (false). See false brother.
brother (fond of). See fond of brother.

a delph o' t' es SIMULTANEOUS-UTERUS
brotherhood, be loving F1P217 suffering com-
pleted in your F1P59, brethren¹, brother-
hood¹.

phil adelph i' a FOND-brother-ness
brotherly fondness, saints to have for one an-
other Ro1210 no need to write concerning
1Th49 be remaining Hb131 in devoutness 2P
171, brotherly kindness², -love².

brought (be), stand¹.
brought before (be), present¹.
brought forth (be), give up¹.
brought to, exile¹.
brought up with, foster brother¹.

ophru s' BROW
brow, mountain at Nazareth Lu429.

sun' trim ma TOGETHER-WEAR
bruise, in men's ways Ro310, destruction¹.

bruise, crush³, oppress¹.
bruise. See crush.
brush away. See erase.
brute, irrational².
bs denotes besides.
bt denotes but.

antl' é ma BAILER
bucket, Christ has no Jn411, to draw with¹.
pro bal' l' o BEFORE-CAST
bud fig tree Lu2130, push forward Alexander
by the Jews Ac1933, put forward¹, shoot
forth¹.

bud, germinate¹.
kol aph iz' ô CHASTEN-FROM
buffet, Jesus by the Jews Mt2607 Mk1405 the
apostles 1C411 Paul by Satan's messenger
2C127 sinning and being 1P220 Abs¹.

build again, rebuild².
build, construct³.

oik o dom e' ô HOME-BUILD
build houses, etc., edify persons, inure the con-
science 1C610, prudent (stupid) man b house
Fm724 26 Lu648 48 49 Christ (b My ecclesia)
Fm11618 (Stone which the b) Fm2142 Mk1210
Lu2017 1P27 b a tower Fm2133 Mk1214 Lu1428
b the sepulchers Mt2329 Lu147 48 b temple
in three days Mt2661 2740 Mk1458 1529 city b
on mountain Lu429 b a synagogue Lu75 b
greater barns Fm1218 a man begins b Fm
1430 in days of Lot they b Lu1728 forty and
six years this temple Jn220 Solomon b God
a house Ac747 49As lest Paul b on Ro1520
love b up F1C81 if I am b again FGa218
edify: the ecclesia e FAc931 word of His
grace FAc2032 not all is F1C1023 one speak-
ing in a language e himself F1C144 other
is not e F1G1417 e one the other F1Th511
(s1P25), build²⁵, builder⁵, be in building¹,
edify⁷, embolden¹.

ep oik o dom e' ô ON-HOME-BUILD
build on, build up. Paul's foundation 1C310 10
12 14 on foundation of the apostles Fp290
build up: saints (in Christ) FCo27 (a spiri-
tual house) 1P25As (b yourselves u) FJu20,
build thereon¹, -thereupon², -up¹, -up on¹,
-upon².

build thereon¹, -thereupon², -up¹, build on⁴.
sun oik o dom e' ô TOGETHER-HOME-BUILD
build together, saints for God's dwelling place
Ep222.

build up. See build on.
oik o dom' os HOME-BUILDER
builder, the Stone scorned by FAc411,
builder, artificer¹.

oik o dom e HOME-BUILDING
building of a material structure, a spiritual
edification, upbuilding a body (Christ's) Ep
412 16, of the sanctuary Mt241 Mk131 2 saints
(God's b) M1C39 (have a b of God) F2C51
(Christ in Whom entire b) Fp221 Paul's
authority for b up F2C108 1310

edification: pursuing e of one another Ro
1419 e of our associate FRo152 speaking to
men to F1C143 of the ecclesia F1C145 12 let
all occur to F1C1426 sake of the saints e
F2C1219 good for needful e Ep429 (s1T14),
building⁶, edification⁴, edifying⁶, edify¹.

building, building material¹, creation¹.

cn dom' e' si s IN-BUILDING
building material. New Jerusalem vRv2118,
building¹.

bulging. See distended.

taur' os BULL
bull, sacrificed for wedding Fm224 priest of
Zeus bringing Ac1413 blood of Hb913 104,
bull², ox².

ochur' ô ma BULWARK
bulwark, pulling down 2C104, stronghold¹.

by all means

dia r rê'g n u mi THROUGH-BURST

burst through bonds Lu829, tear through nets

Lu56, tear. tear: garments (chief priest)

Mt26⁸⁵Mk14⁸³ (Barnabas and Paul) Ac14¹⁴.
break², to rend³.

en ta ph i az'ō IN-DIE
bury, custom of the Jews for Jn1940, burial,
for Christ's Mt2612.

bury, entomb¹¹.
bury in (to), sepulcher¹.
bury with, entomb together².
burying, burial².

bush, thorn-bush⁴.
bushel, peck measure³.

business. *pragmatai'a* PRACTICE
of a livelihood 2Ti24. affairst.

business, diligence¹, need¹.
business. See matter.

dia pra g ma t eu'o mai THROUGH-PRACTICE
business (do). to know what b the slaves do
PLu1915. gain by trading¹.

pragmateu'o mai PRACTICE
business (go into). nobleman gives slaves ten
minas to Plul913. occupy.

busybody, meddler¹, (be b), meddle¹.
 busybody in other men's matters, interferer in
 others' affairs¹.

all *a'* CHANGE

but, an adversative conjunction, some stronger than yet; in opposition to a concession, etc. b¹ nevertheless; introducing a sweeping denial, b² nevertheless it always rendered but, except as follows: b³ nevertheless. Mk14²⁹ Ac9¹⁶ Ro11³⁶ 9²⁴ 2C416 516 131 Ep5⁴ Ph118 10²² b⁴ nevertheless. Lu23¹⁵ Ac19² Ro33¹ 3¹ 1C3² 1C2² 2C711 11 11 11 11 11 11 11, and rather, b⁵ nevertheless, indeed, nay⁴, nevertheless¹⁰, notwithstanding¹, save², therefore³, yea¹⁵, yett¹, etc.

but, except⁵³, for², howbeit¹, moreover¹⁴, only¹,
or¹, outside¹, then⁴.
/but. See yet.
but rather. moreover².

agor a'z ô BUY
buy, barter with money. man b (a field) PM1134¹ (pearl) PM1134⁶ (throng to b food M1144 Mk63⁶ in the sanctuary M1132¹ Mk11¹ Lu19⁴⁵ a virgins to b oil Pm1259¹⁰ chief priests b the bread of the Potter M127⁷ disciples to b bread Mk63⁶ Lu19⁴³ Jn14⁶⁵ Joseph b linen wrapper Mk15⁶ women b spices Mk16¹ b (a field) PM1418⁸ (oxen) PM1419⁸ in the days of Lot Lu17²⁸ sell cloak and b a sword Lu22³⁶ what we have need of (Judas to b Jn13²⁹ saints b with a price r1C620 those b as not retaining 1C730 disowning the Owner Who b them P2P21⁶ b of Me gold rV313⁸ Thou dost b us for God rFr59⁹ no one able to rV1317⁷ b from (the earth) rV143³ (man-kind) rV144⁴ no one b cargo rV1811¹ buy²⁹ redeem³

buy, purchase¹.
buy and sell, traffic¹.
achy or aoby. See down.
/by. See from.
only. See on.

by, under-of. See **under**.
by. See **beside** and **through** and **up**.

by, beside¹, in¹⁴², out⁵⁹, over¹.
by all means, undoubtedly².

pros ré'g n u mi TOWARD-BURST
burst through. river to house P_{Lu648-49}. beat
vehemently against¹. beat upon¹.

by and by

Greek-English Keyword Concordance

call

by and by, forthwith¹, immediately¹, straight-
way¹,
by itself, apart from¹,
by means of. See through.

by one's self, only²,
by what means, somehow².

par oich'o mai BESIDE-GO-BY
bygone. generations Ac14¹⁶, be past¹.

C

cas to denotes concerning.

sun om o si'a TOGETHER-SWEAR
cabal, those bound together by an oath. more
than forty make Ac23¹³, conspiracy¹.

Kai'sar CÆSAR

Cæsar, the surname of Julius Cæsar, which was
adopted by Octavianus Augustus, and used
by the Roman emperors as a part of their
title. pay poll tax to Mt22¹⁷ 21 21 Mk12¹⁴
10 17 17 Lu20²² 24 25 25 C Augustus Lu2¹
Tiberius C Lu3¹ Christ accused forbidding give
taxes to Lu23² not a friend of Jn19¹²
contradicting Jn19¹² Chief Priests no king but
Jn19¹⁵ decrees of Ac17⁷ Paul (did no sin
against) Ac25⁸ (appeals and goes to) Ac25¹⁰
11 12 12 21 26³² 27⁴ 28¹⁹ saints in household
of Ph4²².

Kaisar'ei a CÆSAREA

Cæsarea, two cities named after the emperor's
title. Cæsarea Augusta or Cæsarea of Pales-
tine built by Herod the Great and named in
honor of Cæsar Augustus. is situated on
the Mediterranean, about thirty miles north
of Joppa, 32° 30' north and 34° 54' east, and
is now called Kaisarieh. Cæsarea Philippi,
named in honor of Tiberius Caesar by Philip
the tetrarch, who rebuilt it, is situated in
Gaulanitis at the foot of the Lebanon range,
near the source of the Jordan, 33° 15' north
and 35° 41' east, and is now called Banias.

Cæsarea Palestine: Philip in Ac8⁴⁰ Paul
(led into) Ac9³⁰ (greeted the ecclesia) Ac
18²² (with Philip) Ac21⁸ (escorted to) Ac
23²³ 33 Cornelius and Peter in Ac10¹⁴ 24 111
Herod Ac12¹⁹ disciples from Ac21¹⁰ Festus
(leaves) Ac25¹ (orders Paul kept in) Ac25⁴
(arrives) Ac25⁶ Agrippa and Bernice in
Ac25¹³

Cæsarea Philippi: Jesus coming into Mt16¹³
Mk8²⁷.

cage. See jail.

Kai'a'phas CAIAPHAS

Caiaphas, a chief priest, together with Hannas,
courtward of Mt26³ Jesus (led to) Mt26⁵⁷ Mk
14⁵⁴ Jn18²⁴ (led from) Jn18²⁸ Hannas
(and C. chief priests) Lu32 (father-in-law
of) Jn18¹³ counsels the Jews Jn11⁴⁰ 1814
apostles questioned before Ac4⁶.

Kain' (Hebrew) ACQUIRED

Cain, Adam's firstborn child, Gn4¹. Abel of-
fers more than Hb11⁴ of the wicked one
Jn3¹² way of Jull.

Kainan' (Hebrew) ACQUIRED

Cainan, the name of two ancestors of Christ
(the first one is not found in the Massoretic
Hebrew text), son of Enos Gn5⁹, son of
Arphaxad Gn10²⁴. Lu33³⁰ 37.

cakes of bread. See bread.

calamity. See blow.

pséph is'ō PEBBLE

calculate, literally, count with pebbles. c the
expense P Lu14²⁸ wild beast's number Rv13¹⁸.
count¹.

mos'ch os CATTLE
calf, grain fed P Lu15²³ 27 30 blood of Hb9¹² 19
second animal like Rv4⁷.

mosch o poi e'ō CATTLE-DO
calf (make). Israel Ac7⁴¹.

kai e'ō CALL

call, those within range of the voice for imme-
diate action Mt4²⁴, invite those at a distance
for a future occasion. Herod the magi Mt2⁷
God c (out of Egypt My Son) Mt21⁴ (what
is not as if it were) Ro4¹⁷ (Whom He design-
ates) Ro8³⁰ 30 (not of acts) Ro9¹² (out of
the nations) Ro9²⁴ (not my people) Ro9²⁵
(sons of the living G) Ro9²⁶ (c us in peace)
1C7¹⁵ (Paul) Ga1¹⁵ (you saints) Ga5⁸ 1Th5² 1
1P15⁵ 510 (to His own kingdom) 1Th2¹² (not
for uncleanness) 1Th4⁷ (through our evan-
gel) 2Th2¹⁴ (with a holy calling) 2Ti1⁹ (out
of darkness) 1P2⁹ Jesus (c James and John)
Mt4²¹ Mk12²⁰ (came not to c the just) Mt9¹³
Mk2¹⁷ Lu5³² (c by His mother) Mk3¹³ (to
the wedding) Jn2² c the workers P Mt20⁸ a
king c (those invited) P Mt22³ (to the wed-
ding) P Mt22⁹ a man c his slaves P Mt25¹⁴
every male c holy to the Lord Lu2³ a noble
c ten of his slaves P Lu19¹³ Sanhedrin c
Peter and John Ac4¹⁸ Tertullus c before
Felix Ac24² in Isaac your seed c Ro9⁷ Hb11¹⁸
saints (c through God) 1C1⁹ (thus be walk-
ing) 1C7¹⁵ (being circumcised) 1C7¹⁸ (in
uncircumcision) 1C7¹⁸ (remaining in the
calling) 1C7²⁰ 24 (a slave) 1C7²¹ (in the
grace of Christ) Ga1⁶ (for freedom) Ga5¹³
(to walk worthily) Ep4¹ (with one expecta-
tion) Ep4⁴ (in one body) Co3¹⁵ (for con-
ian life) 1Ti6¹² (for suffering) 1P2²¹ (for
blessing) 1P3⁹ c in the Lord (the slave) 1C
722 (being free) 1C7²² as Aaron Hb5⁴ those
c obtain the promise Hb9¹⁵ Abraham Hb11⁸
Christ c us to His own glory 2P1³

call persons: Jesus (Joseph to c Him) Mt
12²¹ 25 (Mary to c Him) Lu13³¹ 21 21 Abs² c
Emmanuel Mt12²³ (a Nazarene) Mt23³ (Son
of the Most High) Lu32 (Son of God) Lu
135 (Lord, Lord) Lu6⁴⁶ (c the saints breth-
ren) Hb2¹¹ peacemakers c sons of God Mt5⁹
c least, great in the kingdom Mt5¹⁹ 19 Christ
(c Lord by David) Mt22⁴³ 45 Lu20⁴¹ (Faith-
ful and True) Rv19¹¹ 11 (Word of God) Rv
19¹³ Pharisees love tbe c Rabbi Mt23⁷ c
no one (Rabbi) Mt23⁸ 8 (father) Mt23⁹
(preceptors) Mt23¹⁰ John the Baptist Lu
11⁶⁰ 61 62 (Zechariah) Lu15⁹ (prophet of the
Most High) Lu17⁸ Elizabeth c barren Lu13³⁶
Simon c (a Zealot) Lu6¹⁵ (Cephas) Jn14²
Mary c Magdalene Lu8² Martha's sister c
Mary Lu10³⁰ c son (prodigal not worthy to
be) P Lu15¹⁰ 21 man c Zaccheus Lu19² Judas
c (Iscaiot) Lu22³ (Bar-Sabbas) Ac15²²
those in authority c benefactors Lu22²⁵
Joseph c Bar-Sabbas Ac12³ young man c
Saul Ac7⁵⁸ Simeon c Niger Ac13¹ Barnabas
c Zeus Ac14¹² John c Mark Ac15³⁷ c an
apostle (Paul not competent) 1C15¹⁰ Abra-
ham c (friend of God) Ja2²³ (lord by Sarah)

1P36 saints c children of God 1J31 serpent c Adversary Rv129

call places: God's house c house of prayer Mt213 Mk117 field c Field of Blood Mt278 a city c (Bethlehem) Lu24 (Nain) Lu71Ab2 (Bethsaida) Lu910Ans2 (Sodom and Egypt) Rv118 mount c Olivet Lu1923 2137 Ac112 place c (a skull) Lu2333 (Ideal Harbors) Ac278 (Harmagedon) Rv1616 freehold c Acheldamach Ac119 portico c Solomon's Ac311 street c Straight Ac311 island c (Cauda) Ac2716 (Me'ita) Ac281 (Patmos) Rv19 call things: power c Great Ac810 squadron Italian Ac101 hurricane c a northeaster Ac2714 what is c today Hb313.

invite: guests to the wedding PMt223 4 8 Lu147 8 9 10 12 13 16 17 24 (happy those i) Rv19 Pharisees i Jesus Lu739 if unbelievers i you 1C1027 (s1'Ac826 AEpl11 bCol12). bid10, call127, name1.

call. See say.
call, accost1, apprise2, declare1, denominate1, invoke25, name2, shout23, term1.

meta kal e'ō WITH-CALL
call for. Joseph for Jacob Ac714 Cornelius for Simon Ac1032 Paul for the elders Ac2017 Felix for Paul Ac2425.

call for, call to2, console1, request1, send after2, shout2.
call for. See console.

eis kal e'ō INTO-CALL
call in. Peter c i Cornelius' men Ac1023.
call in question, indict1, judge2.

pros kal e'ō mai TOWARD-CALL
call (someone) to (oneself). Jesus (the disciples) Mt101 1532 2025 Mk67 81 1042 1243 Lu1816 (to the throng) Mt1510 Mk237 714 834 (little child) Mt182 (whom He would) Mk313 a slave by his lord PMt1832 Pilate, the centurion Mk1544 John, two of his disciples Lu719 elder son c a boy PLu1526 the administrator c the debtors PLu165 God (whoever the Lord) Ac239 (Paul to Macedonia) Ac1610 Sanhedrin, the apostles Ac540 apostles, the disciples Ac62 the holy spirit, Barnabas and Saul Ac132 Sergius Paul c Barnabas and Saul Ac137 Paul, a centurion Ac2317 18 Ly-sias, two centurions Ac2323 inform c the elders Ja514 (AAc201). call6, -for2, -to1, -unto21.

call to, get1, shout to2.

su[n]ig kal e'ō TOGETHER-CALL
call together. soldiers, the whole squadron Mk1516 Jesus, the twelve Lu91 friends PLu1589 Pilate, the priests Lu2313 the Sanhedrin Ac521 Cornelius his relatives Ac1024 Paul, the Jews of Rome Ac2817.

call together, convene together1.
call unto, call to21, shout2.

klētōn' CALLED
called, a descriptive adjective, denoting those to whom an invitation has been sent, or who have accepted the invitation. many c few chosen PMt224 Paul a c apostle Ro11C118s saints (the c of Jesus Christ) Ro16 (in Rome) Ro17 (according to H's purpose) Ro828 (in Corinth) 1C12 (both Jews and Greeks) 1C124 (Judas writes to) Ju1 (c and chosen) Rv1714.
called, name4.

klē'sis CALLING
calling, in the sense of an invitation, or a vocation. God's c (unregretted) Ro1120 (the prize of) Ph314 (holy) 2Ti10 saints (ob-

serving your) 1C120 (walk worthily of) Ep47 (count you worthy of) 2Th111 (confirm your) 2P110 each one in the c 1C720 expectation of his c Ep118 one expectation of your Ep44 celestial c Hb31. calling10, vocation1.

pōr o'ō CALLOUS
callous, cover with a thick, insensitive skin. disciples' hearts Mk632 817 the Lord c (Israel's heart) PMt1240 (the rest) Ro117 (their apprehensions) F2C314. blind2, harden3.

pōr o'ō si CALLOUSNESS
callousness. Pharisee's hearts PMk35 Israel in part PMt125 the nations FEp418. blindness2, hardness1.

galēn'ē CALM
calm, stillness, lack of motion. wind and water Mt826 Mk438 Lu524.

calumniate. See blaspheme.
calumniating. See blaspheming.
calumniator. See blaspheming.
calumny. See blasphemy.
Calvary, skull1.

bus'os COTTON
cambric, probably of a fine quality, perhaps a cloth with cotton in the warp and flax in the woof. rich man clothed in PLu1619 in Babylon VRv1812. fine linen2.

bus'si n on COTTON
cambric. Babylon clothed in VRv1816 the Bride in VRv198 8 armies of heaven VRv1914. fine linen4.

kam'ēl os CAMEL
camel, a large, humped quadruped, the burden bearer of the desert. John dressed in c hair Mt34Mk16 entering a needle eye Mt1924Mk1025 Lu1823 swallowing PMt2324.

par em bol'ē BESIDE-INTO-CAST
camp, citadel, of aliens Hb1134 outside the Hb1311 13 citadel: Paul (led into) Ac2134 37 224 2310 (his nephew enters) Ac2310s soldiers return to Ac2332 of the saints VRv209. army1, camp3, castle9.

aul'iz'o mai COURTIZE
camp out. Christ (at Bethany) Mt2117 (Olivet) Lu2137s. abidel, lodge1.

can. See able and able (be).
can, able1, (-be)149, have1, perceive2, strong (be)11.
can be, credible (be)1.
can tell, perceive9.

Kana' CANA
Cana, the name of a Galilean village situated 32' 44' north and 35' 21' east. wedding in Jn21 Jesus (does signs in) Jn211 (came again into) Jn446 Nathanael from Jn212.

Chanaan' (Hebrew) trafficker
Canaan, the ancient name of Palestine, a fame in Ac711 seven nations in Ac1319.
Canaan (woman of), Canaanitish1.

Chanana'ion (Hebrew) trafficker-ish
Canaanitish. woman Mt1522. woman of Canaan1.

Kananai'os (Hebrew) ZEALOUS
Canaanite, the Hebrew equivalent of Zealot, compare Mt104 Lu615, an appellation of Simon to distinguish him from Simon Peter. Mt104 Mk318.

Kanda'kē CANDACE
Candace, a name common to the queens of the Ethiopian region about Napata. eunuch potentate of Ac827.
candle, lamp8.
candlestick, lampstand12.
canker, corrode1, gangrene1.
cannot be condemned, uncondemnable1.

cannot be tempted, tried (not)¹.
cannot lie, lie (not)¹.

Kapharnaum' CAPERNAUM

Capernaum, the name of a city of Galilee on the western shore near the head of the lake, probably near the present Tell Hum, at 32° 52' north and 35° 34' east. Others prefer Kh. Minia, about four miles southwest. Jesus (dwells in) Mt4¹³ (enters) Mt8⁵ Lu7¹ Mk2¹ (dwells He does in) Lu4²³ (descended into) Lu4³¹ Jn2¹² (teaches in) Jn6⁵⁹ shall subside to the unseen AMt11²³ Lu10¹⁵ disciples (enter) Mt17²⁴ Mk12¹ 939 (take ship to) Jn 617 a courier's son in Jn4⁴⁸ through take ship to Jn6²⁴.

por is m os' golng

capital, means needed to keep going, devoutness 1Ti6⁵ (with contentment) Mt16⁶, gain².

Kappadoki'a CAPPADOCIA

Cappadocia, district of eastern Asia Minor, south of Galatia and Pontus, east of Lycania, mostly between 37°-39° north and 33°-39° east. Jews from Ac2⁹ expatriates of 1P1¹.

kub ei'a CUBE

caprice, human c Ep4¹⁴, slight¹.

akro gon i ai'on EXTREMITY-CORNER

capstone of corner, being Christ Jesus PEP20 laying in Zion P1P2⁶, chief corner².

chili'arch os THOUSAND-ORIGIN

captain of a military company, at first composed of a thousand men. Herod's Mk6²¹ of the Jews (apprehended Jesus) Jn18¹² Paul and Ac21³¹ 32 33 37 22⁴ 26 27 28 29 2310 12 17 18 19 22 Lysias Ac24²² of Casarea Ac25²³ hide themselves VRv15 flesh of VRv19¹⁸ (sAc24²³). captain², chief-19, high-1.

captain, inaugurator¹, officer⁵.

aichm a'lo t os LANCE-CAPTURED

captive, a pardon to PLu4¹⁸.

sun aichm a'lo t os

TOGETHER-LANCE-CAPTURED

captive (fellow), Paul's Ro16⁷ Co4¹⁰ Phn2³, fellow prisoner².

captive (lead away), captivity (lead into)¹.
captive (take), catch alive¹.

aichm alo s i'a LANCE-CAPTIVITY

captivity, Christ captives PEP4⁸ if any one is for VRv13¹⁰ 10A.

aichm alo t iz'os LANCE-CAPTURIZE

captivity (lead into), Jews into all nations Lu 21²⁴ to the law of sin VRo7²³ every apprehension P2C10⁵ little women 2Ti3⁹, bring into captivity², lead (away) captive².

aichm alo t eu'lo LANCE-CAPTURE

capture, Christ c captivity PEP4⁸, lead captive².

[h]a'lo s i's CAPTURING

capture, born for 2P2¹², to be taken¹.
capture (lead), capture².

sun od i'a TOGETHER-WAY

caravan, inferring Jesus is in Lu24¹⁴, company¹.

kata'lu ma DOWN-LOOSE-effect

caravansary, the place where the load of a beast of burden is loosed and let down for the night, where is My (Jesus') Mk14¹⁴ Lu 22¹¹ no place for Joseph and Mary in Lu27, guestchamber², inn¹.

kul'on' CARCASE

carcase, in the wilderness Hb3¹⁷.

carcase, corpse¹.

mel'ei CARE

care, a feeling of concern. Jesus (you are not c) Mt22¹⁸ Mk12¹⁴ (c Thou not) Mk4³⁸ Lu10⁴⁰ hireling not c Jn10¹³ Judas not c Jn12⁶ Gallio c nothing Ac18¹⁷ not causing c (called a slave) 1C7²¹ God c (not for oxen) 1C9⁹ (for the saints) 1P5⁷.

care, diligence¹, worry^{6,5}, (have), worry¹, (earnest), diligence¹.

epi mel'ei a ON-CARE

care, for Paul Ac2⁷, refresh¹.

epi mel'o mai ON-CARE

care for, the Samaritan PLu10³⁴ 35 supervisor for the ecclesia 1Ti3⁵.

drom'os RUN

career, as John completed AC13²⁵ Paul (perfecting) AC20²⁴ (I have finished) P2Ti4⁷, course².

careful (be), concerned (be)¹, disposed (be)¹, worry², (more), diligently¹.

epi mel os ON-CARE-AS

carefully, woman seeking lost coin PLu15⁸, diligently¹.

dia ter e'os THROUGH-KEEP

carefully keep, Mary c k declarations Lu2⁵¹ yourselves Ac15²⁹, keep².

carefulness, diligence¹, (without), worry (without)¹.

gom'os REPLETE

cargo, that which is packed in a ship, unloading Ac2¹³ for Babylon Rv18¹¹ 12, burden¹, merchandise².

carnal, flesh³, -ly7, -y2.

sard'io ON CARNELIAN

carnelian, or sardius, means flesh-colored. One on the throne like VRv4³ sixth foundation VRv2¹²⁰, sardine¹, sardius¹.

kerat'io ON HOLD(dim.)

carob pod, hogs ate PLu15¹⁰, husk¹.

sun eu och e'os mai TOGETHER-WELL-HAVE

carouse together, 2P2¹³ Ju1², feast with².

carpenter, artisan².

Karp'os FRUIT

Carpus, a man's name. Paul left traveling cloak with 2Ti4¹³.

carriage (take up), baggage (take up)¹.

po tam o phor'et os DRINK-CARRIED

carried away by current, that the woman should be VRv12¹⁵, carried away by the flood¹.

carried away by flood, carried away by current¹.

pher'os CARRY

carry, support while in motion, carry away or on, bring, bring forth, be carried along. John's head (maiden c) Mt14¹¹ (a life-guard-man) Mk6²⁸ Ab to Jesus (a paralytic) Lu5¹⁸ (c His reproach) Phb13¹³ (a voice from heaven) 2P17¹⁸ Simon the cross Lu23²⁶ Peter by another Jn21¹⁸ Ab a c blast Ac2² the ship by a storm AC27¹⁵ 17 Israel not c out Phb12²⁰ kings their glory Rv21²⁴ 26.

bring: John's head (on a platter) Mt14¹¹ (to Herod) Mk6²⁸ to Jesus (cakes and fishes) Mt14¹⁸ (an epileptic) Mt17¹⁷ (demoniacs) Mk13² (a paralytic) Mk2³ (a deaf mute) Mk7³² (a blind man) Mk8²² (man's son) Mk9¹⁷ (man with unclean spirit) Mk 919 20 (a colt) Mk11²⁸ 7s2 (a denarius) Mk12¹⁵ 10 (to Golgotha Place) Mk15²² (ought to eat) Jn4³³ (the food fish) Jn21¹⁰ b forth thirty fold AMk4⁸ the grain-fed calf Lu15²³ women b spices Lu24¹ the water made wine Jn2⁹ 8 b forth fruit AJn12³¹ 15² 4 (more)

Jn15⁵ (much) Jn15² *16 (no) Jn15² accusation against Jesus A Jn18²⁹ Nicodemus b myrrh Jn19³⁹ Thomas b (your finger) A Jn20²⁷ (your hand) Jn20²⁷ disciples b price of freeholds Ac4³⁴ Barnabas the money Ac4³⁷ Ananias a certain part Ac5² to Peter the infirm Ac5¹⁸ gate b them into city Ac12¹⁰ men of Lystra b bulls A Hb14¹³ no charge against Paul Ac25¹⁸ Timothy b traveling cloak 2Ti4¹³ saints to maturity A Hb6¹ in the death of the covenant victim A Hb9¹⁶ grace in the unveiling A P12¹³ messengers not b judgment P2P 21¹ not b this teaching R2J10¹

carry (on): God (vessels of indignation) RRo2²² (prophets by holy spirit) 2P12¹ Christ c o all A Hb1³As prophecy not by man's will 2P12¹, be1, bear⁹, bring³⁸, carry¹, come³, endure², go on¹, lay¹, lead¹, let drive¹, move¹, reach², rush¹, uphold¹.

carry, bear³, carry away⁴, -out⁴, drive¹, lead¹, lift¹.

peripher'ō ABOUT-CARRY

carry about, the ill to Jesus Mk6⁵⁵ the deadening of Jesus R2C4¹⁰ by every wind of teaching R2P4¹⁴, bear about¹, carry about⁴.

carry about, carry aside².

para pher'ō BESIDE-CARRY

carry aside, the cup from Christ P Mk14³⁶ Lu 22⁴² by strange teachings R Hb13⁹ waterless clouds by winds Jn12¹, remove¹, take away¹, carry about².

apo pher'ō FROM-CARRY

carry away, Jesus to Pilat Mk15¹ Lazarus to Abraham b Jesus P Lu16²² handkerchief to the infirm Ac19¹² the saints grace 1C16³ John in spirit Rv17¹³ 21¹⁰ (s2Jn21¹⁸), bring¹, carry⁴.

carry away, exile¹, lead away¹.

carry away with, lead away with¹.

eis pher'ō INTO-CARRY

carry into or in, bring into, to Jesus a paralytic Lu5¹⁸ nothing do we c i the world 1Ti6⁷ blood into the holy places Hb13¹¹ bring into: us not i trial R Mt6¹³ Lu14¹ the disciples before synagogues Lu12¹As to the hearing R Ac17²⁰ (s2Jn18¹⁶), bring⁶, lead².

ek pher'ō OUT-CARRY

carry out, bring forth, Ananias Ac5⁶ (his wife) Ac5¹⁰ infirm into the squares Ac5¹⁵ nothing o of the world 1Ti6⁷ bring forth: Jesus the blind man Mk8²³As the first robe P Lu15²² thorns and thistles P Hb6⁸, bear¹, bring forth², carry⁴.

carry out, fetch out¹.

carry over, transfer¹.

carry through. See consequence.

carry to. See offer.

carry together. See expedient.

carry up. See offer up.

carrying away, exile³.

case. See word.

case, cause¹, (be in that), have¹, (in no), circumstances (under no)¹.

bal'ō CAST

cast, drain fluids, spray atom Mt26¹², deposit with a banker Mt25²⁴, prostrate from illness, combined with rushing, hurl Babylon down Rv18²¹, thrust, tree into the fire P Mt3¹⁰ 7¹⁹ Lu3³⁰ Jesus (told to c Himself down) Mt4⁶ Lu4⁹ (not to c peace) P Mt10³⁴ 34 (to c fire) P Lu12³⁰ Peter c (a purse net) Mt18¹ (himself into the sea) Jn21⁷ c salt out P Mt5¹³ Lu14³⁵ into jail (you may be) Mt5²³ Lu12⁵⁸ (the slave) P Mt18³⁰ (Bar-Abbas) Lu23¹⁹ 25 (John not yet) Jn3²⁴ (Paul and Silas) Ac

16²³ 24³⁷ (Adversary to c some) Rv2¹⁰ bodily members (from you) P Mt5²⁹ 30 18⁹ 9 (into Gehenna) Mt5²⁹ 18⁹ Mk9⁴⁵ 47 (into fire conian) Mt18⁸ grass into the stove P Mt6³⁰ Lu12²⁸ pearls in front of hogs P Mt7⁶ into a furnace (snare) Mt13⁴² (the wicked) Mt13⁵⁰ dragnet P Mt13⁴⁷ rotten species c out P Mt13⁴⁸ bread to the puppies P Mt15²⁶ Mk7²⁷ into the sea (a fish hook) Mt17²⁷ (a mountain) P Mt21¹⁸ Mk11¹³ Rv8⁸ (ideal to be) Mk9⁴² not c into the corban Mt2⁷ c the lot Mt23³⁵ Mk15²⁴ Lu23³⁴ Jn19²⁴ seed P Mk4²⁶ Lu13¹⁸As man's son into the fire Mk9²² into the treasury (the throng) Mk12⁴¹ (many rich) Mk12⁴¹ 44 Lu21¹⁴ (a widow two mites) Mk12⁴² 43 44 Lu21²⁴ c a manure P Lu13³⁸ Lazarus at the portal P Lu16²⁰ into Bethesda pool Jn5⁷ c a stone (let sinless one first) [Jn8⁷] (Jews attempt) Jn8⁵⁹ Judas (bore what is c) Jn12⁶ (Adversary c into) Jn13⁴ c out as a branch Jn15⁶ o disciples c the net Jn21⁶ dust Ac22²³ hurricane c itself against island Ac27¹⁴ love out fear P14¹⁸ Balak a snare Rv21⁴⁶ Jezebel into a couch Rv22² on Thyatira w their other burden Rv22⁴ elders their wreaths Rv4¹⁰ fig tree its figs P Rv6¹³ into the earth (a thurible) Rv5⁵ 6⁸ (hail and fire) Rv8⁷ (third of the stars) Rv12⁴ (Adversary and messengers) Rv12⁹ the dragon c (out) Rv12⁹ 10 13 (a river) Rv12¹⁵ 16⁶As c a sickle (Christ) Rv14¹⁶ (a messenger) Rv14¹⁹ grapes into trough Rv14¹⁹ soil on the head Rv18¹⁹ stone into the sea Rv18²¹ into the lake of fire (beast and false prophet) Rv19² (the Adversary) Rv20¹⁰ (death and the unclean) Rv20¹⁴ (those not in the scroll) Rv20¹⁵ Satan into the abyss Rv20¹⁴Ab

drain: fresh wine (not into old skins) P Mt9¹⁷ Mk22¹³ Lu5³⁷ (but into new) P Mt9¹⁷As Christ d water into basin Jn13⁵

prostrate: a paralytic Mt8⁶ 9² Peter's mother-in-law Mt8¹⁴ a little girl Mk7³⁰

thrust: Jesus' fingers in a man's ear Mk7³³ sword into scabbard Jn18¹¹ Thomas his finger and hand Jn20²⁵ 25 27 (sMt21³⁹ s Lu5³⁸ s Jn7⁴⁴ s Rv21¹⁰), arise¹, cast⁹⁰, dunk¹, lay³, lie², pour², put¹⁴, send³, strike², throw³, thrust⁵.

cast, throw¹, toss², (be), fall out¹.

cast about, clothe³.

cast about. See clothe.

apo'bl'ō FROM-CAST

cast away, creatures of God not to be 1Ti4⁴ to be refused¹.

cast away, thrust away².

apo bal'ō FROM-CAST

cast away or off, boldness (not) P Hb10³⁵ Bar-Timaeus his cloak Mk10⁵⁰ (bRv3²).

cast down. See disrupt.

cast down, humble¹, take down¹, toss².

em bal'ō IN-STEP

cast in, into Gehenna Lu12⁵ (bRv12¹⁶).

cast in mind, reason¹.

cast in teeth, reproach¹.

cast lots, chance on¹.

cast off. See cast away.

cast off, put off¹, repudiate¹, toss¹.

epi bal'ō ON-CAST

cast on, lay on hands, put forth hands, patch with cloth Mt9¹⁰ Lu5³⁶, reflect mentally Mk14⁷², accrue of an inheritance Lu15¹², dash of billows Mk4³⁷, cast on: the colt (garments) Mk11⁷ Paul not c a noose 1C7³⁵ lay on: hands on Jesus (in Gethsemane) A Mt26⁶⁶ Mk14⁴⁶ (priests seek to) A Lu20¹⁹ (no one able) A Jn7³⁰ 44s the nations i hands on the

Jews $\alpha\lambda\upsilon\tau\iota\varsigma$ Jews 1 hands (o the apostles) $\alpha\lambda\epsilon\gamma\varsigma$ 518 (o Paul) $\alpha\lambda\epsilon\gamma\varsigma$ 2127 put forth: hand on a plow $\epsilon\lambda\upsilon\gamma\epsilon\iota$ Herod (to illtreat some) $\alpha\lambda\epsilon\gamma\varsigma$ 121. cast², fast¹, lay on¹, stretch forth¹, thought thereon¹, put³, beat into¹.

ek bal'io OUT-CAST

cast out, eject, extract, evacuate (when out follows, as in Jn215, it is omitted once), demons (by the lawless) Mt722 (by Israel's sons) Mt1227/Lu1119 (by strangers) Mk938/Lu949 sons of the kingdom c o Mt812as* Jesus c o (spirits with a word) Mt816 (demons) Mt891/939 Mk134/39 726 Lu114 1332 (Jews say by gift of demons) Mt931/Mk322/Lu1115 (judgment for victory) Mt1220 (Jews say by Bezebooul) Mt1224/27/Lu118 19 (by the spirit of God) Mt1228 (those in the sanctuary) Mt212/Mk1115/Lu1945 Jn215 (c the leper out) Mk113 (demons from Mary Magdalene) Mk160 (from Nazareth) Lu229 (those in Jairus' house) Lu834A (by the finger of God) Lu120 (not those coming to Him) Jn637 disciples c o (unclean spirits) Mt101 (given authority to) Mt108/Mk315 (why could we not) Mt1719/Mk928 (demons) Mk613 (could not c it out) Mk918/Lu940 (in Christ's name) Mk1617 (c o your names) Lu622 (if Satan is c o Satan) Mt1220/Mk323/Lu1115a farmers c o the owner's son $\epsilon\mu\tau\iota$ 2139n Mk128/Lu2015 (the slave) $\epsilon\mu\tau\iota$ 2012 the man without apparel c o $\epsilon\mu\tau\iota$ 2213 the useless slave $\epsilon\mu\tau\iota$ 2530 the offending eye $\epsilon\mu\tau\iota$ 947 the false out of the kingdom Lu1338 man born blind Jn934 35 Chief of this world Jn1231 Stephen from the city $\alpha\epsilon\gamma\varsigma$ 75 grain into the sea $\alpha\epsilon\gamma\varsigma$ 2738 this maid Hagar Ga430 Diotrophes some of the brethren 3310 the court c outside Rv112

eject: Jesus (the throng) Mt925/Mk540 (e by the spirit) Mk112 the Lord e workers Mt938/Lu102 the shepherd his sheep Jn104 Peter the widows $\alpha\epsilon\gamma\varsigma$ 940 Paul (and Barnabas from Antioch) $\alpha\epsilon\gamma\varsigma$ 1350 (and Silas from jail) $\alpha\epsilon$ 1637 Rahab the messengers Ja225

extract: from the eye (the mote) $\epsilon\mu\tau\iota$ 745 Lu642 42 (the beam) $\epsilon\mu\tau\iota$ 75/Lu642 from the treasure (good things) $\epsilon\mu\tau\iota$ 1235 (wicked things) $\epsilon\mu\tau\iota$ 1235 (things new and old) $\epsilon\mu\tau\iota$ 1352 the Samaritan two denarii $\epsilon\mu\tau\iota$ 1035

evacuate: contents of the bowels $\epsilon\mu\tau\iota$ 1517 (s) $\epsilon\mu\tau\iota$ 722 $\alpha\mu\kappa\tau\iota$ 719 $\alpha\lambda\upsilon\tau\iota\varsigma$ 1141, bring forth³, cast⁵⁷, drive², expel¹, pluck out¹, pull out³, put⁵, send⁵, take out¹, thrust out².

cast out, expound¹, exposed¹, stretch out¹, toss¹, cast selves, divel¹.

cast upon, toss on².

castaway, disqualified¹.

apo bol'ē FROM-CASTING

casting away (idiomatically cast away), not one soul $\alpha\epsilon\gamma\varsigma$ 2722 Israel's $\epsilon\mu\tau\iota$ 115, casting away¹, loss¹.

castle, camp⁶.

Castor and Pollux, Dioscuri¹.

casual. See happen.

cataclysm. See quake.

catamite. See soft.

ag'ra CATCH

catch of fishes, miraculous Lu549, draught².

ag'ru'ō CATCH

catch. Jesus by word $\epsilon\mu\tau\iota$ 1213.

catch, apprehend¹, catch alive¹, get³, -hold², grip¹, pounce upon¹, seize², snatch¹.

zō gr'c'ō LIVE-CATCH

catch alive, catch living prey in hunting or war, disciples to c men $\alpha\epsilon\gamma\varsigma$ 510 by the Adversary $\epsilon\mu\tau\iota$ 1226, catch¹, take captive¹.

cattle, nourished (what is)1.

Kau'da CAUDA

Cauda, a small island in the Mediterranean, south of the western half of Crete, about 35° north and 24° east. Now Gauda-nesi or Claudia-nesa, passed on Paul's journey $\alpha\epsilon$ 2716, Claudai¹.

ait'i'a REQUEST

cause, an action which calls for a response; when censurable, a charge; fault (not one in Christ) Jn1338 194 6, dismissing a wife for Mt193 of a man with a woman Mt1910 of touching Christ Lu847AB of the men's presence $\alpha\epsilon$ 1021 no c of death (in Christ) $\alpha\epsilon$ 1328 (in Paul) $\alpha\epsilon$ 2818 of the Jews (shouting) $\alpha\epsilon$ 2224 (assembling) $\alpha\epsilon$ 2820 for which c (Paul reminding) 2Ti16 (Paul suffering) 2Ti12 (Timus to expose) Ti113 (Christ not ashamed) Hb21

charge: Christ (c written) Mt2737/Mk1526 against Paul $\alpha\epsilon$ 2328 2518 27, accusation³, case¹, cause⁹, crime¹, fault³.

cause, effect¹, word¹, (without), gratuitously¹.

ait'i'os REQUESTER

cause, fault (none in Christ) Lu2314. Christ (not one c of death in) Lu2322 (c of eonian salvation) Hb59 no c for commotion $\alpha\epsilon$ 1940.

decause. See do.

kau's tē'ia'ē ō BURNERIZE

cauterize, sear with a hot iron. conscience $\epsilon\mu\tau\iota$ 42, sear with a hot iron¹.

dia stel'ō THROUGH-PUT

caution, assignment. Jesus (c the disciples not to say He is Christ) Mt1620n2s (the people to be telling no one) Mk543 730 36 (the disciples about the Pharisees) Mk815 (Peter, James and John) Mk99 assignment: those the apostles gave no $\alpha\epsilon$ 1524 they did not carry out the Hb1220 be commanded¹, charge⁶, give commandment¹.

[$\eta\iota\pi\pi\iota\kappa\iota\sigma\iota$ on] HORSE-ic cavalry. troops of $\epsilon\mu\tau\iota$ 916 ($\epsilon\mu\tau\iota$ 917), horsemen¹.

[$\eta\iota\pi\pi\epsilon\upsilon\varsigma$ s] HORSEMAN cavalry. seventy $\alpha\epsilon$ 2323 32, horsemen².

spel'ai on CAVE

cave, a considerable cavity in the earth, a burglar's c (the sanctuary) $\epsilon\mu\tau\iota$ 2113/Mk1117 Lu1916 tomb of Lazarus Jn1138 the faithful straying in Hb1138 the great hide in $\epsilon\mu\tau\iota$ 1515, cave¹, den⁵.

cave, hole¹.

seir os' CAVERN

cavern. of Tartarus 2P24. chain¹.

pau'ō CEASE

cease, discontinue acting. Jesus c (speaking) Lu54 (praying) Lu111 wind and water Lu824 apostles c not teaching $\alpha\epsilon$ 542 Stephen does not c speaking $\alpha\epsilon$ 613 Elymas c perverting $\alpha\epsilon$ 1310 the tumult $\alpha\epsilon$ 201 Paul c not (admonishing) $\alpha\epsilon$ 2031 (giving thanks) Ep116 (praying) Co19 Jews c beating Paul $\alpha\epsilon$ 2132 languages IC138 sacrifices Hb102 the tongue from evil IP310 the saint his sins IP41, cease¹², leave², refrain¹.

cease, flag³, intermit¹, nullify¹, quiet (be)¹, stop¹, (cannot), stop (not)¹, (without), unintermittent¹.

ep our an'is on ON-SEE-UPED

celestial, what is on the heavenly bodies, corresponding to on-land, terrestrial IC1540. In the genitive, of things celestial in character though on the earth Hb64. In the dative, of things located in the heavens Ep13, telling you of Jn312 bodies IC1540 40 as the C One such those who are IC1548 18 wearing image

of 1C15⁴⁹ among the c (spiritual blessing) Ep1³ (seating Christ) Ep1²⁰As (seats us together) Ep2⁶ (authorities) Ep3¹⁰ (forces of wickedness) Ep6¹² every knee bowing, c and Ph2¹⁰ God's c kingdom 2Ti4¹⁸ calling Hb3¹ gratuity Hb6⁴ divine service of Hb8⁵ things cleansed Hb9²³ country Hb1¹⁰ Jerusalem PhB¹²², celestial², heavenly¹⁰, -places³, -things³, high places¹, in heaven¹.

celibate. See virgin.

Ke[n]gchre ai' CENCHREA

Cenchrea, a port of Corinth, on the eastern side of the isthmus, about 38° north, 23° east. Paul's head shorn in Ac18¹⁸ Phoebe of the ecclesia of Ro16¹.

thumia tēr'ion SACRIFICE-INSTRUMENT censer, in which incense was burned. golden Hb9⁴As, censer, thurible².

kata ginōskō DOWN-KNOW

censure. Cephas self-censured Ga2¹¹ if our heart c 1J3²⁰ 21, be blamed¹, condemn².

center. See midst.

centered. See up.

central wall. See wall (central).

[h]ekaton't arch os HUNDRED-ORIGINER centurion. Christ (c came to) Mt8⁵ 8¹³ 13⁸ (saying truly this was God's Son) Mt27⁵⁴ Lu23⁴⁷ (c sends friends to) Lu7⁶ his slave ill Lu7² Cornelius a c Ac10¹ 22 Paul (c comes to his assistance) Ac21³² (speaks to) Ac22²⁵ 26 (calling one) Ac23¹⁷ (Felix directs c concerning) Ac24²⁴As the captain calling two Ac23²³ c named Julius Ac27¹ 6¹¹ 31 43.

centuriōn (Latin) CENTURION

centurion, the Latin equivalent of centurion in Mark, which was written with Latin idioms. at the crucifixion Mk15³⁹ 44 45.

Kēphas' (Hebrew) bedrock

Cephas, name of Simon, the chief of the twelve apostles, the equivalent of Peter. Simon called Jn14² I of Apollos I of C 1C1¹² Paul (or Apollos or C) 1C3²² (relates his story to) Gal¹⁸As1¹ (withstands) Ga2¹¹ 14 wife of 1C9⁵ Christ seen by 1C15⁵ James and C and John Ga2²⁸As.

aitis'gema CEREMONIAL-POLLUTION

ceremonial pollution, abstaining from Ac15²⁹, pollution¹.

certain. See any and secure.

certain, any⁷, evident¹, (a), human³, one⁶.

certain place (in a), where².

certainly, really¹, secure².

certainly. See securely.

certainly. See securely.

dia mart u'ro mai THROUGH-MARK

certify to facts, conjure in exhortation. Lazarus to the five brothers PhLui6²⁸ the word of the Lord Ac8²⁵ God charges the apostles to Ac10⁴² Paul c (Jesus is the Christ) Ac18⁵ (repentance toward God) Ac20²¹ (evangel of the grace of God) Ac20²¹ (that which concerns Christ) Ac23¹¹ (to the kingdom of God) Ac28²³ (God calls us to holiness) 1Th4⁶ the holy spirit c bonds for Paul Ac20²³ someone c (what is man) Hb2⁶

conjure: Peter c them be saved Ac24⁰ Paul c (that Timothy guard these things) 1Ti5²¹ (them before the Lord) 2Ti2¹⁴ (herald the word) 2Ti4¹, charge³, testify¹¹, witness¹.

certify, known (make)¹.

ach'ur on CHAFF

chaff, the husks and refuse when winnowing grain. Christ will burn PhMt3¹² Lu3¹⁷.

chaff (scattered like). See scatter like chaff.

[h]a'u lu si s UN-Loosing

chain, the instrument which makes not loose, demoniac bound with Mk5³ 4⁴ Lu8²⁹ Peter's Ac12⁶ Paul (bound with two) Ac21³³ (this c about me) Ac25²⁰ (embassy in) Ep6²⁰ (Onesiphorus not ashamed of) 2Ti1¹⁶ messenger having large vRv20¹, bonds¹, chain¹⁰.

chain, bond¹, cavern¹.

chalkēdōn CHALCEDONY

chalcedony, probably a wax-like, translucent precious stone, colored white or bluish grey. third foundation vRv21¹⁹.

Chalda'os CHALDEAN

Chaldean, a native of Chaldea, a country east of Palestine, probably the basin of the Euphrates and Tigris rivers. Abraham coming out of Ac7⁴.

pro kal e'o mai BEFORE-CALL

challenge. not c one another Ga5²⁸, provoking¹.

chamber (audience). See audience chamber.

chamber (secret), storeroom¹.

[h]uper ō'ion OVER-APARTMENT

chamber (upper), a room in the upper story of a house, often accessible from the outside of the building or from the flat roof. disciples went up into Ac1¹³ Tabitha in Ac9³⁷ 39 Paul in Troas in Ac20⁸, upper chamber³, -room¹.

chambering. See bed.

koi t'ōn LIE-

chamberlain, the king's Ac12²⁰.

chamberlain, administrator¹.

chance, coincidence¹.

la[n] [g]ich[an]'ō CHANCE-ON

chance on or upon. Zechariah, to burn incense Lu1⁹ on Jesus' tunic Jn19²⁴

chance upon: Judas the allotment Ac1¹⁷ faith 2Pi¹. be one's lot, cast lots¹, obtain².

chance upon. See chance on.

chancellor. See chief.

ker ma' CLIP-effect

change, from the custom of clipping a small portion from a coin by the money changer a charge for his service. Jesus pours out Jn2¹⁵, money¹.

all a'ss ō CHANGE

change, cause to become otherwise. Jewish customs Ac6¹⁴ God's glory Ro1²³ Paul's voice Ga4²⁰ saints at the last trump 1C15⁵¹ 52 heavens and earth Hb1¹² (st¹ Hb1¹²).

change, alter², transfer¹, -ence¹, transfigure¹.

change mind, retract¹.

changed (b), transform¹.

changer, broker¹.

di tha'las s on THROUGH-SEA

channel, a place through which the sea goes, the craft falling into Ac27⁴¹, where two seas meet¹.

channel. See place and thru-sea.

ēth'os CUSTOM

character, corrupting 1C15³⁴, manner¹.

Charan' (Hebrew) HEAT

Charan, a city in northern Mesopotamia, about 37° north, 38° east Ac7² 4.

anthra k i'a EMBER

charcoal fire, deputies made Jn18¹⁸ disciples observe Jn2¹⁹, fire of coals².

ait i'ō ma REQUEST-effect

charge, against Paul Ac25¹, complaint¹.

par a[n]ggel'ō **BESIDE-MESSAGE**
charge, Christ c (disciples) Mt10⁵Mk6⁸As⁸ Lu
 9²¹ Ac14 (throng) Mt15³⁵ Mk8⁶ (healed lep-
 er) Lu51⁴ (unclean spirit) Lu8²⁹ (Jairus)
 Lu8⁵⁶ God (c apostles) Ac10⁴² (mankind)
 Ac17^{30A} Sanhedrin c Peter and John Ac18
 5²⁸ 40 Pharisees c Paul's converts Ac15⁵
 Paul c (python spirit) Ac16¹⁸ (to the married)
 1Th41 (not applauding) 1Co11⁷ (working)
 1Th41 2Th310 12 (doing) 2Th31 (putting
 yourselves from) 2Th30 (Timothy) 1Ti6¹³
 officers c the warden Ac16²³ captain c Paul's
 nephew Ac23³² Lysias c Paul's accusers Ac
 23³⁰ Timothy to be c 1Ti13⁴¹ 57 61⁷, charge⁶,
 command²⁰, declare¹, give charge¹, give in-
 -commandment¹.

par a[n]ggel'ō **BESIDE-MESSAGE**
charge, a message which is left in one's charge
 for his further attention (noun). do we not
 charge you with Ac5²⁸ warden getting such
 a Ac16²⁴ Paul (gives c through the Lord
 Jesus) 1Th4² (committing to Timothy) 1Ti
 1¹⁸ consummation of the c is love 1Ti15.
 charge², commandment², straightly¹.
charge, adjure by¹, caution⁸, certify³, direct³,
 enjoin¹, indict¹, -ment¹, rebuke¹, testify¹,
 (without), expense (without)¹.
charge. See cause and word.
charge straitly, mutter², rebuke¹.
charge to account. See account (take into).
chargeable (be), encumbrance (be)¹.
chargeable to (be), burdensome (be)².
charged, burdened (be)².
charger, platter⁴.
charges, ration¹, (be at), spend¹.

[h]arm'a **CONNECT**
chariot, of the eunuch Ac8²⁸ 29 38 as sound
 of c horses Vt9⁹.
charitably, level.
charity, love²⁷, (feast of), level.

nau'klēr **OS NAUTICAL-LOT**
charterer of ship, who has an interest in the
 cargo. centurion persuaded by Ac27¹¹, own-
 er of a ship¹.

cha s'ma **GAPE**
chasm, a deep gap. established P Lu16²⁶, gulf¹.
chaste. See pure.

kol'a'zō **CHASTEN**
chasten, with a view to amendment, in con-
 trast to punishment which is penal. not c the
 apostles Ac4²¹ messengers kept for 2P2⁴As
 the unjust 2P20 (s1P2²⁰). punish².

chasten, discipline⁶.
chastening, discipline³.
kol'a s'is **CHASTENING**
chastening, c conian (nations go into) Mt25¹⁰
 fear has 1J418, punishment¹, torment¹.
chastise, discipline².
chastisement, discipline¹.
cheat. See deprive.

stīgōn' **CHEEK**
cheek, slapping on Mt30¹⁰ Lu6²⁹.
eu psuch e'ō **WELL-COOL**
cheer (be of good). Paul Ph2¹⁰ss. be of good
 comfort¹.

eu'thum on **WELL-FEELING**
cheerful, those on the ship becoming Ac27³⁶.
 of good cheer¹.
cheerful, gleeful¹.

eu'thum e'ō **WELL-FEEL**
cheerful (be). Paul exhorting to be Ac27²² 25
 is anyone c Jn5¹³, be merry¹, be of good
 cheer².

eu'thum'ōs **WELL-FEEL-AS**
cheerfully. Paul defending c Ac24¹⁰, more
 cheerfully¹.

cheerfulness, gleel¹.
choin'iz **CHENIX**
chenix, a dry measure, less than our quart, sup-
 posed to be sufficient for one day's ration.
 of wheat and barley Vt9⁶ 6, measure¹.

thal p'ō **INCUBATE-DO**
cherish, own flesh P Ep5²⁰ as a nurse her own
 children 1Th2⁷.

Che rub im' (Hebrew) **AS-MANY**
cherubim, the winged figures above the pro-
 pitatory in the tabernacle Ex25¹⁸, over-
 shadowing Hb9⁵.

stēth'os **CHEST**
chest, the upper front of a human torso. beat
 c (tribute collector) P Lu18¹³ (the throng at
 the cross) Lu23⁴⁸ John leans on Jesus' Jn
 13²⁵ 21²⁰ messengers girded about Vt9¹⁵.
 breast³.
chicken, brood¹.

arch'ōn **ORIGIN-BEING**
chief, the verbal noun, chieftainship Lu8⁴¹,
 magistrate of a civil office, suzerain over
 other rulers Rv15, used also for the Hebrew
 22n chancellor Ac4²⁶, Jesus (a c worshiped)
 Mt9¹⁸ (coming into house of) Mt9²³ (in-
 quires of Him) Lu18¹⁸ (scouted Him) Lu23³⁵
 (give Him up) Lu24²⁰ (ignorant of) Ac13²⁷
 of the demons Mt9³⁴ 12²⁴ Mk3²² Lu11¹⁵
 of the nations (and Jews) Mt20²⁵ Ac14⁵ one
 of the c Pharisees Lu14¹ Pilate calling to-
 gether Lu23¹³ Nicodemus a c Jn3¹ lest c
 k know this Jn7⁴⁸ the c believe (no one
 of) Jn7⁴⁸ (many of) Jn12⁴² Christ C of this
 world Jn12³¹ 14³⁰ 16¹¹ of Israel (commit it
 in ignorance) Ac3¹⁷ (gathered in Jerusalem)
 Ac4⁵ (Peter speaks to) Ac4⁸ (not declar-
 ing evil of) Ac23⁵ who constitutes you Ac
 7²⁷ 35 35ns c men of this c 1C2⁶ 8 of the
 jurisdiction of the air Ep22

magistrate: with your plaintiff to Lu2⁵⁸
 of Philippi Ac16¹⁹ not a fear to Ro13³.
chief², -ruler¹, magistrate¹, princel¹, ruler²².

chief, deem², first¹², (be), deem¹.
chief. See begin and origin.
chief among the publicans, chief tribute col-
 lector¹.
chief captain, captain¹⁰.
chief corner, capstone of corner².

arch a[n]ggel'os **ORIGIN-TOGETHER-LEADER**
chief messenger. Christ 1Th4¹⁶ Michael Ju⁹.
 archangel².

archi tr i'klin os **ORIGIN-THREE-CLINER**
chief of the dining room, whose duty it was to
 arrange the courses and taste the wine and
 food before offering it to the guests, at Cana
 Jn28⁹, governor of the feast², ruler of the
 feast¹.

archi sun ag'ō g os **ORIGIN-TOGETHER-LEADER**
chief of the synagogue. Jairus Mk5²² 35 36 39
 Lu8⁴⁰ resenting that Jesus cures Lu13¹⁴ in-
 vite Paul to speak Ac13¹⁵ Crispus Ac18⁸
 Sosthenes Ac18¹⁷, chief ruler of the syna-
 gogue², ruler of the synagogue¹.

archi ter eu s' **ORIGIN-SACREDER**
chief priest. Herod gathering Mt2⁴ Christ (to
 be suffering from) Mt16²¹ (be given up to)
 Mt20¹⁸ Mk10³³ (perceiving His marvels) Mt
 21¹⁵ (ask by what authority) Mt21²³ Mk11²⁷
 Lu20¹⁸ (hearing His parables) Mt21⁴⁵ (led
 to Caiaphas) Mt26⁵⁷ Mk14⁵³ Jn18²⁴ (sought
 false testimony against) Mt26⁵⁹ Mk14⁵⁵ (ques-

tions Him) Mt26⁶² Mk14⁶⁰ 01 (hold consultation against) Mt27¹² Mk15¹ (His accusation by) Mt27¹² (scoffing) Mt27¹¹ Mk15³¹ (to be rejected by) Mk8³¹ Lu9²² (sought to destroy) Mk11¹⁸ 141 Lu19⁴⁷ 222 (coming together to Him) Mk14⁵³ (accused) Mk15³ Lu23¹⁰ (given up by) Mk15^{10a} (seek to lay hands on) Lu20¹⁹ (as after a robber do you come out) Lu22⁵² (led into c p house) Lu22⁵⁴ (voices prevail against) Lu23^{23a} (give Him up to death) Lu24²⁰ (desire to arrest) Jn7³² 1157 (entered courtyard of) Jn18¹⁵ (are you answering) Jn18²² (give Him up to Pilate) Jn18³⁵ (clamor, crucify) Jn19⁶ (a merciful C p) Hb2¹⁷ (Apostle and C p) Hb3¹ (able to sympathize) Hb4¹⁴ 15 (does not glorify Himself) Hb5⁵ (order of Melchizedek) Hb5¹⁰ 620 (benign) Hb7²⁶ (no necessity daily) Hb7²⁷ (seated) Hb8¹ (of the impending good) Hb9¹¹ Caiaphas (courtyard of) Mt26³ (Hannas and) Lu3³⁴ 40 (c p that year) Jn11⁴⁹ 51 1813 19 smiting the slave of Mt26⁵¹ Mk14⁴⁷ Lu22⁵⁰ 1810 tears his garments Mt26⁵¹ Mk14⁴⁷ gathered (in the courtyard) Mt26⁵¹ (a Sanhedrin) Jn1¹⁷ Judas Iscariot (being gone to) Mt26⁵¹ Mk14⁴⁷ (with a throng from) Mt26⁵¹ Mk14⁴³ (turns back silver to) Mt27³⁶ (confers with) Lu22⁴ (getting a squad of the) Jn18³ the throng (c p persuade) Mt27²⁰ (excite) Mk15¹¹ Peter follows Jesus to courtyard of Mt26⁵⁸ Mk14⁵⁴ Pilate (c p gathered with) Mt27⁶² (speaks to) Lu23⁴ (calling together) Lu23¹³ (said to him do not be writing) Jn19²¹ Abs¹ soldiers report to Mt28¹¹ Abiathar the c p Mk2²⁶ a maid of Mk14⁶⁸ eldership and c p gathered Lu22⁶⁶ deputies came to Jn7⁴⁵ plan to kill Lazarus Jn12¹⁰ John known to Jn18¹⁵ 18 a slave of Jn18²⁵ no king except Caesar Jn19¹⁵ the apostles (rejoice what c p say) Ac4²³ (c p laid hands on) Ac5¹⁷ (bewildered concerning) Ac5²⁴ (inquire of) Ac5²⁷ call Sanhedrin together Ac5²¹ inquires of Stephen Ac7¹ Paul (approaching) Ac9¹ (authority from) Ac9¹⁴ 2610 12 (to lead the saints to) Ac9²¹ (testifying them to jail) Ac22⁵ (Lysias stands him among) Ac22³⁰ (Ananias enjoins to beat his mouth) Ac23² (reviling God's c p) Ac23⁴ (not aware he is) Ac23⁵ (c p informs Festus against) Ac25¹⁵ Sceva, a Jew a c p Ac19¹⁴ forty men coming to Ac23¹⁴ Ananias Ac24¹ obtained from among men Hb5¹ law appointing men Hb7²⁸ offer oblations Hb5³ once a year Hb5²⁵ day by day Hb10¹¹ Ab block carried by Hb13¹¹ (sJn7²⁶ Ac4¹), chief of the priests¹, chief priest^{6a}, high priest⁵⁰.

arch epi a t i k o n ORIGIN-SACREDIC chief priestly, pertaining to the chief priest, race Ac4⁶, of the high priest¹.

chief ruler, chief¹.
chief ruler of the synagogue, chief of the synagogue².

chief seat, seat (front)².
chief shepherd. See shepherd (chief).

arch i tel o n e s ORIGIN-FINISHER chief tribute collector. Zaccheus Lu9². chief among the publicans¹.

chiefest (very), paramount².
chiefly, especially².
chiefainship. See chief.

tek'n on BROUGHT-FORTH child, of Rachel Fm21¹⁸ of Abraham Fm23⁹ Lu3³⁵ 1625 Jn8³⁰ Ac7⁵ RRo9⁷ gifts to Mt7¹¹ Lu11¹³ Jesus (to paralytic) Fm19² Mk2⁵ (disciples called) Fm10² 28s father giving up Mt10²¹ Mk13¹² against parents Mt10²¹ Mk13¹²

breast cast to puppies Fm15²⁰ Mk7²⁷ 27 lord orders c disposed of Fm18²⁸ everyone who leaves (on My account) Mt19²⁰ Mk10²⁹ Lu13²⁹ (will be getting back) Mk10³⁰ Ans¹ dying leaving no Mt22²⁴ Mk12¹² Lu20³¹ of Jerusalem Fm23³⁷ Lu13³⁴ 1944 2328 man had two Fm21²⁸ 28 His blood be on our (Jews) Mt27³⁵ Elizabeth Lu1⁷ turn hearts of fathers to Lu1¹⁷ mother of Jesus Lu2¹⁸ not hating Lu14²⁰ father to elder son Fm15³¹ of God Jn14¹² 117 RRo8¹⁶ 17 21 REp5¹ FPh2¹⁵ 1131 210 52 (not) FRo9⁸ promise (to) Ac23⁹ 1333 (of) RRo9⁸ Ga4²⁸ Paul sent forward by Ac21⁵ not to be circumcising Ac21²¹ of the flesh RRo9⁸ beloved 1C4¹⁴ Timothy F1C4¹⁷ Ph2²² F1Ti12¹⁴ 2Ti12²¹ else are unclean 1C7¹⁴ Paul saying it as to F2C6¹³ hoarding up for 2C12¹⁴ 14 of Hagar Ga4²⁵ of the desolate FGa4²⁷ not of the maid MGa4³¹ of indignation MEp2³ of light MEp5⁸ be obeying your parents Ep6¹ Co3²⁰ not vexing Ep4⁴ Co3²¹ nurse cherishing 1Th2⁷ as a father 1Th2¹¹ in subjection 1Ti3⁴ controlling 1Ti3⁴ if any widow has 1Ti3⁴ Titus F11⁴ elder having believing T11⁶ Onesimus FPhn3⁰ obeyed 1P1⁴ of Sarah F1P3⁸ of a curse 2P2¹⁴ of the Adversary F1J3¹⁰ of chosen (lady) 2Jn¹³ (sister) 2Jn¹³ of John F3J4¹ of Jezebel Rv2²³ of sun-clothed woman VRv12⁴ 5 (AMK12¹⁹ Rs³ Ga4¹⁹ s¹ Ep5²³), child⁷⁷, daughter¹, son²¹.

child, babe², boy¹, minor⁷, son⁵⁰, (be), minor (be)¹, (be with), have¹, (great with), parent¹, (little)-(young), little boy¹, (only) only begotten³, (with), belly⁷, have¹.

tek n o gon i'a BRING-FORTH-BECOMING child bearing. saved through 1Ti2¹⁵. childish, minor¹.

a'tek n on UN-BROUGHT-FORTH childless. seven brothers Lu20²⁸ Abs¹ 29 30a. children (bring up), nourish children¹. children (fond of). See fond of children.

tek n i'on BROUGHT-FORTH(dim.) children (little). used by (Christ) Jn13³³ (Paul) FGa4^{49a} 2 (John) F1J2¹² 12 28 Ab 3¹ 3 44 521 (AMK10²⁴).

children (little). See little boy.

apo psuch'o FROM-COOL chill. men from fear FLu21²⁶. hearts failing them¹.

Chios CHIOS Chios, the name of an island off the coast of Lydia in the Egean sea about 38° north and 26° east. abreast of Ac20¹⁵.

en tup'o'o IN-BEAT chisel. letters in stone 2C3⁷. engrave¹.

Chlo'e GREEN Chlo'e, the house of Chlo'e¹.
ek log'e' OUT-LAID(said)

choice, chosen (encountered it) ARo11⁷. Paul a c instrument Ac9¹³ God (His purpose remaining as) Ro9¹¹ (the saints c by) 1Th1⁴ of grace Ro11⁵ Israel beloved as to Ro11⁴ saints to confirm their 2P1¹⁰. chosen¹, election⁸.

choice make, choose¹.

pn'g'o CHOKE choke, act so as to deprive of air. a slave his fellow Fm18²⁸ hogs in the sea Mk5¹⁴. choke¹, take by the throat¹.

choke, smother³, stifle¹.

ek leg'o OUT-LAY(say) choose, single out. Lord (whom He c) Mk13³⁰

(indicate one whom Thou) Ac12²⁴ Christ (c twelve) Lu6¹³ (do I not c you) Jn6⁷⁰ (aware whom I) Jn13¹⁸ (I c you) Jn16^{10 16 19} (the apostles whom He) Ac12 God (this is My Son the C) Lu9^{35a} (c our fathers) Ac13¹⁷ (c among you) Ac15⁷ (c the stupid and weak) 1C12^{27 28} (c the saints in Christ) Ep1⁴ (c the poor rich in faith) Ja2⁵ Mary c the good part Lu10⁴² c first reclining places Lu14⁷ disciples c Stephen Ac6⁵ c men to send with Paul Ac15^{22 25} (Ac17³⁸). choose17, -out1, make choice1.

choose, fix upon beforehand1, prefer1, select1, term1.

choose before, select before1.

choose to be a soldier, enlist1.

kop'tō STRIKE

chop branches of trees, grieve, strike the breast in grief, the throng (c boughs) Mt12¹⁸ (soft foliage) Mk11⁸ grieve: we wail and you do not Mt11¹⁷ all the tribes shall Mt24³⁰ for Jarius' daughter Lu8⁵² over Christ (the women) Lu23²⁷ (all the tribes will) Rv1⁷ kings over Babylon vR18⁹ bewail2, cut down2, lament2, mourn1, wail1.

choros' CHORUS

choral dancing, elder son hears pLu15²⁵.

Chorazin' SPACEIZE

Chorazin, the name of a city on the northern shore of lake Galilee, possibly the present Kerazeh ruins, an hour northeast of Tell Hum, 32° 55' north, 35° 35' east. woe to you aMt11²³Lu10¹³.

eklekton' OUT-LAID(said)

chosen. few are pMt22¹⁴ saints (those who are Mt24²² 24Mk13^{20 22} 2Ti2¹⁰ (as God's c ones) Co3¹² (called any c) vRv17¹⁴ Christ assembling His Mt43¹⁰ 1327 God (avenging His) Lu18⁷ (Christ C of) Lu23³⁵ (who will be indicting His) Ro8³³ (faith of His c) Till (the Stone b y) 1P2⁴ 0 Rufus c in the Lord Ro16¹³ c messengers 1Ti5²¹ c expatriates 1P1¹ Israel a c race 1P2⁰ ecclesia in Babylon c 1P5¹³ the c lady 2J1 c sister 2Jn1³, chosen7, elect10.

chosen, choicel.

chosen. See choice.

sun eklekton' TOGETHER-OUT-LAID(said)
chosen together, ecclesia of Babylon 1P5¹³, elected together with1.

Christ os' ANOINTED

Christ. Corresponding to the Hebrew Messiah, a title applied to priests, kings and prophets after their official consecration by means of anointing with oil. Especially used of the Anointed, whose exaltation places Him above the rest Hb1⁰. Also applied to His figurative body 1C12¹², all the members of which are anointed 2C1². The various combinations of this title with His personal name and appellations should be carefully discriminated. For the combinations Jesus Christ and Christ Jesus see Jesus.

Christ is: David's Son Mt22⁴² Mk12³⁵ Lu20⁴¹ Preceptor Mt23¹⁰ Israel (king of) Mk15³² (out of) Ro9⁵ God's Lu9²⁰ 1C3²³ (power of) 1C1²⁴ consummation of law Ro10⁴ Servant of the Circumcision Ro15⁸ the Rock 1C10⁴ Head 1C11³ Ep4¹⁵ 523 Seed Ga3¹⁰ to be living is Ph1²¹ expectation of glory Col2¹⁷ all and in all is Co3¹¹

is Christ: Jesus is (Who is termed) Mt 11⁰ 27^{17 22} (Peter said) Mt16¹⁶ Mk8²⁰ (ho saying to no one) Mt16²⁰ (Jesus said) Mt26⁶³ Mk14⁰ Lu22^{67 23 35} Jn10²⁴ (demons aware

that He is) Mk13⁴⁵ Lu4⁴¹ 41a (malefactor said) Lu23³⁹ (Samaritan woman said) Jn 425²⁰ 42a (lest the chiefs should know) Jn 728 (others said) Jn7⁴¹ (Martha said) Jn 1127 (John said) Jn20³¹ (Paul said) Ac2²² 173 185 28 (saying He is not) 1J22² (believing) 1J5¹ John is not Lu3¹⁵ Jn12^{20 23} 328 false c Mt24^{5 23} Mk13²¹

Christ does: is born Mt24 prophecy to us Mt26⁶⁸ suffered Lu24^{26 40} Ac17³ 2C15 1P22¹ 41 coming Jn7^{21 31 41} 42 Hb9¹¹ remaining for the eon Jn12³¹ died Ro5⁸ 140 15 1Cm11 153 Ga22¹ 1P318 pleases not Himself Ro15³ took you to Himself Ro15⁷ what C does not effect through Paul Ro15¹⁰ not commission Paul to baptize 1C11¹⁷ what... with Beliar 2C6¹⁵ not dispenser of sin Ga21⁷ reclaims us from the curse Ga3¹³ frees us Ga5¹ of no benefit Ga5² to dwell in your hearts Ep3¹⁷ loves Ep5²⁵ 25 down upon you Ep5¹⁴ nourishing the ecclesia Ep5²⁹ invigorating Paul Ph 413² where C is Co3¹Ans2 as a son over His house Hb3⁶ does not glorify Himself Hb5⁵ entered not the holy places Hb9²⁴

Christ the object of action: Messiah found Jn1⁴¹ avowing Jn9²² herald Ac5¹ 1C12³ 15¹² Ph1¹⁵ roused Ro6^{4 9} 1C15^{13 14 15 16 17 20} leading C down Ro10^{6 7} where C is not named Ro15²⁰ C parted 1C1¹³ sacrificed 1C5⁷ the Firstfruit 1C15²³ if we have known 2C5¹⁶ put on Ga3²⁷ formed in you Ga4¹⁹ not thus learn Ep4²⁰ announcing Ph17¹⁸ magnified Ph12⁰ gaining Ph38 manifested Co3⁴ offered Hb9²⁸

in Christ: the truth Ro9¹ one body Ro12⁵ apostles Ro16⁷ fellow worker Ro16⁹ attested Ro16¹⁰ minors 1C3¹ prudent 1C4¹⁰ ten thousand escorts 1C4¹⁵ put to repose 1C15¹⁴ expectation 1C15¹⁹ vivified 1C15²⁰ Ep1¹⁹ gives us a triumph 2C2¹⁴ speaking 2C2¹⁵ 1219 glorified 2C1² anyone (new creation) 2C5¹⁷ nullified 2C5¹⁹ conciliating 2C5¹⁹ pureness 2C11³ a man (Paul) 2C12² ecclesias of Judea Ga12² justified Ga2¹⁷ spiritual blessing Ep1³ head up all Ep1¹⁰ preexpectant Ep1¹² His might has operated Ep12⁰ deals graciously Ep4³² Paul's bonds Ph1¹³ consolation Ph2¹ brethren Col2¹ faith Co2⁵ the dead rising 1Th4¹⁰ boldness Phn⁸ Paul's compassions Phn2⁰As good behaviour 1P3¹⁸ eonian glory 1P5¹⁰ peace to all 1P5¹⁴

Christ in: if C in you (the body dead) Ro 810

that which is Christ's: works Mt11² you are Mk9¹¹Ans2 1C32³ Ga32⁹ resurrection of Ac2³¹ His sufferings Ac31⁸ 2623 1P4^{13 51} body Ro7⁴ 1C10¹⁰ 1224 Ep1⁴² Co2¹⁷ spirit Ro 89 1P11^{As} allotment Ro8¹⁷ declaration Ro 101^{As1} evangel Ro15¹⁰ 1C9¹² 2C12¹⁹ 913 1014 Ga1⁷ Ph12¹Ans1 1Th3² blessing Ro15²⁰ ecclesias Ro8¹⁰ testimony 1C1⁹ yet I of C 1C1¹² cross 1C17 Ga5¹⁴ Ph3¹⁸ mind 1C21^{As} deputies 1C4¹ members 1C6^{15 15} slave 1C7²² Ga1¹⁰ Ep6⁹ legally 1C9²¹ blood 1C10¹⁰ Ep2¹⁵ Hb9¹⁴ 1P11⁰ imitators 1C11¹ Head 1C1¹³ those who are (vivifying) 1C15²³ face 2C2¹⁰ fragrance 2C2¹⁵ letter 2C3³ glory 2C4^{8 23} daia 2C5¹⁰ love 2C5¹⁴ Ep3¹⁰ leniency 2C10¹ obedience 2C10⁵ confidence to be 2C10⁷ as he is 2C10⁷ truth 2C11¹⁰ apostles 2C11¹³ 1Th 20 servants 2C11²⁹ power 2C12⁹ a test 2C13³ grace Ga1⁶ faith Ga2¹⁶ Ph3⁹ law Ga6² secret Ep3⁴ Co4⁴Ans2 riches Ep3⁸ gratuity Ep 47 complement Ep4¹³ kingdom Ep5⁵ fear Ep5²¹ day Ph1¹⁰ 210 dispenser Co1⁷ afflictions Col2⁴ Father Co2² circumcision Co2¹¹ peace Co3¹⁵Ans1 word Co3¹⁰Ans1 endurance 2Th3⁵ partners Hb3¹⁴ rudiments Hb6¹ re-

proach Hb11²⁶ name 1P4¹⁴ teaching 2J⁹
priests vRv20⁶

various relations to Christ: generations Mt 11⁷ together with (if we died) Ro6⁹ Co2²⁰ (with C have I been crucified) Ga2²⁰ (to be) Ph12³ (roused, life hid) Co31³ (live and reign) vRv20⁴ anathema from Ro9³ slaving for Ro14¹⁸ firstfruit for Ro16⁵ because of (stupid) 1C4¹⁰ (forfeit) Ph3⁷ against (sinning) 1C8¹² (restive) 1Ti5¹¹ through C (consolation) 2C1⁵ (confidence) 2C3¹ (God conciliates us) 2C5¹⁸ (enjoyers of God's allotment) Ga4¹⁴ ambassadors beseeching for 2C5²⁰ 20 to present a chaste virgin to 2C1¹² distresses for 2C12¹⁰ living in Paul Ga2²⁰ to lead us to Ga3²⁴ baptized into Ga3²⁷ from (exempted) Ga5⁴ (apart) Ep2¹² subject to Ep5²⁴ as to C (secret) Ep5³² (obeying) Ep 6¹⁸ suffering (for) Ph12⁹ (pertaining to) 1P1¹¹ not in accord with Co2²⁸ (baptism) Mt16²¹ s¹ Ac8¹⁴ s² Ro14¹⁰ b¹ 15³² 1C11²⁷ s² 2C4⁵ b⁹ 12 nGa2²⁰ bEph2²² s⁴ 1 nPh2³⁰ A4⁶ A⁷ s² Co3¹³ b¹ s¹ Ti2⁷ A2¹⁶ A2¹⁵ bRv22²¹

Christ Jesus

Other appellations used with Christ: God (should dispatch) Ac3²⁰ (rouse) Ro8¹⁶ the One dying Ro8³¹ disposed according to Ro15⁹ recognizing that C J is in you 2C 13⁵ as receive Paul as Ga4¹⁴ capstone of its corner Ep2²⁰ not seeking Ph2²¹ came into the world 1Ti1¹⁵ one Mediator a Man 1Ti2⁵ Paul conjuring in the sight of 1Ti5²¹ as 2Ti4¹⁴ as

various relations to Christ Jesus: evangel of Ac5² faith (into) Ac24²⁴ (of) Ga2¹⁶ as (in) Co14²⁶ 1Ti1¹⁴ 2Ti1¹³ 3i2 15 slave of Ro1¹⁸ Ph11 Co4¹² deliverance in Ro3²⁴ baptized into Ro6³ no condemnation law of life in Ro8¹ 2 love in Ro8³⁵ 1C16²⁴ Paul (a minister of) Ro15¹⁶ (boasting in) Ro15¹⁷ (an apostle of) 1C1¹⁸ 2C1¹⁸ Ep1¹⁸ Co1¹ 1Ti1¹⁵ 2Ti1¹⁸ (beget you in) 1C4¹⁵ (my ways in) 1C4¹⁷ (the prisoner of) Ep3¹ Phn¹⁴ as 9⁴⁸ (grasped by) Ph3¹² (conjuring) 1Ti5²¹ as fellow workers Ro16⁵ (captive) Phn²³ heralding of Ro16⁵ through (be glory) Ro16⁷ as (place of a son) Ep1¹⁸ hallowed in 1C1² grace (in) 1C1² 2Ti2¹ (from) 1Ti1¹⁴ as you are in 1C1³⁰ Ga3²⁶ 28 freedom in Ga2⁴ believe in to Ga2¹⁶ as in C J circumcise Ga5⁶ 15 as those of C J crucify the flesh Ga5²⁴ cross of Ga6¹² saints in Ep1¹ Ph11 421 seats us in Ep2⁶ kindness in Ep2⁷ created in Ep2¹⁰ became near in Ep2¹³ promise (in) Ep3⁶ (of life) 2Ti1¹ glory in Ep3²¹ Ph12³ 34 419 compassions of Ph1¹⁸ disposition in Ph2⁵ God's calling above in Ph3¹⁴ garrison your hearts in Ph4⁷ mature in Co1²⁸ ecclesia in 1Th2²⁴ will of God in 1Th5¹⁸ servants of 1Ti4⁸ as grace in 2Ti1¹⁰ our Saviour 2Ti1¹⁰ as soldier of 2Ti3¹⁰ as salvation in 2Ti3¹⁰ live devoutly in 2Ti3¹⁵ good for Phn⁶ (bMt11¹⁸ aRo21⁶ A3²² b¹⁷ A5¹² 2C1¹⁰ AGa3¹⁴ bPh1⁶ Ab1¹⁷ 613 ATi1¹ s¹ Ti2¹³)

Christ Jesus, Lord

God makes Jesus L as well as C Ac2³⁶ living to God in Ro6¹¹ life eonian in Ro6²³ love of God in Ro8³⁹ Paul boasting in 1C15³¹ heralding 2C4⁵ purpose of the eons in Ep 311 knowledge of Ph3⁸ as you accepted Co2⁶ peace from 1Ti1¹² 2Ti1² invigorates Paul 1Ti1¹² (bRo5²¹)

the Lord's Christ

Simeon acquainted with Lu2²⁶ gathered against Ac4²⁶ kingdoms become vRv11¹⁵ authority of God's C vRv12¹⁰ Christ the Lord a Saviour Lu2¹¹,

Lord Christ and Lord Jesus Christ. See Lord. Jesus Christ. See Jesus. christ (false). See false christ.

Christianos ANOINTED- (Latin suffix)

Christian (Latin termination) a term of contempt for the followers of Christ. Ac11²⁶ 26²⁸ 1P4¹⁶,

chrysolite, topazl,

chrys o'pras os GOLD-LEEK

chrysoprase, tenth stone vRv21²⁰, chrysoprasusl,

chrysoprasus, chrysoprase1.

church, ecclesia112.

Chouza' CHUSA

Cusa, manager for Herod Antipas. Joanna wife of Lu8³. Chuza1.

Kilikia' CILICIA

Cilicia, a province of Asia Minor, north of the eastern end of the Mediterranean sea, between 36°-39° north and 32°-37° east. men from Ac6⁹ brethren in Ac15²³ Paul (came through) Ac15⁴¹ Gal2¹ (born in Tarsus of) Ac21³⁹ 22³ 23³¹ the ocean off Ac27⁵.

tephr o'6 CINDER

cinders reduce to. Sodom and Gomorrah 2P2⁶. turn into ashes1.

kinna'mom on CINNAMON

cinnamon, the aromatic bark of an oriental tree, called cinnaomum zeylanicum by botanists. for Babylon vRv18¹³.

peri tem' n' o ABOUT-CUT

circumcise, the special sign of faith given to Abraham's descendants, but later merely marking his physical progeny. John the baptist Lu1⁵⁹ Jesus Lu2²¹ on a sabbath Jn7²² Isaac Ac7⁸ Nations to be c (some taught) Ac15¹ (compelled) Ga12¹³ 13 Timothy Ac16³ Paul accused teaching not to Ac21²¹ those called (having been) 1C7¹⁸ (in uncircumcision) 1C7¹⁸ Titus not Ga2³ Christ of no benefit to those Ga5² 3 saints c in Christ fCo2¹¹.

peri tom c' ABOUT-CUTTING

circumcise. Moses gave Jn7²² on a sabbath Jn7²³ covenant of Ac7⁸ believers of the C Ac10⁴⁵ the C doubted Peter Ac11² become-uncircumcision Ro2²⁵ is of benefit Ro2²⁵ 31 law keeping counted for fRo2²⁶ through letter and Ro2²⁷ flesh c Ro2²⁸ AcEp2¹¹ is of the heart fRo2²⁹ God justifying the C Ro3³⁰ is happiness for the ARo4⁹ Abraham (faith not reckoned in) Ro4¹⁰ 10 (father of the C ARo4¹² 12 AUs¹ sign of Ro4¹¹ Christ Servant of ARo15⁸ is nothing 1C7¹⁹ evangel of the AGe2⁷ 8 9 Peter feared those of AGa2¹² availing nothing in Christ Ga5⁶ 15 Paul (not heralding) Ga5¹¹ (c the eighth day) Ph3³ saints (the true) MPh3³ (not of hands) fCo 211 (in Christ's c) fCo2¹¹ no C in the young humanity ACo3¹¹ disciples of the C with Paul ACo4¹¹ those of the C insubordinate 1Ti1¹⁰, circumspectly, accurately1.

ou me' NOT NO

circumstances (under no), by no means, not by all means, a combination of the absolute and relative negatives expressing negation under all circumstances. Occurs often. by no means1, -any-1, in no case1, -wisdom-, neither1, never10, no9, ... at all1, not1, -ever1, not24, -any more1, -in any wise1.

[h]uper ba i n' o OVER-STEP

circumvent, get the better of by "stepping over" the bounds of right. no one to c his brother 1Th4⁶, go beyond1.

citadel. See camp.

politēs MANY
citizen, one enjoying community privileges and responsibilities. younger son joined *PLu1515* his c hated him *PLu1914* Paul *Ac2130* teaching *Hb311*, citizen³, neighbor¹.

politēs MANY
citizen (be), use citizenship, especially in reverence to social or political conduct. c walking worthy *FPH127* Paul *Ac231*, live!, let your conversation be!

citizen (fellow). See fellow citizen.

politēs MANY
citizenship, enfranchisement. captain acquires *Ac2228* of Israel *Ep212*, commonwealth¹, freedom¹.

citizenship. See citizen (be).

thu'in on CITRON
citron, an evergreen tree, like the orange or lemon, the citrus medica of botanists. for Babylon *VRv1812*, thyme¹.

polis MANY
city, a place of many people. names of: Antioch *Ac13450* Arimathea *Lu2331* Athens *Ac1716* Babylon *Rv1718* 1810 19 16 18 19 21 Bethsaida *Lu910ADS* Jn144 Cæsarea *Ac2523* Capernaum *Mt11* Mk1338 *Ac2523* Ciciia *Ac2139* Corinth *Ac1810* Damascus *Ac96* C1132 Derbe *Ac1421ADS* Ephesus *Ac1929* 35 Ephraim *Jn1154* Gergesa *Mt833* Mk514 *Lu827* 34 39 Iconium *Ac14* Jerusalem *Mt45* 535 2110 1785 18 2618 2753 2811 Mk1119 1413 16 *Lu1941* 2120 2319 2449 *Jn1920ADS* *Ac427* 516 758 1210 2120 30 223 2412 *Rv112* 8 13 1420 1619 209 Joppa *Ac100* 115 Lasea *Ac278* Lystra *Ac1413* 19 20 Nain *Lu711* 12 Nazareth *Mt223* *Lu126* 24 39 420 29 New Jerusalem *Hb1110* 16 1222 *Rv312* 212 10 14 15 16 18 19 21 23 2214 19 Philip¹ *Ac1612* 12 20 39 Sodom *Mt1015* Mk613 *Lu1012* 2P28 *Ju7* Sychar *Jn4* 45 *Ac1613* 8 28 30 39 Thessalonica *Ac175* Thyatira *Ac1614* Tyre *Ac215* city of (David) *Lu24* 11 (Israel) *Mt1034* (Judah) *Lu139* Lycaonia *Ac146* (Samaria) *Mt105* *Ac85* 8 9 Christ (led disciples about) *Mt95* (heralding in) *Mt111* (reproaches) *Ac1120* (throngs from follow) *Mt1413* (He could not be entering) *Mk145* (many came to Him) *Mk633* (wherever He went) *Mk656* (must bring the evangel in) *Lu449* (leper from) *Lu512* (traversing c by c) *Lu811* 4 4 (went through) *Lu1322* disciples (whichever c entering) *Mt1011* *Lu108* 10 (coming outside) *Mt1014* *Lu95* (persecuting) *Mt1023* 2334 34 (go into every) *Lu101* (wiping dust off) *Lu1011* Paul (to visit) *Ac1530* (went through) *Ac164* (c by c holy spirit certifies) *Ac2023* 23 (persecuted the saints) *Ac2611* (in dangers) *2C1120* Others: c located upon a mountain *PMt514* parted against itself *AMt1225* king sets c in flame *PMt227* each in his own (registered) *Lu23* a woman in *Lu737* squares and streets of *PLu1421* in a c (judge and widow) *PLu1823* authority over *PLu1917* 19 Philip brought the evangel to all *Ac840* c by c (Moses has those heralding him) *Ac1521* 21 (Titus to constitute elders) *Ti155* c administrator (Erastus) *Ro1624* not having a permanent *Hb1314* going to this c *Ja413* c of the nations fall *VRv1610* (*s1* *Lu952* *s1* *Ac1711*).

ex ait e'd OUT-REQUEST
claim. Satan c you men *Lu2231*, desire¹.

kra u g a z'6 CRY
clamor, two blind men *Mt1923* Jesus (will not be) *Mt1210* (to Lazarus) *Jn1143* demons *Lu441* the throng c Hosanna *Jn1215* as the

Jews (to Pilate) *Jn1840* 196 *AB2* 12 *Ba2* 15 *AB2* (at Paul's words) *Ac2223*, cry⁷.

kra u g e' CRY
clamor, in middle of night *PMt256* over Paul *Ac239* taken away (from the saints) *Ep431* (from the new earth) *VRv214* Jesus, to God *Hb57* (*nLu142*), clamor¹, cry³.

clang. See scream.

anti pnt'ō INSTEAD-FALL
clash with. Jews with the holy spirit *Ac711*, resist¹.

a[n] gkal'ē CLASP
clasp in arms. Jesus by Simeon *Lu228* arms¹.

en a[n] gkal'ē mai IN-CLASP
clasp in arms. Jesus the children *Mk936* 1016, take in arms².

ta g'ma SET-effect
class, a number placed in the same position, a group. each in his own *1C1523*, order¹.
Clauda, Caudal.

Klaudi'a CLAUDIA
Claudia. greets Timothy *2Ti421*.

Klaudi'os CLAUDIUS
Claudius, Tiberius Claudius Drusus Nero Germanicus, Roman emperor, A. D. 41-54 *Ac1128* 1825, Claudius Lysias, a Roman captain *Ac2326*.

clay. See mud.

kath ar on' DOWN-LIFTED
clean, clear of transparent objects or conscience. c (in) heart (happy the) *PMt53* (love out of) *FTi15* (invoking the Lord out of) *FTi21* 222 outside of cup *PMt2356* *Lu114* c linen (folds Jesus' body in) *Mt2759* (messengers in) *VRv150* you eleven are *PNj1310* 10 *FTi153* all food is *Ro1420* all c to the c *FTi115* 15 15 water *Hb1022* ritual *FTi127* in c cambric (the bride) *VRv198* (armies of heaven) *VRv1914* clear: conscience (Paul's) *Ac186* 2026 *2Ti13* (the saints) *FTi139* city is c cold *VRv2118* 18 21 (*s1* *1P122*). clean¹⁰, clear¹, pure¹⁷, purgel.

clean, really¹, scarcely¹, (be), cleanse³, (make), cleanse⁵.

ek kath air'ō OUT-DOWN-LIFT
clean out, purge oneself from *2Ti212*, old leaven *1C57*, purgel, -out¹.

kath ar o'tēs DOWN-LIFT-
cleanness. of the flesh *Hb913*, purifying¹.

kath air'ō DOWN-LIFT
cleanse. the branches *PNj154*, purge².

kath ar iz'ō DOWN-LIFTIZE
cleanse, lepers (by Christ) *PMt82* 33 *Mk140* 41 42 *Lu512* 13 1714 17 (disciples told to) *Mt108* (report to John that) *FTi115* *Lu722* (Naaman) *FLu427* outside of cup *PMt2325* 26 *Lu1139* all foods *Mk719* what God c *Ac1015* *FTi119* 159 saints c themselves from *FTi271* Christ (c the ecclesia) *FEp520* (people to be about Him) *FTi214* (His blood c us) *PHb914* *1J17* 0 all c in blood *PHb922* 23 those once c *PHb102* c your hands *FTi443* be clean³, cleanse¹⁶, make clean⁵, purge³, purify³.

kath ar is n os' DOWN-LIFTING
cleansing, for leprosy *Mk144* *Lu514* of Miriam and Jesus *FLu222* water. pots *FTi26* questioning concerning *FTi265* of sins *PHb13* 19, cleansing², purification¹, purifying², that one was purged¹.

ap all a'ss ó FROM-CHANGE
clear. from your plaintiff Lu12⁵⁸ diseases from the infirm Ac19¹² those in fear of death Hb 21⁵⁸ deliver², depart¹.

clear, pure¹, splendid¹.
clear. See **clean.**
 clear as crystal, crystalize¹.
 clearing of self, defense¹.
 clearly, distinctly¹.
 cleave to, join to².
 cleave unto, remain with¹.
 clemency, leniency¹.

Klēmēs (Latin) CLEMENT
Clement, a Latin proper name. compares with Paul Ph13.

Kleo'pas CLEOPAS
Cleopas, a disciple. Lu24¹⁸.

Cleophas, Clopas¹.
 climb up. See step up.
 cling. See join.

cloak. See garments.
cloak, cover over¹, pretense².

Klōpas' CLOPAS
Clopas, a name used to distinguish one of the Marys. Jn19²⁵. **Cleophas¹.**

ass'on CLOSE
close. skirted c along Crete Ac27¹³.
close, furli¹, squint², (keep), hush¹.

mu óp az'ó CLOSE-VIEW
close eyes. r2Pt19. can not see afar off¹.
closet, storeroom².

thromb'os CLOT
clot. Christ's sweat blood Lu22¹⁴. great drop¹.
lent'i on (Latin) CLOTH

cloth, Latin, a coarse serving cloth. Christ girds Himself with Jn13^{4,5}. towel².
cloth, shred².

peri bal'i ó ABOUT-CAST
clothe the body, cast about (a rampart) Lu19¹⁴.
 throw about (a cloak) Ac12⁸. Solomon Mt6²⁹ Lu22⁷ do not worry about Mt6³¹ Jesus (naked and you c Me) Mt25^{36,38} (c Me not) Mt25⁴³ Abs² (c by Herod) Lu23¹¹ (by the soldiers) Jn19² a youth c (with linen wrapper) Mk14⁵¹ (white robe) Mk16⁵ c in white (conquerors) rRv3⁵ (elders) rRv4⁴ Laodiceans should be rRv3¹⁸ sweat through rRv7¹³ messenger with a cloud vRv10¹ two witnesses in sackcloth vRv11³ a woman c (with the sun) vRv12¹⁸ (in purple) vRv17⁴ in cambric (Babylon) Rv18¹⁶ Abs² (bride of the Lambkin) vRv19⁸ Christ c in cloak dipped in blood vRv19¹³. array⁶, cast about³, put on¹, clothe¹¹.

clothe, garb⁴, garmented².
 clothe in, dress¹.
 clothe with, put on¹.
 clothed (be), put on⁵.
 clothed upon (be), dress².
 clothed with (be), apron (wear servile)¹.
clothes, garments¹², tunic¹, (saddling), swaddle².

peri bol'ai on ABOUT-CAST
clothing. tresses instead of IC11¹⁵ heavens rolled up as Hb11². covering¹, vesture¹.
clothing, apparel¹, attire².

neph el'é CLOUD
cloud, a mass of visible vapor in the sky. voice out of Mt17⁵ Mk9⁷ Lu9³⁵ overshadows Peter, James and John Mt17⁵ Mk9⁷ Lu9^{34,35} Son of Mankind (coming on) Mt24³⁰ 26⁶⁴ (in c) Mk13²⁶ Lu21²⁷ (with) Mk14⁶² Rv17 rising in the west rLu12⁵⁴ took Christ up Ac19 the

fathers (under) IC10¹ (baptized into Moses in) IC10² saints snatched away in 1Th4¹⁷ the irreverent like waterless Ju12 a messenger clothed with vRv10¹ two witnesses ascend in vRv11¹² a white vRv14^{14,14} (One sitting on) vRv14¹⁵ 16.

neph'os CLOUD
cloud, of witnesses rHb12¹.

cloven, divide¹.
club. See rod.

botr'us BUNCH
cluster. of earth's grapevine vRv14¹⁸.

Knidos CNIDUS
Cnidus, the name of a city of Caria, on the southwestern point of Asia Minor 36° 42' north and 27° 27' east. Paul's ship off Ac 27⁷.

r[h]ed'a (Galtic) COACH
coach, a four-wheeled vehicle. in Babylon vRv18¹³. chariot¹.

coals, ember¹, (fire of), charcoal fire².
coast, boundary¹⁰, part³, place¹.
coasts, country¹.

coat, tunic⁹.

a lek't ór UN-LAYER
cock, a fowl that does not lay eggs. ere the c crow Mt26³⁴ Mk14³⁰ 72 Lu22⁶¹ immediately a c crows Mt26³⁴ Mk14³⁰ 72 Lu22⁶⁰ Jn18²⁷ c not crowing till Lu22³⁴ Jn13³⁸.

a lek't or o phó n'ia UN-LAY-SOUNDING
cock-crowing. lord of the house coming AMk 13³⁵.

kat ex ou s i az'ó DOWN-OUT-BEING-ize
coerce. great men are Mt20²⁵ Mk10⁴². exercise authority upon².

glós s o'kom on TONGUE-FETCHER
coffer, a receptacle for the tongue or mouth pieces of musical instruments, then any box for valuables. Judas had Jn12⁶ 13²⁹. bag².

dia no'e ma THROUGH-MIND-effect
cogitation. Jesus aware of Lu11¹⁵. thought¹.
cohere. See commend.

su[n]g ku'ia TOGETHER-SANCTION
coincidence, a priest descended rLu10³¹. chance¹.

psuch'os COOL
cold. in the courtyard Jn13¹⁸ on Melita Ac2²⁰. Paul in 2C11²⁷.

cold, cool⁴, (wax), cool¹.

sum pip't ó TOGETHER-FALL
collapse. house built on the earth rLu6⁴⁸. fail¹.

collect. See away (be).

log'ia LAYING
collection. for the saints IC16¹². collection¹. gathering¹.

collector (tribute). See tribute collector.

koloni'a (Latin) COLONY
colony, a settlement governed by Roman law. Philippi of Macedonia Ac16¹².
color, pretense¹.

Kolosai' COLOSSE
Colosse, a city in southern Phrygia, at about 38° north and 29° 20' east. Col².

pól'os COLT
colt, a young horse or ass. bound Mt21² Mk11³ Lu19³⁰ your King mounted on Mt21² Lu19³⁵ Jn12¹⁵ led to Jesus Mt21⁷ Mk11⁷ losing Mk 11⁵ Lu19^{33,33}.

kop e' STRIKE
combat. Abraham returning from Hb7¹. slaughter¹.

kau s o' mai BURN-
combustion (by), elements (dissolved) by 2P
310 (decomposed by) 2P132, fervent heat².

erch'o mai COME
come, pass to a nearer position. (Many forms
come from *clth* 0). Christ: c after John the
Baptist Mk314Lu316Jn115 27 30 not to abolish
Mk317 not to call the just Mt913Mk217Lu532
not to be casting peace Mt1034 35 not to be
served Mk1065 casting fire Lu1249 light
(to his own) Jn10 11 (not judging) Jn1246 47
from above Jn331 in Father's name Jn543
not from Myself Jn728 842 I am aware whence
I c Jn814 for judgment Jn939 into this hour
Jn1227 We will be c to him Jn1423 if I c
not Jn1522 I to Thee am c Jn1711 13 into the
world Jn1837

Christ's coming: the Son of Mankind Mt
1033 1627 28 2430 44 2531 Mk81329 Lu926 1240
188 1827 in the name of the Lord Mt2330Lu
1335 your Lord Mt2442 in (on) (with) clouds
Mt2664Mk1326 146Lu2127 Rv17 in Thy king-
dom Lu2342 I am c again Jn143 18 28 John
remaining till I Jn2122 23 till the Lord should
be 1C45 1126 to be glorified 2Th110 will be
arriving Hb1037 among ten thousand Ju14
Who is c Rv18 48 I, to you Rv25 16 swiftly
Rv311 227 12:30 as a thief Rv1615

Others to Christ: Mt1624 1914 Mk834 Lu647
933 1420 27 1816 Jn635 37 44 45 65

Others: many in My name Mt245Mk136Lu
218 not c to Me Jn510 in his own name Jn
513

as a faded figure: kingdom Mt610Lu112 2218
days Mt915Ps11 Mk230Lu555 1722 216 227 2329
Ac220 1341s 1Th55 Hb89 Rv615 peace Mt1013
snare Mt187Lu171 blood Mt2335 lamp Mk421
eon Mk1030Lu130 time Mk1441 Ac10 Ga44
hour Jn4123 625 28 730 820 1223 1624 21 25 32
Rv310 147 15 harvest Jn435 night Jn94 what
is Jn1613 184 Ph112 good Ro39 of the precept
Ro79 maturity 1C1310 to apparitions 2C121
faith Ga323 25 indignation Ep59 Co36 1Th110
Rv1118 apostasy 2Th23 woe Rv912 1114 Bab-
ylon's judging Rv1810b wedding of the
Lambkin Rv197 etc. (s¹ Mk635 A97 ALu1238 s¹⁵⁵
sJn621 s²⁵ AAcl210 s² Ro1521). appear, bring,
come⁶⁰⁰, fall out, go¹³, growl, light, pass
by, resort², next¹.

come, arrive²⁷, -at¹⁰, be³, -present¹, carry³,
-away¹, -down⁸, -out¹, -together²⁵, contain¹,
get¹, hither¹⁸, intrude¹, outstrip¹, pass through¹,
-by², present¹, (-be)¹⁰, stand by, step off¹,
-up², (be), fulfilment², (to), about (be)¹¹.

bcome, a shortened form of become.

bcome. See become.

come. See lead.

come abroad, reach out¹.

come beforehand, get before¹.

come after, succeed¹.

come again, come back¹, return¹, turn back¹.

para gin'o mai BESIDE-BECOME
come along, magi Mt21 John (the baptist) Mt
31 (disciples of) Lu720 (baptized by) Jn323
Christ c a (from Galilee) Mt313 (His mother)
Lu810 (supposing C c a to give peace) Lu1251
(chief priests' c a after Him) Lu2252 (into
the sanctuary) (Jn821 (a Chief Priest) Hb911
Judas Iscariot Mk1413 elders (of the Jews)
Lu74 Ac521 (of the ecclesia) Ac2118 a friend
Lu116 a slave Lu1421 1910 Peter and John
(deputies do not find) Ac522 (report) Ac525
Saul to Jerusalem Ac926 Peter Ac939 1039
Barnabas Ac1123 Paul (into Antioch in
Pisidia) Ac1314s (in Syria) Ac1427 (Jeru-
salem) Ac151 1C163 (in Berea) Ac1710 (Eph-
esian elders to) Ac2018 (doing alms) Ac2414s

(his nephew) Ac2310 (before Festus) Ac257
(his accusers) Ac2335 (no brethren c a speak
against) Ac2821 Apollos Ac1827 Felix Ac
2424s (As¹ 2Ti416). be present¹, come (hith-
er)³³, go¹.

sum par a gin'o mai

TOGETHER-BESIDE-BECOME

come along with, or together, throngs (to be-
hold this) Lu2318 no one with Paul 2Ti416s².
come together¹, stand with¹.

come at, fall in with¹.

ap erch'o mai FROM-COME

come away or forth, pass away or forth, drop
behind, go forth, Jesus c a (from the Phari-
sees) Mt164 (Pharisees from Him) Mt2222
(from the world) Jn1617 leprosy from the
leper Mk142Lu513 etc. pass away or forth:
Joseph afraid to p f there Mt222 time of
fruiture Rv1814 former (heaven and earth)
Rv211 (things) Rv211 etc. drop behind: those
taking Jesus Jn186 etc. Others: Frequent,
see other keywords. come¹, depart²⁷, go⁸⁶,
pass².

come away. See come out.

apo gin'o mai FROM-BECOME

come away from, sins 1P224, being dead¹.

an elth o UP-COME

come back, the Samaritan Lu1053 the noble-
man Lu1913. come again¹, return¹.

come back. See go back.

pro erch'o mai BEFORE-COME

come before, come forward, the throng Mk633
John the baptist Lu14s Judas before the
throne Lu224 disciples to Troas Ac204s Paul's
companions to the ship Ac2013s brethren
to Corinth 2C93

come forward: Christ in Gethsemane Mt2639b
Mk1435 Peter one street Ac1210 (sAc1213
bAc289). go before³, -farther¹, -forward¹,
outgo¹, pass on¹.

come by. See pass by.

come by, hold off¹.

kat erch'o mai DOWN-COME

come down, Jesus into Capernaum Lu431 from
the mountain Lu937 Philip into Samaria Ac85
Peter to Lydda Ac932 prophets from Jeru-
salem Ac1127 Herod from Judea Ac1219 Bar-
nabas and Saul to Seleucia Ac1314s the Cir-
cumcisionists from Judea Ac151 the apostles
to Antioch Ac1530 Silas and Timothy from
Macedonia Ac1535 Paul (into Caesarea) Ac
1822 (to Ephesus) Ac1914s the ship (to
Tyre) Ac213 (to Myra) Ac275 Agabus from
Judea Ac2110 wisdom from above Ja313.
come⁸, depart¹, descend¹, go down², land¹.

come down, descend¹¹.

come forth. See come away.

come forth, go out³.

come forward. See come before.

come full, fill¹.

come hither. See hither.

come hither, come along³⁵.

come in. See enter.

come in, go into³, stand by¹.

par cis erch'o mai BESIDE-INTO-COME

come in by the way, the law Ro520 false breth-
ren Ga24. come in privily¹, enter¹.

come in privily, come in by the way¹.

come into being. See become.

come into contact. See contact (come into).

come into room, successor¹.

ep erch'o mai ON-COME

come on, holy spirit (to Miriam) Lu135 (the

apostles) Ac1⁸ a stronger one Lu11²² that c o the earth Lu21²⁶ Peter to Simon Ac8²⁴ that in the prophets Ac13⁴⁰ Jews from Antioch Ac14¹⁹ o c eons Ep2⁷Ans¹⁸ wretchedness on the rich Ja5¹ (AsLu21³⁵ sJn4²⁷ sJn6²²). come¹, -on¹, -thither¹, -upon⁶, coming on¹.

epi gin'o mai ON-BECOME
come on. south wind Ac28²³. (Ac27²⁷). blow¹.

ex erch'o mai OUT-COME
come out, come away, with out, come outside. Jesus (from Bethlehem) Mt2⁶ (from God) Jn8¹² 133 162⁷ 28 30 178 loins of Abraham Hb 75 etc. come away: Jesus into Galilee Jn14³ Paul (from Antioch) Ac15⁴⁰ 182³ (from Ephesus) Ac20¹ (from Troas) Ac20¹¹ (Tyre) Ac21¹⁸ etc. come outside: Jesus (of Jerusalem) Mt12¹¹ Peter into the forecourt Mk 14⁶⁸ Lu22⁶² Pilate (of the pretorium) Jn19¹⁴ etc. Others: Frequent, see other keywords. come⁴, -forth⁹, -out³⁰, -thereout¹, depart²⁷, -out³, escape¹, get out³, go¹, -abroad², -away¹, -forth²⁵, -out⁸², proceed², -forth¹, spread abroad².

come outside. See come out.

come over, cross¹.

come thereout, come out¹.

come thereunto, come to¹.

pros erch'o mai TOWARD-COME
come to, intransitively approach, figuratively Hb41⁶ 725 1022 116 1218 22 1224, c to Jesus (His disciples) Mt5¹ 1336⁸ 1415 1719 181 243 2617 Mk6³⁵ (a leper) Mt8² (a centurion) Mt8⁵ (John's disciples) Mt9¹⁴ (the blind) Mt9²⁸ 2114 (Pharisees) Mt15¹ 193 (throng) Mt15³⁰ (a man kneeling to Him) Mt17¹⁴ (a rich man) Mt19¹⁶ (mother of Zebedee's sons) Mt 2020 (chief priests and elders) Mt21²³ Sadducees) Mt22²³ (woman with vase of attar) Mt26⁷ (Judas) Mt26⁴⁹ Mk14⁴⁵ Others: c to Peter (those getting the double drachma) Mt 1724 (a maid) Mt28⁶⁰ a man to his two children PMt21²⁸ 39 Joseph of Arimathea to Pilate Mt27³⁸ a Samaritan to a wounded man PLu10³⁴ Greeks to Philip Jn12²¹ a Jew not c to another tribe Ac10²⁸ Paul to Aquila and Priscilla Ac18² centurion to the captain Ac 2236 forty Jews to chief priests Ac23¹⁴ saints (to the throne of grace) FHb4¹⁶ (not to that which may be handled) FHb12¹⁸ (to mount Zion) FHb12²² c to God (able to save those) FHb7²⁵ (he who is) FHb11⁶

approach: a Jesus (Adversary) Mt43 (messengers) Mt41¹ (a scribe) Mt81⁹ Mk128 (disciples) Mt85² 1310 1512 23 241 289 Lu8²⁴ 912 (a chief) Mt9¹⁸ (a woman from behind) Mt 920 Lu8⁴⁴ (Pharisees and Sadducees) Mt16¹ Mk10² Lu13³¹ (Peter) Mt18²⁴ (a throne) Mt26⁵⁰ (soldiers) Lu23³⁶ Jesus a (disciples) Mt17⁷ (the eleven) Mt28¹⁸ (Simon's mother-in-law) Mk13¹ (the bier) Lu7¹⁴ (demoniac) Lu9⁴² Others: slaves, their master PMt13²⁷ 2520 22 24 John's disciples to take his corpse Mt14¹² false witnesses Mt26⁶⁰ go some standing there a Peter Mt26⁷³ a messenger, the tomb Mt28² Joseph of Arimathea a Pilate Lu23⁵² Moses the thorn bush Ac7³¹ Philip to a chariot Ac8²⁹ Saul a the chief priest Ac9¹ Rhoda the door Ac12¹³ Ab a Paul (the captain) Ac22²⁷ (those with infirmities) Ac28²⁸ saints (if not a with sound words) 1Th6³ (with a true heart) Hb10²² sacrifices not able to reach those Hb10¹ whom a living Stone FlP24 (AsMt26³⁹ PLu17¹⁷ bAc 205 A20¹³). come⁷⁶, consent to¹, draw near², go⁶, come thereunto¹.

come to, go¹, hear¹, stand by¹.

come to be. See become.

come to ears of, hear¹.

come to pass, be, become⁸².

sun erch'o mai TOGETHER-COME
come together. ere Mary and Joseph Mt11⁸ the multitude Ac2⁶ for discomfiture 1C 1117 18 20 33 34 the ecclesia 1C14²³ As 26 etc. See under other keywords. accompany¹, assemble with¹, come²⁵, company with¹, go with⁴, resort².

come together, come along with¹, gather⁶.

come unto, go to¹.

an erch'o mai UP-COME
come up. Jesus into the mountain Jn6³ Paul to Jerusalem Gal1¹⁸ As 18, go up³.

come up. See step up.

come up with. See parley.

come up with. ascend with².

come upon. See concur.

come upon, grasp¹, stand by¹.

cu prep'ei a WELL-BEHAVE

comeliness. of aspect destroyed Jai1¹, grace¹.

comeliness, respectability¹.

comely, respectable², (be), become¹.

para nu th e'o mai BESIDE-CLOSE

comfort. the Jews c Martha and Mary Jn11¹⁹ 31 Paul the Thessalonians 1Th2¹¹ the faint-hearted 1Th5¹⁴.

comfort, consolation⁶, console²⁴, solace¹, (be of good), cheer (be of good)¹, (good), courage (have)³.

para nu th i on BESIDE-CLOSE

comfort. of love Ph2¹.

para nu th i a BESIDE-CLOSE

comfort. prophesying to Ac14¹⁸.

comfort together, console together¹.

comforter, consoler¹.

comfortless, orphan¹.

el'eu si s COMING

coming. of the Just One Ac7³².

coming, entrance¹, presence²², revelation¹.

command, bid⁶, charge²⁰, direct¹¹, enjoin⁸, order²⁴, prescribe¹.

commanded (be), caution¹.

commandment, charge², direct², direction¹², injunction⁶, mandate¹, order², (give), caution¹, charge¹.

sun i st e mi TOGETHER-STAND

command, have cohesion (all) Col1⁷, cohere (the earth) 2P35, literally stand together (with Christ) Lu9³². God (c His righteousness) Ro 35 (c His love) Ro5⁸ (whom the Lord is) 2C10¹⁸ Paul (c Phæbe) Ro16¹ (are we beginning to) 2C3¹ (to every man's conscience) 2C4² (not again are we) 2C5¹² (as servants) 2C6⁴ (I ought to be) 2C12¹¹ (c myself as transgressor) Ga2¹⁸ c yourselves as pure 2C 711 some c themselves 2C10¹² not he c himself qualified 2C10¹⁸, approve², commend¹⁰, make¹, stand¹, stand with¹.

commend, applaud², place before³, present¹.

commendation (of), commendatory¹.

sus t a ik on' TOGETHER-STANDIC
commendatory. do we need c letters 2C3¹. of commendation¹.

sun ana mig'nu mi TOGETHER-UP-MIX

commingle. saints not c to c with (paramour) 1C5⁹ 11 (the disobedient) 2Th3¹⁴. company with², keep company¹.

sul lup c'o mai TOGETHER-SORROW
commiserate. Christ c callousness Mk3⁵. grieve¹.

apo stēllō FROM-PUT

commission, send officially with authority for the execution of some task, less formally, dispatch. Jesus (c the twelve) Mt10⁵Mk3¹⁴ Lu9² Jn4³⁸ (receiving Him Who c Me) Mt10⁴⁰ Mk9³⁷ Lu9⁴⁸ (c only for lost sheep of Israel) Mt15²⁴ (to heal the crushed in heart) Lu4¹⁸ (to bring the evangel) Lu4¹³ (repudiating Him Who c Me) Lu10¹⁶ (the Father c Me) Jn5³⁶ 6⁵¹ 20²¹ (the One Whom God c) Jn5³⁸ 6²⁹ 7²⁹ 8¹² (Thou dost c Me) Jn11⁴² 17²¹ 23²⁵ (God c His Boy Jesus) Ac3²⁶ God (c John the baptist) Jn10⁶ (Christ) Jn3³⁴ 17³ (c Moses a chief) Ac7⁵³ (the two from Cornelius) Ac10²⁰ (Paul to the nations) Ac2⁶¹ (seven spirits for the earth) vRv5⁶ Siloam translated c Jn9⁷ the Lord Jesus c Ananias) Ac9¹⁷ (c His messenger) vRv2²⁶ the apostles c Judas and Silas Ac15²⁷ 33 how heralding if they should not be Ro10¹⁵ Paul not c to be baptizing 1C11⁷ messengers for service Hb11⁴

dispatch: Herod (d massacred all the boys) Mt2¹⁶ (and holds John) Mk6¹⁷ (for John's head) Mk6²⁷ Jesus (demons entreat be d into hogs) Mt8³¹ (disciples as sheep among wolves) Mt10¹⁶ Lu10⁶³ (two disciples for the as) Mt21¹³ Mk11¹³ Lu19³² (to the Jews prophets and wise men) Mt23³⁴ (His mother and brothers d to Him) Mk3³¹ (unclean spirit entrants not be d) Mk5¹⁰ (disciples two by two) Mk6⁷ Lu10¹ (blind man to his home) Mk8²⁶ (two disciples to prepare pass-over) Mk14¹³ (to d the oppressed with a pardon) Lu4¹⁸ (centurion d elders to) Lu7³ (messengers before His face) Lu9⁵² (Peter and John) Lu22⁸ (the disciples minus purse) Lu22³⁵ (Whom the Father d) Jn10³⁶ 1Jn1¹⁴ (Mary and Martha d a message to) Jn11³ (as Thou dost d Me into the world) Jn17¹⁸ 18 (Hannas d Him to Caiaphas) Jn18²⁴ God (d John the baptist) Mt11¹⁰ Mk12¹² Lu7²⁷ (to Israel prophets and apostles) Lu11⁴⁹ (not d His Son to be judging) Jn3¹⁷ (d the One fixed upon before) Ac3²⁰ (Moses into Egypt) Ac7⁵⁴ (the word He d to Israel) Ac10³⁶ (His only begotten into the world) 1J4⁹ (d His Son a propitiation) 1J4¹⁰ (d through His messenger to John) Ev11 Son of Mankind d His messengers Mt13⁴¹ 24³¹ Mk13²⁷ men of Gennesaret d for the ill Mt14³⁵ householder (d workers into vineyard) PM12² (his slaves) PM12¹³ 21³¹ 36 Mk12² 4 Lu20¹⁰ (his son) PM12¹³ Mk12⁶ a king d to call invited PM12²³ 34 The Pharisees d (to Jesus their disciples) Mt2²⁶ (to arrest Jesus) Jn7³² Jerusalem pelting with stones those d to her Mt23³⁷ Lu13³⁴ Pilate's wife d to him Mt27¹⁹ d the sickle (harvest) PMk4²⁹ farmers d the slaves PMk12³⁴ A the Jews d (Pharisees to Jesus) Mk12¹³ (priests to John) Jn11⁵³ Gabriel d (to Zechariah) Lu1¹⁹ (to Miriam) Lu12⁶ John the baptist (his disciples to Jesus) Lu7²⁹ (those of the Pharisees d to) Jn12⁴ (in front of Christ) Jn3²⁸ man d slaves to those invited PLu14⁷ d an embassy (a king) PLu14¹² (citizens to nobles) PLu19¹⁴ scribes d cave-droppers Lu20²⁰ the Sanhedrin d for the apostles who are in prison Ac5²¹ Joseph d his brethren for Jacob Ac7¹⁴ the apostles d Peter and John to Samaria Ac14¹⁴ disciples (at Lydda d for Peter) Ac9³⁸ (d their gifts) Ac11³⁰ Cornelius d domestics to Joppa Ac10⁸ 17 111 13^{AS} Paul (chief of the synagogue d to) Ac13¹⁵ (officers d to release) Ac16³⁵ 36 (d Timothy to Macedonia) Ac19²² (to the Corinthians) 2C12¹⁷ (Tychicus to Ephesus) 2Ti4¹² salvation of God to the nations Ac28²⁸ holy spirit from heaven 1P1¹² (As¹ Lu24⁴⁹

s²Jn20²¹ Ac21²⁵ B22²¹. put in¹, send¹¹¹.

-away³, -forth¹⁵, -out², set¹.

commission, permission¹.

commit. See place before and practice.

commit, do⁹, give¹, -up², leave¹, work¹.

commit fornication, prostitution (commit)⁸.

commit prostitution. See prostitution (commit).

commit to trust, believe².

commit ultra-prostitution. See ultra-prostitution (commit).

para thē'kē BESIDE-PLACED

committed (what is), to guard (Timothy) 1Ti6²⁰

2Ti1¹⁴ (God is able) 2Ti1¹².

committed (what is). See practice.

commodious (not), fitness (no)¹.

koinōn' COMMON

common, belonging to all equally, by implication not sacred, contaminating, disciples had all things in Ac24⁴³ faith Ti1⁴ salvation Ju3

contaminating: unwashed hands Mk7² Peter ate nothing Ac10¹⁴ 11⁸ no man is FAc10²⁸ nothing of itself FRo14¹⁴ 14¹⁴ covenant blood FHo10²⁹ nothing entering the city Rv21²⁷ (n²s⁴ Mk7³). common⁷, defiled¹, unclean², unholly thing¹.

common, many¹, public¹, (call), common (count)².

commonly, generally¹.

commonwealth, citizenship¹.

commotion. See standing.

commotion, turbulence¹.

commune, speak about¹.

commune together, converse¹.

commune with, confer, converse¹.

communicate, contributor¹, participate², participant (be joint)¹, submit¹.

communication, communion², conversation¹.

word³, (filthy), obscenity¹.

koinōn' a COMMON-BEING

communion in things, fellowship of persons, contribution to others. of Christ's blood and body 1C10¹⁶ 16 light with darkness 2C6¹⁴ of the holy spirit 2C13¹⁴ of spirit Ph2¹

fellowship: the saints (persevering in) Ac24² (of the secret) 2C8¹ (having f with) 1J3⁷ of God's Son 1C19¹ (is with the Father) 1J3⁷ of God's Son 1C19¹ (is with the Father) 1J13³ right hand of Ga2⁹ of Christ's sufferings Ph3¹⁰ of Philemon's faith Phn⁶ Abs¹ with Christ 1J16

contribution. for the poor saints Ro15²⁶ generosity of the Corinthian's 2C9¹³ not forgetful of Hb13¹⁶ communication², communion⁴, contribution¹, distribution¹, fellowship¹².

compacted (be), unite¹.

companion, participant¹, -(joint)¹.

companion in labor, worker (fellow)¹.

companion in travel, fellow traveler¹.

sum pos'i on TOGETHER-DRINK

company. recline c by c Mk6³⁹ 39.

company, caravan¹, group¹, multitude¹, throng⁷. (gather), mob (make up)¹, (keep), commingle¹, join¹.

company with, come together¹, commingle².

su[n]g kri n'ō TOGETHER-JUDGE

compare, match 1C2¹³. with some 2C10¹² 12.

compare among¹, -with².

compare, place¹.

comparison, parallel¹.

compass, lead about¹, surround¹, (fetch a), tack about¹.

compass about, surround².

compass round, surround¹.

compass with, lie about².

polu'spla[n]gchn on MANY-INTESTINED
 compassion, intestines, Judas' poured out Ac
 Ac11¹⁸, merciful c of our God Lu17⁹ distressed
 in your c 2C61² Titus' c 2C71⁵ in
 the c of Christ Jesus Ph1⁸ if there is any c
 Ph21 put on pitiful c Co31² c of the saints
 Phn⁷ Paul's c Phn12²⁰ locking his c from
 a brother 1J31⁷, bowels⁹, inward affection¹,
 tender¹.

compassion (be moved with), compassion (have)⁵,
 compassion for (having), sympathetic¹.

spla[n]gchn iz'o mai INTESTINE-
 compassion (have), Jesus h c on (the throng)
 Mt9³⁰ 1414 1532 Mk6³⁴ 82 (blind men) Mt20³⁴
 (leper) Mk1⁴¹ (epileptic) Mk9²² (widow at
 Nain) Lu7¹³ Others: lord on the slave Pmt
 18²⁷ Samaritan PLu10³³ father PLu15²⁰,
 have compassion⁷, be moved with⁵.

compassion (have), merciful (be)², sympathize¹,
 compassion on (have), moderate (be)¹, pity².

eu'spla[n]gchn on WELL-INTESTINED
 compassionate (tenderly), saints to be Eph4²²
 1P3⁸, pitiful¹, tender hearted¹.

pol'u'spla[n]gchn on MANY-INTESTINED
 compassionate (very), the Lord is Ja5¹¹, very
 pitiful¹.

an a[n]gk a z'o UP-COMPRESS
 compel, Christ c disciples step into the ship Mt
 14²²Mk6⁴⁵ guests to enter for dinner PLu14²³
 Paul (saints to blaspheme) Ac26¹¹ (appeal
 to Caesar) Ac28¹⁹ (to be imprudent) 2C12¹³
 Titus not to be circumcised Ga2³ the nations
 (to be Judaizing) Ga21⁴ (to be circumcised)
 Ga6¹², compel⁵, constrain¹,
 compel, conscript³.

ant apo'do si s INSTEAD-FROM-GIVING
 compensation, from the Lord Co32⁴, reward¹.

athl'e'n COMPETE
 compete, in athletic games, lawfully 2Ti25⁵,
 strive².

sun athl'e'o TOGETHER-COMPETE
 compete together, in the faith rPh1²⁷ women
 with Paul rPh4³, labor with¹, strive together
 for¹.

[h]ik an o't es REACH-UPNESS
 competency, Paul's c of God 2C3⁵, sufficiency¹,
 competent, See enough.

[h]ik an o'o REACH-UP
 competent (make), apostles c dispensers 2C36
 saints c for a part Co12², make meet¹, -able¹.

ath'l'esi s COMPETITION
 competition, of sufferings rHb10³², fight¹.

memps i'moi r o s BLAMER-to-ME
 complainer, irreverent Ju16⁶.

momp'h e' BLAME
 complaint, if any one having Co31³, quarrel¹,
 complaint, charge¹,
 complement, See fills (that which),
 complement (full), See full complement.

cpitel'e'o ON-FINISH
 complete a task, perform an act, holiness 2C71
 Titus this grace 2C8⁶ now c the doing 2C8¹¹
 thus also may be the c 2C8¹¹ being c in flesh
 Ga3³ Moses to be c the tabernacle Hb8⁵ the
 same sufferings be c 1P5⁹

perform: Paul p this Ro15²⁸ God (a good
 work) Ph16 priests p divine service Hb9⁶
 (ALu13³²), accomplish², do¹, finish¹, make¹,
 -perfect¹, perfect¹, perform³, -ancel¹.

complete, fully assure¹,
 complete, See fill.

eupei th es' WELL-PERSUADED
 compliant, wisdom from above is Ja31⁷, easy
 to be entreated¹.

chr est o log'i'a USE-LAT (say)ing
 compliment, a kind saying, deluding through
 Ro16¹⁸, good words¹.

kata stel'l'o DOWN-PUT
 compose (a throng) Ac19³⁵, composure (Eph-
 esians admonished to possess) Ac19³⁶, ar-
 pease¹, quiet¹.

ana ta s' o mai UP-SET
 compose, a narrative Lu1¹, set forth in order¹,
 composure, See compose,
 comprehend, grasp²,
 comprehended (be briefly), head up¹.

dia'no i'a THROUGH-MIND
 comprehension, your whole c (loving the Lord
 with) Mt22³⁷Mk12³⁰Lu10²⁷ c of their hearts
 Lu1³¹ doing the will of the Ep2⁵ being
 darkened Ep4¹⁸ enemies in Co1²¹ their c
 (imparting My laws to) Hb5¹⁹ (inscribing
 them) Hb10¹⁶ loins of your c 1P1¹³ sincere
 2P31 has given us 1J5²⁰, imagination¹,
 mind⁹, understanding³.

an a[n]gk as t'os UP-COMPRESS-AS
 compulsion, supervising not of 1P5², by con-
 straint¹.

compulsion, See necessity,
sum ps'eph iz'o TOGETHER-PEBBLE
 compute, calculate with pebbles, value of the
 scrolls Ac19¹⁹, count¹.

[h]etair'o s COMRADE
 comrade, said to (vineyard worker) Pmt20¹³
 (wedding guest) Pmt22¹² (Judas) Mt26⁵⁰,
 friend⁹, fellow¹.

apo krup't o FROM-HIDE
 conceal, hide away from, these things Lu10²¹
 God's wisdom in a secret 1C2⁷ from the eons
 (administration) rEp3⁹ (the secret) rCol2⁶,
 hide⁶.

apo'krup'h on FROM-HIDDEN
 concealed, nothing PMk4²²Lu8¹⁷ wisdom
 in God Co2³, hid², secret¹.

sum'ph'e mi TOGETHER-AVER
 concede, that the law is ideal Ro7¹⁶, consent
 unto¹.

tup'h o'o SMOULDER-
 conceited (be), supervisor not to be 1Ti3⁶ c
 versed in nothing 1Ti6⁴ men in last days
 2Ti3⁴, be high-minded¹, be lifted up with
 pride¹, be proud¹,
 conceive, See apprehend,
 conceive, bed¹, disruption¹, generate¹, place¹,
 concern, agreeing¹.

phron t iz'o DISPOSIZED
 concerned (be), to preside for ideal acts Ti3⁹,
 be careful¹,
 concerning, about³⁰, over¹,
 concerning, See about,
 concerns, about¹.

sug gn'o'm'e TOGETHER-KNOW-effect
 concession, a knowledge joined with under-
 standing of circumstances, Paul saying as a
 1C7⁶, permission¹.

kat all'a'ss o DOWN-CHANGE
 conciliate, one side only, in an estrangement,
 being enemies we were Ro5¹⁰ 10¹⁹s the wife
 to her husband 1C7¹¹ God c to Himself (us)
 2C5¹⁸ (the world) 2C5¹⁹ be c to God 2C5²⁰,
 reconcile⁶.

kat all a gē' DOWN-CHANGE
conciliation, obtained through Christ Ro5:11
the world's c (Israel's casting away) Ro1:15
rans given (dispensation of) 2C5:18 (the
word of) 2C5:19, atonement¹, reconciliation³.

sun tēm'n ō TOGETHER-CUT
concise (be), accounting on earth Ro9:28, cut
short¹.

sun tom'ōs TOGETHER-CUT-AS
concisely, Felix to hear Paul Ac24:4, a few
words¹.

concision, maimcisiōn¹.

sun tel'eō TOGETHER-FINISH
conclude, come to a culmination through, sign
when all this shall be Mk13:4 of the forty
days Lu1:2 c every trial Lu4:13 Paul's seven
days about to be Ac21:27 the Lord (doing
a c accounting) Ro9:28 (c a new covenant)
Hb8:9, end³, finish¹, fulfill¹, make¹.

conclude, lock up together², reckon¹, judge³.

sun tel'ei a TOGETHER-FINISH
conclusion, of the eon (harvest) Mt13:30^{bs},
(damned burned up with fire) Mt13:40 (sever-
ing the wicked from the just) Mt13:49 (what
is the sign of) Mt24:7 I will be with you
till) Mt28:20 (repudiation of sin at) Hb9:20,
end⁶.

epi'st a si s ON-STANDING
concourse (of a throng) Ac24:12, come upon
(Paul daily) 2C11:28, raise up¹, that which
comes upon¹.

concourse, conspiracy¹.
concupiscence, desire².

su[n]g kata the (ti'thē mi)
TOGETHER-DOWN-PLACE
concur, Joseph from Arimathea c not Lu23:51,
consent¹.

su[n]g kata'thē si s
TOGETHER-DOWN-PLACING
concurrence, temple of God with idols 2C6:16,
agreement¹.

kata kri'nō DOWN-JUDGE
condemn, judge adversely, Ninevites, queen of
the south Mt12:41-42 Lu11:31-32 Jesus c to death
Mt20:18-27 Mk10:32-33 he who disbelieves
Mk16:16 Christ does not c the woman (Jn
8:10-11) yourself Ro2:1 sin in the flesh Ro8:3
Who is the C Ro8:34 he who is doubting Ro
14:23 world (not c with) 1C11:32 (Noah c) Hb
11:7 Sodom and Gomorrah 2P2:6 in accord
with acts vRv20:13s, condemn¹, damn².

condemn, censure², convict⁵, judge⁵.

kata'kri si s DOWN-JUDGING
condemnation, the process, dispensation of
2C3:9 not saying this with a view to 2C7:3,
condemnation¹, to condemn¹.

kata'kri ma DOWN-JUDGMENT
condemnation, the effect, out of one into, for
all mankind Ro5:10-18 nothing is c in Christ
Jesus Ro8:1.

condemnation, judging³, judgment⁵.
condemned (cannot be), uncensurable¹.
condescend to, lead away with¹.

[h]uper eid'on OVER-PERCEIVE
condone, God c times of ignorance Ac17:30,
wink at¹.

kath i st[an]ō DOWN-STAND[UP]
conduct, Paul to Athens Ac17:15.
conduct an embassy. See ambassador (be).
conduct forth, send forward¹.

sullal c'ō TOGETHER-TALK
confer, Moses and Elijah c with Christ Mt17:3
Mk9:4 Lu9:30 disciples c with one another

Lu4:36 Judas c with the chief priests Lu22:4
Festus c with the council Ac26:12, commune
with¹, confer¹, speak among¹, talk¹, -with².

confer, parley¹, submit to¹.

confess. See acclaim.

confess, avow¹⁷.

confession, avowal¹, (make), avow¹.

pe poi'thē si s -PERSUADING
confidence, Paul's (intending to come to you)
2C1:15 (c we have) 2C3:4 (much c in you)
2C8:22 (may not have courage with) 2C10:2
(am I having c in the flesh) Ph3:4 saints
have access with Ep3:12, confidence⁵, trust¹.

confidence, assumption², boldness⁶.
confidence (have). See persuade.
confident, assumption¹, courage (have)³, (be),
persuade², (wax), persuade¹.

su schēm a ti z'ō TOGETHER-FIGURE
configure, saints not to be c (to this eon) vRo
12:2 (the former desires) 1P1:14, be con-
formed to¹, fashion according to¹.

bēba i o'ō HAVE-STEP
confirm, the Lord c the word Mk16:20 Christ
(to c promises) Ro15:8 (His testimony c) 1C
12:1 saints (c in the faith) Co2:7 (salvation c
to us) Hb2:3 the heart by grace Hb13:9, con-
firm⁵, establish¹, stablish².

confirm, establish³, interpose¹, ratify².
confirm before, ratify before¹.

bēba i'ō si s HAVE-STEP
confirmation, of the evangel Ph1:7 an oath for
Hb6:16.

bēba i on HAVE-STEPPED
confirmed, the promise to be Ro4:16 expecta-
tion c (Paul's) 2C1:7 (the saint's) Hb6:19 the
word Hb2:2 unto to the consummation (the ex-
pectation) Hb3:9as (beginning of assumption)
Hb3:14 covenant Hb9:7 your calling 2P1:10
prophetic word more 2P1:10, firm¹, of force¹,
steadfast⁴, sure³.

pur'ō si s FIRING
conflagration, among you 1P4:12 Babylon vRv
18:9-18, burning², fiery¹.
conflict, contest².

sum morph is'ō TOGETHER-FORM
conform, to Christ's death vPh3:10as¹, to be
made conformable¹.

conformable (be made), conform¹.

sum'morph on TOGETHER-FORMED
conformed, to the image of God's Son vRo8:29
to the body of His glory vPh3:21 (s²Ph3:10).
conformed to¹, fashioned like unto¹.
conformed to (be), configure¹.

ek tara'ss ō OUT-DISTURB
confound, Paul and Silas c the city Ac16:20,
trouble exceedingly¹.
confound, confusion², disgrace³.

sun che'ō TOGETHER-POUR
confusion, throw into or be in, multitude at
Pentecost Ac2:6 Saul threw the Jews into Ac
9:22 the ecclesia at Ephesus Ac19:22 Jews
threw entire throng into Ac21:27 the whole
of Jerusalem Ac21:31 confuse¹, confound²,
in an uproar¹, stir up¹.

su[n]g'chu si s TOGETHER-POURING
confusion, in Ephesus Ac19:29.
confusion, turbulence¹.

apeleg mos'ō FROM-EXPOSING
confuted, silversmiths, by the evangel Ac19:27,
at naught¹.

dia kat elein [p'h o mai

THROUGH-DOWN-EXPOSE

confute (thoroughly). Apollos t c the Jews Ac 18²⁸, convinced.

congregation, synagogue¹.

conjure. See certify.

sun arm o log r'o TOGETHER-CONNECT-LAY

connect together, buildings ¶Ep22¹, articulate together, members of the human body ¶Ep41⁶, frame fitly together¹, join fitly together¹.

nik a'o CONQUER

conquer, the stronger ¶Lu12²² Christ (the world) ¶Jn16³³ (and is seated) Rv32¹ (lo He c) vRv5⁵ God when being judged ¶Ro3⁴ saints (be not c by evil but c evil with good) ¶Ro12²¹ c false spirits ¶Jj4⁴ (accuser of the brethren) ¶Rv12¹ (on the glassy sea) ¶Rv15² youths c the wicked one ¶Jj21¹⁴ c the world (faith) ¶Jj5⁴ (those begotten of God) ¶Jj5⁴ (those believing) ¶Jj5⁴ promises to the c ¶Rv27¹¹ 28 35 12 21 21⁷ white horse rider vRv6² 2 the wild beast c (two witnesses) vRv11⁷ (the saints) vRv13⁷ the Lambkin vRv17¹⁴, conquer², get the victory¹, overcome²⁴, prevail¹.

[h]uper nik a'o OVER-CONQUER

conquer (more than), the saints through Christ ¶Ro3⁵.

nik'e CONQUEST

conquest, faith conquers the world ¶Jj5⁴, victory¹.

sun cid'e si s TOGETHER-PERCEIVING

conscience, Paul (in all good c) Ac23¹ (a c no stumbling block) Ac24¹⁶ (my c testifying together) Ro9¹ (freedom decided by another's) IC16²² (commending ourselves to every man's) 2C12 (manifest in your) 2C5¹¹ (offer divine service with a clear) 2T11⁷ men's c testifying together 2C15 because of c (to be subject) Ro13⁵ (examining nothing) IC10²⁵ 27 (do not eat) IC10²⁸ (toward God) 1P 219 weak c (polluted) 1C8⁷ (be inured to eating) 1C8¹⁰ (beating) 1C8¹² not your own IC10²⁹ testimony of 2C12¹ good c (love out of) 1T11⁵ (having) 1T11⁹ 1P31⁶ (inquiry of) 1P32¹ clear c (the secret of faith in) 1T13⁹ a cauterized c 1T14² defiled 1T15¹ perfect as to Hb9⁹ Christ cleansing your Hb9¹⁴ a c as to sins Hb10² wicked Hb10²² an ideal Hb13¹⁸.

conscience, usage¹.

sun eid e'o TOGETHER-PERCEIVE

conscious (be), all the senses acting jointly. Ananias' wife c of embezzlement Ac5² Peter Ac12²¹ Paul b c (of the onset) Ac14⁶ (of nothing as to self) IC4⁴, be privy to¹, be ware of¹, consider¹, know¹.

a[n]ggar eu' d DRAFT

conscript, press into service. c you one mile Mt 54¹⁸ Simon the Cyrenian to be picking up the cross Mt27³² Mk15²¹, compel², -to go¹.

consecrate, dedicate¹, finish¹.

kath ex' es' DOWN-HAVE

consequently, like to write Lu1¹ it occurred Lu8¹ from Samuel and c whoever speak Ac 324 Peter expounded Ac14¹ Paul passing through Ac18²³, afterward¹, by order¹, in order², those that follow after¹.

epi neu'o ON-NOD

consent, Paul did not Ac18²⁰.

consent, agreement¹, concede¹, concur¹.

consent to, come to¹.

consent unto, endorse².

dia pher'o THROUGH-CARRY

consequence (be of more than), carry through, excel (star e star) IC15⁴¹, cruise about (of a ship) Ac27²⁷, man of more c (than flying creatures) Mt6²⁶ Lu12²⁴ (than sparrows) Mt 10³¹ Lu12⁷ (than a sheep) Mt12¹² testing what is of Ro2¹⁸ Ph1¹⁰ what kind they were of no c to Paul Ga2⁹ a minor of no m c than a slave Ga4¹.

carry through: vessels through the sanctuary Mk11¹⁶ word of the Lord t the whole country ¶Ac13⁴⁹, be better³, be of more value², carry¹, differ from², drive up and down¹, make matter¹, publish¹, things that are excellent².

consequence (surely in). See surely in consequence.

ara' CONSEQUENTLY

consequently, introducing a subjective impression which follows the conditions stated, c then: Ro5¹⁸ 73 25 312 916 18 1412 19 Ga6¹⁰ Ep 219 1Th5⁶ 2Th15¹ what c: Mt10²⁷ Lu16⁶ Ac 12¹⁸ who c: Mt18¹ 24⁴⁵ Mk4⁴¹ Lu8²⁵ 124² c you: Mt12²⁸ Lu12⁴⁸ Ac21³⁸ IC5¹⁰ Ga3²⁹ Hb 12⁸.

Others: Mt19²⁵ Mk11¹⁵ Lu18⁸ 22²³ Ac27¹¹ 11¹⁸ Ro21⁸¹ 10¹⁷ 1C7¹⁴ 15¹⁵ 18¹ 2C17¹ 51¹ 71² Ga21⁷ 21 37 51¹ Hb4⁹ As8⁴, haply², no doubt¹, perhaps¹, so⁶, then¹², therefore¹, truly¹, wherefore¹.

conserve. See forsake.

kata no c'o DOWN-MIN

consider, not c the beam PM7³ Lu6¹¹ c the ravens Lu12²⁴ anemones ¶Lu12²⁷ Jesus c their craftiness Lu20²³ Moses c the thorn bush Ac7³¹ 32 Peter c and perceived quadrupeds Ac11⁶ mariners c a certain gulf Ac 27³⁹ Abraham c his body deadened Ro1⁹ c the Apostle and Chief Priest Hb3¹ c one another to invite to love Hb10²⁴ man c his face Ja12²⁴, behold¹, consider⁷, discover¹, perceive².

consider, account (take into)¹, behold¹, conscious (be)¹, contemplate¹, note¹, perceive¹, reason¹, study¹, understand¹.

considerable. See enough.

consist, commend¹.

consistent. See equal.

para'kl' e si s RESIDE-CALLING

consolation, entreaty, of Israel Lu22⁵ the rich collecting their Lu6²⁴ Son of c (Barnabas) Ac4³⁶ of the holy spirit Ac9³¹ disciples rejoiced at Ac15³¹ of the scriptures Ro15⁴ God (of c) Ro15⁵ Ac21³ (from Him) 2C1¹ of the one prophesying speaking c Ac14¹³ of the saints 2C15⁶ 6⁷ Paul filled with 2C7¹⁴ Titus' c 2C7⁷ if any c in Christ Ph2¹ conian 2Th16¹ of Philemon's love Phn⁷ Ab a strong c Hb6¹⁸.

entreaty: word of Ac13¹⁵ (bear with) Hb 13²² grace of Ro12¹⁸ of the Macedonians 2C⁸⁴ Titus receives 2C8¹⁷ not out of deception 1Th2³ Timothy to heed 1T14³ oblivious of Hb12⁵ (nRo15¹), comfort⁶, consolation¹⁴, entreaty¹, exhortation⁸.

para kal' e'o BESIDE-CALL

console when in distress, entreat with a view to conduct, literally call for (beside), Paul (the Jews of Rome) Ac28²⁰, Rachel not c Mt2¹⁸ those who mourn Mt5⁴ Lazarus in Abraham's bosom ¶Lu16²⁵ Paul c (the brethren) Ac16¹⁰ 20¹ (as a father) 1Th2¹¹ disciples Ac20¹² that all may be 1C14³¹ God (c the saints) 2C1⁴ 4⁶ 7⁶ (the humble) 2C6¹ c the incestuous one 2C2⁷ Titus by the Corinthians 2C7⁷ apostles c (by the Corinth-

ians) 2C7¹³ (over the Thessalonians) 1Th3⁷
 Tycheus to c (the Ephesians) Ep6²² (the
 Colossians) Co4⁸ hearts of the saints Co2²
 Timothy to c the Thessalonians 1Th3² c one
 another 1Th4¹⁸ 511 may Christ c your hearts
 2Th2¹⁷

entreat: Jesus (by a centurion) Mt8⁵ (by
 demons) Mt8³¹ Mk5¹² Lu8³¹ 32 (to leave) Mt
 8³¹ Mk5¹⁷ (to heal the ill) Mt14³⁶ Mk6⁵⁶
 table to e the Father) Mt26⁵³ (by a leper)
 Mk14¹⁰ (by an unclean spirit) Mk5¹⁰ (by the
 demoniac) Mk5¹⁸ (by Jairus) Mk5²³ Lu8⁴¹
 (by the men of Decapolis) Mk7³² (men of
 Bethsaida) Mk8²² the debtor slave PMt18²⁹ 32
 John c many different things Lu3¹⁸ Jews c
 (Jesus) Lu7⁴⁴ (Festus against Paul) Ac25²
 prodigal's father e PLu15²⁸ Peter c (Israel)
 Ac24¹⁰ (the Dispersion) 1P21¹ 512 (the elders)
 1P51¹ the eunuch e Philip Ac8³¹ the disci-
 ples e (Peter) Ac9³⁸ (Paul) Ac21¹² Bar-
 nabas e the disciples Ac12²³ Paul (by those
 of Antioch) Ac13⁴² As (the saints) Ac14²²
 (e in a vision) vAc16⁹ (by friends at Eph-
 esus) Ac19³¹ (the Macedonians) Ac20² (e all
 on the ship) Ac27³³ 34 (e to stay at Puteoli)
 Ac28¹⁴ (the saints in Rome) Ro12¹ 15³⁰ 16¹⁷
 (e the saints in Corinth) 1C10⁴ 416 16¹⁵ 2C28
 101 (e Apollos) 1C16¹² (Titus) 2C86 1218
 (the brethren) 2C95 (the Lord thrice) 2C128
 (the Ephesians) Ep41 (Euodia) Ph4² (Syn-
 tyche) Ph4² (Timothy) 1Ti1¹³ (for all man-
 kind) 1Ti21 (Philemon) Ph9¹⁰ Judas and
 Silas e the brethren Ac15³² Lydia e Paul Ac
 16¹⁵ men of Philippi e the apostles Ac16³⁹
 Tertullus e Felix Ac24⁴ the grace of e Ro12⁸
 apostles (being calumniated) e 1C14³ (e the
 Corinthians) 2C61 (e in the Lord) 1Th4¹⁰
 511 2Th3¹² God e through us C520 saints be
 c 2C13¹¹ Hb10²⁵ e an elderly man 1Ti5¹
 these things teach e and e 1Ti6² with patience
 2Ti4² supervisors able to Ti19 e the younger
 men Ti20 e and expose Ti21⁵ e yourselves
 Hb3¹³ (the Hebrews are e Hb13¹⁹ 22 Judas
 e the saints Ju3¹ beseech⁴, call for¹, com-
 fort¹, desire³, entreat³, exhort², pray⁶.

sum para kal e'ō TOGETHER-BESIDE-CALL
 console together. Paul and the saints Ro12¹,
 comfort together¹.

para'klētōs BESIDE-CALLER
 consoler, entreater with the Father AlJ21. God
 (giving another) Jn14¹⁶ (the Father will
 be sending) Jn14²⁶ Christ (sending) Jn15²⁶
 (must come away first) Jn16⁷, advocate¹,
 comfort¹,
 consort with, allot to¹.

su strophē FROM-TURNING
 conspiracy, riot in Ephesus Ac19⁴⁰, Jews mak-
 ing a c against Paul Ac23¹², band together¹,
 concourse¹.

conspiracy, cabal¹,
 conspire. See twist together.

ῥ[h]abdoouchōs ROD-HAVER
 constable, an officer who attended magistrates
 to execute their orders, who carried fasces,
 or a bundle of rods with an axe in the center
 as the symbol of their office, ordered to re-
 lease Paul and Silas Ac16³⁵ 38, sergeants².

diatēlō THROUGH-FINISH
 constantly (be), abstinent Ac27³³, continue¹.

astrōn GLEAMER
 constellation, a special word for a group of
 stars, signs in e Lu21²⁵ c of Raphael Ac7⁴³
 no c appearing Ac27³⁰ c of heaven Hb11¹²,
 star⁴.

kath'istēmi DOWN-STAND
 constitute, place with over, appoint (men
 priests) Hb7²⁸, who c Me a judge Lu12⁴⁴
 God c Joseph governor Ac7¹⁰ who c you a
 chief (Moses) Ac7²⁷ 35 the many c sinners)
 Ro5¹⁹ (just) Ro5¹⁹ c elders Ti1⁵ chief priest
 c (for men) Hb5¹ (to offer oblations) Hb8³
 tongue c among members Ja3³⁰ friend of the
 world c enemy Ja4⁴ c you that you are not
 idle 2P18

place [over]: faithful slave (over house-
 hold) PMt24⁴⁵ 47 (many things) PMt25¹⁴ 23
 (his attendance) PLu12⁴⁴ 44 seven men n o
 (daily dispensation) Ac6³ God n man c works
 of His hands Hb2⁷ As, appoint¹, be², conduct¹,
 make⁸, ruler⁶, ordain³, set¹.

constrain. See press.
 constrain, compel¹, urge²,
 constraint, compulsion¹.

kata sken a'ō DOWN-INSTRUMENT
 construct, form people Lu17⁷. Thy road PMt
 11¹⁰ Mk12¹⁷ Lu7²⁷ a house, God c all Hb3³ 4 4
 tabernacle Hb9² 6 ark Hb11⁷ 1P3²⁰, build³,
 make¹, ordain¹, prepare⁶.

meth'ermēn cu'ō AFTER-TRANSLATE
 construe, give a close word for word, transla-
 tion. Emmanuel c God with us Mt12³ Talitha,
 cumi c maiden rouse Mk5⁴¹ Golgotha c
 Skull's Place Mk15²² Eloi c My God Mk15³⁴
 Rabbi c Teacher Jn18⁴⁰ As³ Messiah c Christ
 Jn14¹ Barnabas c Son of Consolation Ac4³⁶ As
 Elymas c Magician Ac13⁸, interpret⁵, be by
 interpretation².

sum boul eu'ō TOGETHER-COUNSEL
 consult, plan (lay hold of Jesus) Mt26¹, advise,
 priests c against Jesus Jn11⁵⁴ As Jews c to kill
 Paul Ac23⁹ advise: Caiaphas the Jews Jn
 18¹⁴ Christ a the ecclesia Rv3¹⁸, counsel¹,
 consult¹.

sum boul'ōn TOGETHER-COUNSEL
 consultation, council Ac25¹², Pharisees against
 Jesus Mt12¹⁴ 22¹⁵ of the chief priests Mt21⁷
 28¹² scribes and Sanhedrin Mk15¹, consul-
 tation¹, council¹², counsel⁵.

katana tisk'ō DOWN-UP-CONSUME
 consume. God a c fire Hb12²⁹.

pros ana'ō TOWARD-UP-CONSUME
 consume, livelihood by physicians Lu8⁴³ As,
 spend¹.

ana'ō UP-CONSUME
 consume, the Samaritans by fire Lu9⁵⁴ by one
 another (beware) FGa5¹³.

consume, spend¹,
 consummate. See finish.

apo tel'ēō FROM-FINISH
 consummate (fully) FJa1¹⁵, perform Lu13³², do¹,
 finish¹.

consummation. See finish.

thig'ō IMPINGE
 contact (come into), should not Co2²¹ lest the
 exterminator should Hb12²⁸ wild beast with
 the mountain Hb12²⁰, handle⁴, touch².

chōr'ēō SPACE
 contain, make room for, be room, become con-
 tents of bowels Mt15¹⁷, not all c this say-
 ing PMt19¹¹ able to c it (emasculate) PMt
 19¹² 12 pots c two or three firkins Jn20⁶
 world not c scrolls Jn21²⁵ make room; Paul
 2C7²⁷ repentance 2P30⁹ be room; in the
 house Mk2² for Christ's word Jn8³⁷, be
 room to receive¹, can contain¹, can receive¹,
 come¹, contain¹, go¹, have place¹, receive¹.
 contain, control self¹,
 contained (be), include¹.

koin o'o make-COMMON
contaminate, count contaminating (Peter not to) *Ac1015* 119, not what goes into a man *Mt1511* 20 *Mk715* 18 (but what goes out) *Pt1511* 19a¹ 20 *Mk715* 20 23 the sanctuary (Paul accused of) *Ac2128* blood sprinkling the Hb 913, call common², defile¹, pollute¹, unclean¹.

contaminate. See common (count).

contaminating. See common.

ana the o'r e'o UP-PLACE-SEE
contemplate. Paul c objects of veneration *Ac1723* the sequel *Hb137*, behold¹, consider¹.

sun eliki o't es TOGETHER-PRIMER
contemporary, those whose adult years coincide. Paul's c in Judaism *Gal14*, equal¹.

contemptible. See scorn.

agon iz'o mai CONTENT
contend, struggle. Christ's deputies would have *Jn1836* every c is controlling himself *1P1C* 923 c the ideal contest *1Ti612* 2Ti47 struggle: to be entering *1Lu1324* Paul to present all mature *Col29* Ephraim in prayers *Ac412* (*As11T1410*), fight³, labor fervently¹, strive³, contend, doubt².

ant agon iz'o mai INSTEAD-CONTENT
contend against, sin *Hb124*, strive against¹.

ep agon iz'o mai ON-CONTENT

contend for, the faith *Ju3*.

aut ark'es SAME-SUFFICIENT

content. Paul learned to be *Ph411*.

content, suffice¹, (be), suffice³.

contention, contest¹, faction¹, incensed¹, strife², contentious, rivalrous¹, (that are), faction¹.

aut ark'eia SAME-SUFFICIENCY
contentment, that in which no need is felt, saints having all *2Co8* devoutness with *1Ti66*, contentment¹, sufficiency¹.

contents. See contain.

agon CONTEST
contest, strive with obstacles, struggle, ideal c (contend the) *1Ti612* (Paul contended) *2Ti47* lying before us *Phb121* struggle: Philipians have *Phb130* Paul (for the saints) *1Co21* (to speak the evangel) *1Th22*, conflict², contention¹, fight², race¹.

peri och e' ABOUT-HAVING
context (of the scriptures) *Ac832*, place¹, continual, intermittent¹.

dia pa'nt os THROUGH EVERY
continually, demoniac c among the lombs *Mk55* God (messengers c observing the Father's face) *Mt1410* (disciples c in the sanctuary praising) *Lu2433* (Cornelius beseeching c) *Ac102* (Paul's conscience no stumbling block toward God c) *Ac2416* (sacrifice of praise to Him c) *Hb1315* Lord (I saw Him before me c) *Ac225* (give you peace c) *2Th316* and bow their (Israel's) back together c *Ro1110* priests pass c into front tabernacle *Hb66*, always⁵⁵, continually².

continually. See every (through) and through, continually, finality².

dia men'o THROUGH-REMAIN
continue. Zechariah c a deaf-mute *Lu22* disciples with Christ in His trials *Lu2228* truth of the evangel *Gal22* the Lord c *Hb111* all c thus *2P34*, continue¹, remain².

continue, aside², become¹, constantly (be)¹, do², prolong¹, remain¹, -with², seated (be)¹, stand¹, stay⁷, tarry².

continue all night, throughout the night¹.

continue in, persevere², remain in².

continue instant in, persevere¹.

continue steadfastly, persevere².

ant eip'on INSTEAD-LAY (say)

contradict, not able to *Lu2115* Jews had nothing *Ac414*, gainsay¹, say against¹.

anti leg'o INSTEAD-LAY (say)

contradict, Christ for a sign c *Lu234* c *Cesa* *Jn1912* Jews c Paul *Ac1345* 2819 this sect c *Ac2822* Israel a c people *Ro1021* expose those who *1Ti9* slaves not c *Ti29*, answer again¹ contradict¹, deny¹, gainsay¹, gainsayer¹ speak against².

anti log'i'a INSTEAD-LAY (say) ing
contradiction, an end of all *Hb616* beyond all *Hb7* One Who has endured such *Hb123* c *Korah* *Ju11*, contradiction², gainsaying¹ strife¹.

contrariwise, contrary (on the)³.

en anti'on IN-INSTEAD
contrary, with out, opposite (centurion o Jesus¹ *Mk1539*, wind *Mt1424* *Mk648* *Ac274* Paul (c to the name of Jesus) *Ac269* (nothing c to the people) *Ac2817* Jews c to all men *1Th215* c one may be abashed *Ti28*, against¹, over against¹, contrary⁶.

contrary, hostile¹, (be), oppose².

loun anti'on THE-IN-INSTEAD
contrary (on the), deal graciously *2Co27* perceiving that Paul entrusted with *Gal27* blessing *1P39*, contrariwise².

contrary to, beside³.

contravening. See front of (in).

contribute. See participate.

koin on i k on' COMMON-BEING
contributor, the rich to be *1Ti618*, willing to communicate¹.

contribution. See communion.

contribution (joint). See participant (be joint) control. See preside.

e[n]g kra t eu'o mai IN-HOLD
control self, if they are not *1CT9* every contender is *1Co35*, be temperate, can contain¹.

log o mach i'a LAY (say)-FIGHT
controvery, morbid about *1Ti64*, strife of words¹.

controvery (without), avowedly¹.

log o mach e'o LAY (say)-FIGHT
controvery (engage in) fight with words, saints not to *2Ti2148*, strive about words¹.

ep athro iz'o ON-CONVENE
convene, the throngs *Lu129*, gathered thick together¹.

sun athro iz'o TOGETHER-CONVENE
convene together, the eleven and others *Lu2433* disciples at Mary's house *Ac1212* Demetrius c the silversmiths *Ac1925*, call together¹, gather together².

convenient, opportune¹, (be), proper (be)², befitting (be)¹.

convenient time, opportunity (have)¹.

conveniently, opportunely¹.

[h]om il'i'a LIKE-PROPIETATE
conversation (evil) *1CI533*, communication¹, conversation, behavior¹³, manner¹, state¹, conversation be, citizen (be)¹, conversation (have), overturn², conversation, turning back¹.

[h]omile e'o LIKE-PROPIETATE
converse, two disciples *Lu2414* 15 Paul and (the saints) *Ac2011* (Felix) *Ac2426*, commune together¹, -with¹, talk².

sun on il e'o TOGETHER-LIKE-PROPIETATE
converse with. Peter w Cornelius Ac10²⁷ (s'1P
37). talk with.

nicta streph'o after-TURN
convert, distort the evangel rGa1⁷. sun into
darkness Ac2²⁰ laughter into mourning Ja4⁹.
pervert¹, turn².

convert, turn back².
converted (be), turn¹, back⁶.
convey self away, evade.

kata dik a'o DOWN-JUST
convict, show to be unjust, not c (the fault-
less) Mt12⁷ (will not be) Lu6³⁷as³⁷as by
your words Mt12³⁷ you murder Ja5⁶, con-
demn².

convict, expose¹.

kata dik'e DOWN-JUSTICE
conviction, requesting Paul's Ac25¹⁵, judg-
ment¹.

ele[n]g'ch os EXPOSING
conviction, faith is Hb11¹ (b2Ti310). evidence¹.
convince, confute (thoroughly)¹, expose⁵.

spara'ss o CONVULSE
convulse, agitate violently and abnormally.
men by unclean spirits Mk12²⁶ 926 Lu9³⁹ (AMk
926). rend¹, tear³.

su para'ss o TOGETHER-CONVULSE
convulse violently, men by unclean spirits Mk
926²⁸ Lu9⁴², tear¹.

psuch'o COOL
cool, love of many rMt24¹², wold cold¹.

psuch r on' COOL
cool, cup to drink rMt10¹² neither c or zeal-
ous rRv31⁵ 156¹⁶, cold¹.

kata psuch'o DOWN-COOL
cool, rich man's tongue rLu16²⁴.

Kos COS
Cos, the name of an island in the Egean sea,
off the coast of Caria, about 37° north and
27° east. Paul's ship came to Ac21¹.

chalk os' COPPER
copper, possibly with an alloy, like brass, coins
made of it, like our "coppers", disciples not
to acquire AM10¹⁰Mk6⁸ cast into the treas-
ury AMk12¹¹ resounding r1C13¹Ans¹ uten-
sils in Babylon rRv18¹², brass³, money².

chalk ou'n' COPPER
copper, adjective, made of, idols of rRv9²⁰, of
brass¹.

chalk i'on' COPPER-
copper vessel, baptizing of Mk7¹, brazen ves-
sel¹.

chalk cu s' COPPER-
coppersmith, a worker in copper, Alexander
2Ti4¹⁴.

[h]upo gram m os' UNDER-WRITING
copy, Christ leaving 1P2¹, example¹.

kor'os (Hebrew) COR
cor, the largest common measure, about 32
pecks, or 75 gallons, hundred c of grain rLu
16¹, measure¹.

korban' (Hebrew) oblation
corban, blood money not cast into Mt27⁶
to father or mother Mk7¹⁴, corban¹, treasury¹.

Kor'inth os CORINTH
Corinth, the name of a large city of Achaia, on
the isthmus between the mainland and the
Peloponnesus, about 38° north, and 23° east.
Paul came to it Ac18¹ (came no longer to)
2C12³ Apollos in Ac19¹, ecclesia of God in
1C12 2C1¹ Erastus remains in 2Ti4²⁰.

Korinth'ion CORINTHIAN
Corinthian, many believed Ac18⁸ Paul's mouth
open toward them 2C6¹¹.

corn, grain³, kernel¹, sowing¹, (tread out the),
thresh².
corn field, sowing².

Korn'e'lios (Latin) CORNELIUS
Cornelius, a centurion of Caesarea Ac10¹ 3 17 22
24 25 30 31.

gon'i'a CORNER
corner, an angular projection, of the squares
Mt6⁵ Christ Head of rMt21⁴²Mk12¹⁰Lu20¹⁷
Ac41¹ 1P2⁷ not committed in rAc26²⁰ of the
earth (messengers standing) rRv7¹ (nations
in) rRv20⁸, corner⁸, quarter¹.

corner, origin².
corner (capstone of). See capstone of corner.

pt o'ma FALL-effect
corpse, John's Mt14¹²Mk6²⁹ wherever the c
may be rMt24²⁸3³ Christ's Mk15⁴⁵3³ of the
two witnesses rRv11⁸ 9⁹, body², dead body³,
carcase¹, corpse¹.

orth o pod e'o ERECT-FOOT
correct attitude, toward the truth rGa2¹⁴, walk
uprightly¹.

correcteth (which), discipliner¹.

ep an orth'o si s ON-UP-ERECTING
correction, all scripture beneficial for r2Ti3¹⁶.

orth os' ERECT-AS
correctly, adverb, deaf-mute talked c Mk7³⁵
Simon decides Lu7⁴³ lawyer answered Lu10²⁸
Christ teaching Lu20²¹, plain¹, right(y)³.

orth o tom e'o ERECT-CUT
correctly cut, the word of truth 2Ti2¹⁵, divide
rightly¹.

anti'lu tr on INSTEAD-LOOSENER
correspondent ransom, a ransom correspond-
ing to the need, Christ giving Himself r1Ti
2⁶, ransom¹.

accompanying to. See down.

sun epi mart u r e'o TOGETHER-ON-MARK
corroborate, God c by signs Hb2⁴as, bear wit-
ness also¹.

kat io'o DOWN-VENOM
corrode, your gold and silver Ja5³, canker¹.
corrosion, See feeding.

phtheir'o CORRUPT
corrupt, cause decay, God c those c His temple
1C3¹⁷ 17 kind characters 1C15³³ apostles c
no one 2C7² the serpent c the saint's apprehen-
sion 2C11³ the old humanity Ep4²² born
naturally for 2Pt2¹² in these things they are
Ju10 Babylon c the earth rRv19², corrupt⁶,
defile¹, destroy¹.

corrupt, decay², deprave¹, disappear², peddle¹,
rot¹, rotten¹.

phthar t on' CORRUPTIBLE
corruptible, human being Ro12³ wreath r1C9²⁵
must put on incorruption 1C15⁵³ 54 silver or
gold 1P1¹⁸ seed 1P12³.

phthor a' CORRUPTION
corruption, slavery of rRo8²¹ body sown in
1C15⁴² not enjoying allotment of incorruption
1C15⁵⁰ reaping Ga6⁸ things for c from
use Co2²² in the world by lust 2P1⁴ unjust
born for 2P2¹² 12 slaves of A2P2¹⁹ (As1P12³).
corruption⁷, perish¹, to be destroyed¹.

corruption, decay⁹.

Kosam' (Hebrew) DIVINATION
Cosam, one of the ancestors of our Lord, Lu3²⁸.
cost, expense¹.
costliness, preciousness¹.

poi u tel es' MANY-FINISH
costly, the attar Mk14³⁸ vesture 1Ti2⁹ a
quiet spirit c before God 1P3⁴. costly¹, of
great price¹, very precious¹.
costly (very), precious (very)¹.

klin a' r i o n -CLINE(dim.)
cot. infirm on (Peter) Ac5¹⁵, couch².
klin i' d i o n -CLINE(dim.)
cot. let down through the tiles Lu5¹⁹ pick up
Lu5²⁴, couch¹.

klin'e -CLINE
couch, a light form of bed, a paralytic on Mt
9²⁶ a lamp under Mk4²¹ Lu8¹⁶ baptizing
of Mk7⁴ a little girl on Mk7³⁰ two people on
one Lu7³⁴ Jezebel cast into Rv2²²bs. bed⁹,
table¹.

couch, cot³, pallet¹.

kou'mi (Aramaic) STAND-UP
couni. Talitha c Mk5⁴¹. cumi¹.

council. See consultation.

boul e' COUNSEL
counsel, mutual consultation or advice. God's
(Pharisees repudiate) Lu7³⁰ (Christ given
up by) Ac2²³ 4²⁸ (David put to repose by)
Ac13³⁰ (Ephesians informed of) Ac20²⁷ (c
of His will) Ep1¹¹ (immortality of) Hb6¹⁷
Jews against Christ Lu23³¹ of the apostles
Ac5³⁸ to leave Ideal Harbors Ac27¹² soldiers
to kill the prisoners Ac27¹³ manifest the c
of the hearts 1Co⁴. counsel¹⁰, will¹.

counsel, consult⁴, consultation⁵.
counsellor, adviser¹.

boul eut e's COUNSELOR
counselor. Joseph of Arimathea Mk15⁴³ Lu23⁵⁰,
count, calculate², compute¹, deem¹⁰, have¹,
reckon⁵.

count happy. See happy (count).

ops'is VIEW
countenance, that which is exposed to view,
be not judging by Jn7²⁴ Lazarus' c bound
about Jn1¹⁴ Christ's c as the sun Rv1¹⁶,
appearance¹, countenance¹, face¹.
countenance, face³, perception¹.

chōr'a SPACE
country, a geographical division of land, a par-
ticular province, a limited district, a coun-
try place Lu12¹⁶ Ja5⁴, magi retire into their
Mt2¹² 13⁶ of the Gergesenes Mt8²⁸ Mk5¹ Lu8²⁶
not dispatching demons out of Mk5¹⁰ a far
c (travels to) PLu13¹⁴ 15 (a noble went
into) PLu19¹² let not those in Lu21²¹ gaze
on the country-sides Pn4³⁵ near the wilder-
ness Jn1¹⁵ many went up into Jerusalem
out of Jn1¹⁵ of the Jews Ac10³⁹ of the
Tyrians Ac12²⁰ word carried through whole
Ac13⁴⁹ mariners suspected some c nearing
them Ac27²⁷ province: of death PMt4¹⁰ of
Judea AMk1⁵ Ac26²⁰ of Iturea Lu3¹ the Ga-
latian Ac16¹⁸ 18²³ district: shepherds in same
Lu2⁸ of Judea and Samaria Ac8¹ (s¹) Mt14¹⁵
BAMk6⁵⁵ Lu4¹⁴, coasts¹, country¹⁴, field²,
ground¹, land³, region⁵.

country, field⁸, land².

peri'chōr ON ABOUT-SPACE
country about, the Jordan AMt3⁵ Lu3³ Genna-
saret Mt14³⁵ Mk6⁵⁵ A Galilee Mk1²⁸ Lu4¹⁴ AB 37
Judea Lu7¹⁷ the Gergesenes Lu8³⁷ Derbe
and Lystra Ac14⁶, country about¹, -round
about³, region round about⁵, -that lieth round
about¹.

ek chōr e'o OUT-SPACE
country (come out into), those in Judea Lu
21²¹, depart out¹.

country of, race¹.

patris FATHER[+place]
country (own), Jesus coming into His Mt13⁵⁵
Mk6¹ prophet dishonored in Mt13⁵⁵ Mk6¹¹ Lu
4²⁴ Jn4⁴⁴ do miracles here also PLu4²³ seek-
ing Hb11¹⁴, country³, one's own⁵.
country place. See country.
countryman, race¹, tribesman (fellow)¹.
countryside. See country.

thar's os COURAGE
courage, Paul, perceiving brethren, Ac28¹⁵.

thar r'e'o HAVE-COURAGE
courage (have or en-). Christ speaks c (to a
paralytic) Mt9² (a woman) Mt9²² Lu8⁴⁴ A
(the disciples) Mt14²⁷ Mk6³⁰ Jn16³³ (a blind
man) Mk10⁴⁹ (to Paul) Ac23¹¹ the saints
2Co5⁸ Hb1³ Paul towards the Corinthians
2Co7¹⁶ 10¹², be bold³, confident³, good cheer⁵,
good comfort³.

course, career³, con¹, routine², sailing¹, wheel¹,
(by), part¹.

aul e' COURT
court (of the temple) Rv1¹⁵, courtyard, fold of
sheep Jn10¹⁶, of the chief priest Mt26³
(Peter in) Mt26⁵⁸ 69 Mk14⁵⁴ 66 (Christ led to)
Mk15¹⁶ (a fire in) Lu22⁵⁵ (John in) Jn1¹⁵
a strong one guarding his own PLu1¹³,
court¹, fold¹, hall², palace².

agor'ai os BUY
court sessions, which were held at the market
Ac19³⁸, loafer, a frequenter of the market
Ac17⁵, of the baser sort¹, law¹.

courtier. See king's,
courteously, amiably¹, humanely¹.
courtyard. See court.

aneps i os' COUSIN
cousin, having a common ancestor. Mark c of
Barnabas Co4¹⁰, sister's son¹.
cousin, relative².

dia the-(ti thē mi') THROUGH-PLACE
covenant, or make a contract, which was an-
ciently ratified by sacrificing a covenant
victim, c a covenant (Jesus, with disciples)
Lu22²⁹ (God with Israel) Ac3²⁵ ABs10 A1010
the Father c the kingdom to Christ Lu22²⁹
the c victim Hb9¹⁰ 1⁷, appoint², make³, tes-
tator².

dia thē'ke THROUGH-PLACE
covenant, new c (blood of) AMt26²⁸ Mk14²⁴
(cup of) ALu22²⁰ 1C11²⁵ (dispensers of) Ac2
3⁶ (God will be concluding) ABs3⁸ (Jesus is
the Mediator of) ABs9¹⁵ His holy c (the
Lord to be reminded of) Lu1²² sons of the
(Jews are) Ac3²⁵ c of circumcision (God
gives Abraham) Ac7⁸ Israel (whose are the
c) Ro9⁴ (God's c with) FRo12²⁷ ABs9 10 1010
(remain not in) Hb8⁹ the old c (reading of)
2Co3¹⁴ a human c Ga3¹⁵ ratified by God Ga3¹⁷
two c (Sarah and Hagar) MGa4²⁴ promise c
(guests of) Ep2¹² a better c (Jesus sponsor of)
Hb7²² (Mediator of) Hb6⁶ ark of Hb9⁴
VRv11¹⁹ tablets of Hb9⁴ the first c (the
under) Hb9¹⁵ where there is a Hb9¹⁶ con-
firmed over the dead Hb9¹⁷ blood of the c
(which God directs) Hb9²⁰ (deem common)
ABh10²⁹ (eonian) ABh13³⁰ a fresh c (Jesus
Mediator of) Hb12²⁴.

covenant, agree¹.
covenant breaker, perfidious¹.
covenant with, stand¹.

kau'p tō COVER
cover, overspread so as to hide, the ship by bl'
lows Mt8²⁴ nothing is c PMU10⁶ not c (a
lamp) PLu8¹⁶ to the hills c us Lu23³⁰ the

evangel to some $\text{f}2\text{C}47^3$ a multitude of sins
 $\text{f}3\text{A}520$ $1\text{P}48$ (aLu123). cover⁵, hide².

kata ka'lu p t o DOWN-COVER

cover. the head (let the woman c) $1\text{C}116^6$ (man
 ought not) $1\text{C}117$ (aLu122).

cover, cover about¹.

peri kalu'p t o ABOUT-COVER

cover about. Jesus (while heating Him) $\text{Mk}1465$
 $\text{Lu}2261$ the ark with gold $\text{Hb}94$. blind fold¹,
 cover¹, overlay¹.

epi kalu'p t o ON-COVER

cover over. sins $\text{f}4\text{R}47$.

epi ka'lu m ma ON-COVER

cover over. evil $\text{f}1\text{P}216$, cloak¹.

su[n]g kalu'p t o TOGETHER-COVER

cover up. nothing is $\text{f}1\text{Lu}122\text{AM}$.

ka'lu m ma COVER-EFFECT

covering. over Moses' face $2\text{C}313$ on Jewish
 hearts $\text{f}2\text{C}314$ 1316 , veil¹.

covering, clothing¹.

covertly. See surreptitiously.

covel. See desire.

covel, zealous (be)².

covel after, cravel¹.

coveting. See desire.

covetous, fond of money², greedy⁴.

covetousness, greed⁹, (without), fond of money
 (not)¹.

cradle. See recline.

naus NAUTICAL

craft, a larger ship. run the c aground $\text{Ac}2741$.

ship¹.

craft, guile¹, part¹, trade¹, vocation¹, (of the
 same), like trade¹.

pan ourg'ia EVERY-ACTION

craftiness. of the eavesdroppers inquiring of
 Jesus $\text{Lu}2023$ God clutching the wise in their
 $1\text{C}319$ not walking in $2\text{C}42$ of the serpent
 $2\text{C}114$ systematizing of the deception $\text{Ep}414$.

craftiness¹, cunning¹, subtilty¹.

craftsman, artificer³.

pan ourg'on EVERY-ACTING

crafty. Paul $2\text{C}1216$.

gem iz'o REPLETIZE

cram, soak (a sponge) $\text{Mk}1536$, be dense (tem-
 ple with fumes) $\text{vR}158$, fill to the brim with
 water (a ship) $\text{Mk}437\text{AB}^2$ (water pots) $\text{Jn}27^7$
 a house with guests $\text{rLu}1423$ twelve panniers
 $\text{Jn}613$ a thrubill with fire $\text{vRv}55$ (aLu1516
 $\text{sRv}1010$). fill¹, full².

sten on' CRAMPED

cramped. gate $\text{fM}713$ $14\text{Lu}1324$. strait⁴.

krai pa'o SKULL-WRESTLE

crapulence, giddiness and headache due to
 drinking to excess, burdened with $\text{Lu}2134$,
 surfeiting¹.

r[h]c'g ma BURST-EFFECT

crash. house with no foundation $\text{fLu}649$, ruin¹.

oreg'o EXTEND

crave. the supervision $1\text{Ti}31$ some c money 1Ti
 610 a better country $\text{Hb}1116$, covet after¹,
 desire².

crave, request¹.

o'rca'is EXTENDING

craving. inflamed in $\text{Ro}127$, lust¹.

kri'z o CREATE

create, bring into existence from previous mat-
 terial. Man was created out of soil and
 spirit. All things are created out of God Ro
 1150 for in Him we are living and moving
 and are $\text{Ac}1728$, the creator (creature rather

than the) $\text{Ro}125$. God c (the creation) $\text{Mk}1319$
 (all) $\text{Ep}30$ $\text{Rv}411$ 1168 (the young humanity)
 $\text{fCo}310$ (foods) $1\text{Ti}43$ (heaven) $\text{vRv}108$ man
 not c because of the woman $1\text{C}119$ saints, for
 good works $\text{fEp}210$ Christ c (new humanity)
 $\text{fEp}215$ (all c in Him) $\text{Co}116$ (through and
 for Him) $\text{Co}116$ new humanity in righteous-
 ness $\text{fEp}424$ ($\text{bMt}194$). create², make¹, Cre-
 ator¹.

kri'si's CREATION

creation of things generally, a living creature,
 the work of God or man $1\text{P}213$ in originat-
 ing what was previously unknown. the be-
 ginning of $\text{Mk}106$ 1319 $2\text{P}31$ the evangel to
 the entire $\text{Mk}1615$ $\text{Co}123$ of the world $\text{Ro}120$
 the premonition of $\text{ARo}819$ subjected to van-
 ity $\text{ARo}820$ shall be freed $\text{ARo}821$ is groaning
 $\text{ARo}822$ not able to separate from God's love
 $\text{Ro}839$ a new $\text{f}2\text{C}517$ $\text{Ga}615$ tabernacle not of
 this $\text{Hb}911$ human c $\text{f}1\text{P}213$ Christ, God's c
 Original $\text{Rv}31\text{Abs}^2$

creature: men offer divine service to $\text{Ro}125$
 Christ firstborn of every $\text{Co}115$ every c ap-
 parent $\text{Hb}413$, building¹, creation⁶, creature¹¹,
 ordinance¹.

Kri's t es CREATOR

Creator. a faithful $1\text{P}419$.

creator. See create.

kri's ma CREATURE

creature. of God (ideal for food) $1\text{Ti}44$ (the
 saints a firstfruit of) $\text{Ja}118$ every c praises
 the Lambkin $\text{vRv}543$ in the sea $\text{vRv}89$.

creature. See creation.

en dech'o mai IN-RECEIVE

credible (be). not c a prophet perish outside
 Jerusalem $\text{Lu}1333$, can be¹.

kl'cos CALL-

credit. what c is it $1\text{P}220$, glory¹.

danei st os LOANER

creditor. a certain $\text{fLu}741$.

creep into, put on¹.

creep in unawares, slip in¹.

creeping thing, reptile².

Kre'skés (Latin) CRESCENS

Crescens, a proper name. gone to Galatia $2\text{Ti}410$.

Kre's CRETAN

Cretan. in Jerusalem $\text{Ac}211$ ever liars $\text{Ti}112$.

Kre't o CRETE

Crete, the name of a large island in the eastern
 Mediterranean below the Egean sea, between
 35° - 36° north and 23° - 27° east. Paul in Ac
 27 12 13 21 (leaves Titus in) $\text{Ti}15$.

crime, cause¹, indictment¹.

ana'pér on UP-CRIPPLED

cripple, to invite the $\text{Lu}1413$ 21 , maimed².

cripple (being a), lame¹.

Kri'spos (Latin) CRISPUS

Crispus, a proper name. chief of a synagogue
 $\text{Ac}188$ Paul baptized $1\text{C}114$.

a[n]ggei'on CROCK

crock. fish culled into $\text{Mt}1348$ virgins carried
 oil in $\text{fMt}254$, vessel².

skoti on' CROOKED

crooked, wrongly bent, not straight. c way
 made straight $\text{Lu}35$ this generation $\text{fAc}240$
 $\text{Ph}215$ subject to c owners $1\text{P}216$. crooked²,
 forward¹, untoward¹.

staur os SOLID

cross, an upright stake or pale, without any
 cross piece, now, popularly, cross. he who is
 not taking his $\text{AMt}1038$ $\text{Lu}1427$ pick up and
 be following $\text{AMt}1621$ $\text{Mk}834$ 10214 $\text{Lu}923$ cross

of Christ (Simon to pick up) Mt27³²Mk15²¹ Lu23²⁶ (descend from) Mt27⁴⁰ 42 Mk15³⁰ 32 (bearing it Himself) Jn19¹⁷ (Pilate places title on) Jn19¹⁹ (His mother beside) Jn19²⁵ (lest made void) 1C11¹⁷ (persecuted for) AGa 612 (Paul boasting in) AGa614 (enemies of) Ph318 (He endures) Hb12² (lest bodies remaining on) Jn19³¹ (word of the AC11¹⁸ snare of AGa211 reconciling through AE216 the death of Ph28 blood of ACoi20 nailing decrees to AC214.

dia ba in'o THROUGH-STEP

cross, those wanting to FLu1626 into Macedonia vAc169 the Red Sea Hb11²⁹ come over1, pass1, -through1.

crow. See shout.

sun thlib'o TOGETHER-CONSTRUCT

crowd. Jesus by the throng Mk524 31, throng².

crowd. See afflict.

crown, diadem³, wreath²¹.

stau r'o'o make-SOLID

crucify, drive a stake into the ground, fasten on a stake, impale, now by popular usage, crucify, though there was no cross piece. Christ: will be giving Him to be Mt2019 262 Lu24²⁷ 20 the throng cry (let Him be) Mt2722 23 (C Him) Mk1513 14 Lu2321 21 23 Jn1916 15 Pilate gives Him over to Mt2720 Mk1513 Jn1916 (you take him and) Jn1916 (has authority to) Jn1910 (shall I be) Jn1915 soldiers (led Him off to) Mt2731 Mk1520 (c Him divide His garments) Mt2735 Mk1521 Jn1923 c two robbers with Mt2738 Mk1527 seeking Jesus the C Mt285 Mk166 c the third hour Mk1525 the place where (called a skull) Lu2333 Jn1918 (near the city) Jn1920 (a garden) Jn1941 this Jesus Whom you Ac236 410 heralding Christ c 1C123 and Him c 1C22 if they know they would not 1C28 out of weakness 2C134 graphically c Ga31 Sodom and Egypt where vRv118

Others: Pharisees will c some Mt2334 was Paul 1C113 c the flesh fGa524 world c to Paul fGa614.

crucify, gibbet1.

crucify afresh, crucify again1.

ana stau r'o'o UP-SOLID

crucify again. Son of God fHb66. crucify afresh1.

su stau r'o'o TOGETHER-SOLID-

crucify together. with Christ (those c t) Mt 2744 Mk1532 Jn1932 (our old humanity) fRo66 (Paul) fGa230, crucify with⁵.

crucify with, crucify together⁵.

a pai'd eu t on UN-HIT

crude. c questionings 2T123, unlearned1.

cruise about. See consequence.

crumb, scrap³.

sun tri'b'o TOGETHER-WEAR

crush, bruise Mt1220 Lu939. Christ (to heal the c heart) fLu418 (a bone of His body not) Jn 1936 fetters Mk51 alabaster vase Mk143 God c Satan fRo1620 as vessels of pottery Rv227. break⁵, bruise².

kra'z'o CRY

cry, make a loud vocal sound, two demoniacs Mt820 disciples in fear Mt1426 Peter Mt1430 Canaanitish woman Mt1522 23 the blind Mt 2030 31 Lu1839 throngs c (Hosanna) Mt19 15 Mk119 (Great is Artemis) Ac1928 34 (others some other thing) Ac1932 (Salvation) Rv710 Jews c (Let Him be crucified) Mt2723 Mk 1513 14 (at Stephen's words) Ac757 (against Paul) Ac2128 38 Jesus (on the cross) Mt2730

Mk1530A (in the sanctuary) Jn28 47 (He Who is believing) Jn1244 unclean spirits Mk 311 926 man with unclean spirit Mk55 7 Lu 939 little boy's father Mk924 Bar-Timeus Mk 1047 48 the stones will Lu1940 John the baptist Jn115 Stephen Ac760 Barnabas and Paul Ac1414 a maid after Paul Ac1617 Paul in the Sanhedrin Ac230 Abba, Father Ro815 (a 46 Isaiah over Israel Ro927 wages of the workers Ja54 souls under the altar vRv610 messengers vRv72 103 3 1415 182 1917 woman travelling vRv122 navigators over Babylon vRv1818 19 (nMt1927 AMk126 BsLu441 s1 Jn199), cry40, -out10.

cry, clamor12, exclaim1, implore11, -ing1, let1, shout6.

cry against, shout1.

cry aloud, exclaim1.

ek kra'z'o OUT-CRY

cry out. Paul Ac2421.

ana kra'z'o UP-CRY

cry out, man with unclean spirit Mk123 Lu443 828 disciples on the ship Mk649 throng against Christ Lu2318.

cry out, exclaim1.

krv'stal los FREEZE-PUT

crystal, glassy sea like vRv46 a river resplendent as vRv221.

krv'stal iz'o FREEZE-PUT

crystallize, crystalline, the new Jerusalem like a c jasper vRv211, be clear as crystal1.

pech'u s CUBIT

cubit, a length equal to the distance from the elbow to the end of the middle finger, hence, about a foot and, a half, add one c to the stature M627 Lu1223 two hundred from land Jn218 one hundred forty four (wall) vRv 2117.

cudgel. See wood.

tho'var CUIRASS

cuirass, a corselet or double breastplate, protecting the body from the neck to the waist, of righteousness fPe614 faith f1Th53 locusts with vRv99 9 sulphurous vRv917. breast-plate⁵.

sulleq'o TOGETHER-LAY

cull, not from thorns (grapes) fMt716 (figs) fLu644 c the darnel fMt1328 29 30 40 out of the kingdom fMt1341 c the fine species (fish) fMt1348, gather⁵, -together1, -up².

kal i'el'ai os IDEAL-OLIVE

cultivated olive tree, nations grafted into Ro 1124, good olive tree1.

cumber, distracted (be)1, nullify1.

cumi, cummi1.

ku'min on CUMIN

cumin, the name of a plant whose bitter seeds were used as a condiment, called cuminum sativum by botanists, tithes from Mt2323, cummin1.

cummin, cummin1.

cunning craftiness, craftiness1.

po ter'ion DRINK-

cup, giving a (to drink) AMt1042 (of water) Mk941 (God's indignation to Babylon) vRv 1619 drinking the (are you able) AMt2022 Mk 1038 (you shall be) AMt2023 Mk1039 (which the Father has given Me) Jn1811 (not drink the c of the Lord and of demons) AC1021 21 (announcing) AC1126 (unworthily) AC1127 (thus, testing) AC1128 cleansing the (outside of) fMt2325 Lu1139 (inside) fMt2326 Jesus taking the Mt2657 Mk1423 Lu2217 let this c pass by AMt2639 Mk1436 Lu2242 the baptizine

of Mk7¹ this c is the new covenant Lu22²⁰ 20
 1C11²⁵ 25 the c of blessing m1C10¹⁶ the c of
 God's indignation vRv14¹⁰ golden (woman
 having) vRv17¹⁸ 18g.

ku'ōn TEEMER

cur. in the east dogs are wild and savage, hence
 are best represented by this word. not giving
 the holy to PMt76 licked Lazarus' ulcers
 rLu16²¹ beware of PPh3² turning to his
 own vomit P2P2²² outside are Rv22¹⁵, dogs⁵.

ther ap eu'ō WARM-FROM

cure, idiomatically attended (by human hands)
 Ac17²⁵, Christ c every disease Mt4²³ 24 935
 (I will c him) Mt8⁷ (all who are ill) Mt8¹⁶
 1215 (demoniacs) Mt12²² 1718 (the ailing)
 Mt14¹⁴ Mk6⁵ (the lame and blind) Mt15³⁰
 (on other side of Jordan) Mt19² (in the
 Sanctuary) Mt21¹⁴ (many) Mk13¹⁴ Abz² 310
 Lu4⁴⁰ 721 (on the sabbath, Mk32¹ Lu6⁷ 1314
 (those with infirmities) Lu5¹⁵ (those with
 unclean spirits) Lu6¹⁸ disciples (commis-
 sioned to) Mt10¹ 8 Mk31^{3A} 613 Lu9¹ 109 (could
 not c) Mt17¹⁶ (everywhere) Lu9⁶ is it al-
 lowed on the sabbath Mt12¹⁰ Lu14³ Physician
 c yourself rLu4²³ woman (of wicked spirits)
 Lu8² (not strength to be) Lu8⁴³ come on
 six days to be Lu13¹⁴ the Jews (speak to
 the one c) Jn5¹⁰ (observe him) Ac4¹⁴ the
 infirm c Ac5¹⁶ Philip, the lame Ac8⁷ on
 Melita Ac28⁹ wild beast's death blow c vRv
 13¹², cure⁵, heal³⁸, worship¹.

ther ap ci'a WARM-FROM

cure, attendance Lu12⁴², Christ healed those
 in need of Lu9¹¹ leaves of the tree for vRv
 22², healing², household².

cure, healing¹.

curious arts, meddler¹.

nom'i's ma LAW-effect

currency, a lawfully established medium of ex-
 change, legal tender, poll tax Mt22¹⁹, money¹,
 current. See now.

kata the- (ti'thē mi) DOWN-PLACE

curry favor with, the Jews (Felix) Ac
 24²⁷ (Festus) Ac25⁹, do pleasure¹, show
 pleasure¹.

kat ara'ō mai DOWN-EXECRATE

curse, call down evil. go from Me you PMt25⁴¹
 the fig tree Mk11²¹ bless (those who are c)
 Lu6²⁸ (and c not) Ro12¹⁴ with the tongue
 Ja3⁹.

kat a'ra DOWN-EXECRATION

curse, of the law Ga3¹⁰ Christ (reclaims us
 out of) Ga3¹⁴ (becoming a) Ga3¹³ land
 with thorns near a c PHb6⁸ blessing and Ja
 310 children of 2P21⁴.

curse, anathematize¹, damn¹, doom¹, evil
 (speak)², (bind under a), anathematize²,
 (great), anathema¹.

curse, accursed².

cursing, imprecation¹.

kata pel'a's ma DOWN-EXPANDER

curtain, of the temple rent Mt27⁵¹ Mk15³⁸ Lu
 23⁴⁵ entering beyond the vHb6¹⁰ after the
 second Hb9³ Christ's flesh Hb10²⁰, veil⁶.

pros kepha' ai on TOWARD-HEAD

cushion, a head rest. Christ drowsing on Mk
 43⁸, pillow¹.

custody. See keeping.

eth'os CUSTOM

custom, what is usual or habitual. of the
 priestly office Lu1⁹ of the festival Lu24²
 Jesus to visit Olivet Lu22³⁰ of Moses (chang-
 ing) Ac4¹⁴ (circumcision) Ac15¹ Paul and
 Silas announcing Ac16²¹ Jewish (for bur-
 al) Jn19⁴⁰ (Paul accused teaching apostasy
 from) Ac21²¹ (Agrippa versed in) Ac26³
 (Paul doing nothing contrary to) Ac28¹⁷
 Roman Ac25¹⁰ of some not to assemble
 Hb10²⁵, custom¹, manner¹, be wont¹.

eth'iz'ō ACCUSTOM

custom, of the law Lu27²⁷.

custom, finish³, usage², (receipt of), tribute
 office³.

eth'ō BE-CUSTOM

custom (be), accustom, to release a prisoner
 Mt27¹⁵ Jesus (to teach) Mk10¹ (to enter
 the synagogue) Lu4¹⁶ Paul to enter the
 synagogue Ac17², be wont², custom¹, man-
 ner¹.

cut, gash¹, (be), harrow².

di ch o tom e'ō TWO-CUT

cut asunder, the lord c a the slave PMt24⁵¹ Lu
 12⁴⁶, cut asunder¹, cut in sunder¹.

cut (correctly). See correctly cut.

cut down, chop², strike off².

cut off, eliminate², strike off¹⁰.

cut out, strike off¹.

cut short, concise (be)¹.

chrō's INTEGUMENT

cuticle, or epidermis. aprons from Paul's Ac
 19¹², body¹.

kum'ba lon HOLLOW

cymbal, two hollow brass basins, which are
 struck together to produce musical sounds.
 a clanging c f1C13^{1A} Abz¹⁴.

Kup'ri os CYPRIAN

Cyprian, Joseph a native Ac4³⁶ disciples Ac
 11²⁰ Mnason Ac21¹⁶, country of Cyprus³.

Kup'r os CYPRUS

Cyprus, the largest island in the eastern Medi-
 terranean, lying between 34°-36° north and
 32°-35° east. dispersed disciples visit Ac11¹⁹
 Barnabas (and Saul visit) Ac13⁴ (and Mark
 sail to) Ac15³⁹ Paul sails by Ac21³ 27¹.

Cyprus (country of), Cyprian³.

Kuren'e CYRENE

Cyrene, a city on the northern coast of Africa,
 opposite Greece, at about 33° north and 22°
 east. Jews from Ac21⁹.

Cyrene (of), Cyprenian³.

Kuren ai'os CYRENIAN

Cyrenian, Simon Mt27³² Mk15²¹ Lu23²⁶ discuss-
 ing with Stephen Ac6⁹ disciples Ac11²⁰
 Lucius Ac13¹, Cyrenian³, of Cyrene³.

D

dcause, dexercise, dfabricate, dgive, dhold,

dproduce, dput, dpend denotes do.

dother denotes different.

kath ēmer in on' DOWN-DAYED

daily, adjective. dispensation Ac6¹.

daily, dole², each¹.

daily. See day.
dainty, sumptuous¹.

bē'ma STEP-effect

dais, platform (for Abraham's foot) Ac75, seated on (Pilate) Mt2719Jn1913 (Herod) Ac1221 (Festus) Ac25617 Gallo's (Paul led to) Ac1812 (Jews driven from) Ac1816 (Sotthenes beaten in front of) Ac1817 Paul standing at Caesar's Ac2510 of God R1410 of Christ R2C510. judgment seat¹⁰, throne¹, to set... on¹.

Dalmanoutha' DALMANUTHA

Dalmanoutha, a village near the western shore of the sea of Galilee. Jesus and disciples came into Mk810.

Dalmati'a DALMATIA

Dalmatia, a district on the western coast of the Adriatic sea, between 43°-46° north and 13°-20° east. Titus gone to 2Ti410.

damage. See outrage.

damage, forfeit¹, (receive), forfeit¹.

Da'maris DAMARIS

Damaris, a woman of Athens. Ac1734.

Damask'in on' DAMASCENE

Damascene, the city of the 2Ci132.

Damask'os' DAMASCUS

Damascus, the oldest and most celebrated city of Syria, about 33° 30' north, 36° 15' east. Paul (his conversion) Ac923 R10 19 22 27 225 6 10 11 2612 20 (escape from) 2Ci132 (return to) Gal17.

kata the ma t iz'ō DOWN-PLACICE

damn. Peter begins to Mt2674, curse¹.

damn, condemn², judge¹.

damnable, destruction¹.

damnation, destruction¹, judging³, judgment⁷.

damsel, little boy or girl⁴, maid¹, -en⁰.

orch e'ō mai DANCE

dance, move the body and feet rhythmically. We fluted and you do not Mt1117 daughter of Herodias Mt148Mk622.

kind'un os DANGER

danger, liability to evil or injury. not able separate us from God's love Ro835 endured by Paul 2Ci126 eight times.

kind'un eu'ō be-IN-DANGER

danger (be in), disciples in the ship Lu823 silversmiths in Ephesus Ac1927 40 Paul 1C 1530, be in danger², be (or stand) in jeopardy².

danger of (in), liable⁵.

dangerous, hazardous¹.

Dan i'el' (Hebrew) ADJUDGED-Deity

Daniel, the writer of the book of the same name. Mt2415Mk1314.

tolm a'ō DARE

dare, act boldly, without caution. d not inquire of Jesus (any one) Mt2240Mk1234Lu2040 (disciples) Jn2112 Joseph coming with d to Pilate Mk1543 no one d join the disciples Ac13 Moses d not consider Ac732 d to die for the good Ro57 Paul (not) d Ro1518 2Ci102 121 d any of you be judged before the unjust 1C61 whatever anyone is d 2Ci121 the brethren more d Ph114 Michael d not Ju9, be bold⁴, boldly¹, dare¹¹.

apo tolm a'ō FROM-DARE

daring (be very), Isaiah is Ro1020, be very bold¹.

tolm ē r oter'ōs DARING-more-AS

daringly (more), adverb. Paul writes Ro1515AB, more boldly¹.

skot ein on' DARK

dark, without light, especially in a spiritual sense, the whole body R1623 Lu1134 36, dark¹, full of darkness².

dark, darkness², dingy¹.

skot o'ō DARKEN

darken, comprehension R16418 (ARV92 AS¹Rv 1610), full of darkness¹.

skot iz'ō DARKEN

darken, the sun Mt2429Mk1324 unintelligent heart Ro121 Israel's eyes R13110 a third of the sun, moon, stars Rv812 sun and air Rv924 kingdom of the wild beast Rv16106s⁴ (ALU2342).

darkly, enigm¹.

skot'os DARKNESS

darkness, light and M1623 R23 FLu1135 FAc2618 Ro219 2C40 1614 cast into outer R1812 2210 2530 at the death of Christ Mt2745Mk1539Lu 2344 sitting in Lu179 jurisdiction of iLu2254 Co113 men love R1319 sun converted into FAc220 falls on Elymas FAc1311 acts of (saints to put off) R1312 (unfruitful) R1611 hidden things of R1C45 the nations were once M1623 world-mights of this R1623 saints are not in R1Th515 Christ calls you out of R1P29 the gloom of A2P17 R1J13 walking in R1J16 (sHb1218).

skot i'a DARKNESS

darkness, sitting in R1416 what I say in the R1M107 Lu123 light appearing in R1J15 grasped it not Jn15 had already come Jn15 walking in (not) R1Jn12 P1235 35 not remaining in Jn1246 still being Jn201 in God none R1J15 is passed by R1J28 one hating his brother is in R1J29 11 11, dark², darkness¹¹.

darkness, gloom², (full of), dark¹, darken¹.

zitan'i on BEARDED-DARNEL

darnel, the Arabic zawan, a kind of rye grass, poisonous, in appearance just like wheat until the ear appears. R1M1325 40 eight times, tares⁸.

dart, arrow¹.

dash. See cast on.

pros kop'tō TOWARD-STRIKE

dash against, stumble. Thy foot against a stone Mt40Lu411 winds a house R1M127 stumble: walking in day not s R1Jn119 10 Israel Ro582 R1P28 a brother Ro1421ABs⁷, beat upon¹, dash against², stumble⁵.

thugat'ēr DAUGHTER

daughter, figuratively, a common name expressive of affection. Jairus' Mt918Mk53Lu 812 woman with hemorrhage Mt922Mk534Lu 848 against mother Mt1033Lu1235 fond of d above Me Mt1037 Herodias Mt146Mk622 Canaanitish woman's Mt1522 28 of Zion (say to) R1M1213 (fear not) R1Jn1213 Syro-Phoenician's Mt226 29 of Aaron (Elizabeth) FLu13 of Phaulul (Hannah) Lu236 mother against Lu1233 of Abraham (woman with infirmity) M1L1316 of Jerusalem Lu2328 sons and (prophesying) Ac217 (you shall be) R2C618 Pharaoh's (lifts Moses up) Ac721 (Moses disowns the term son of) Hb1124 four d of Philip Ac219 (AMK730).

daughter, child¹, (young), daughter (little)¹.

daughter-in-law. See bride.

thugat'ri on DAUGHTER (dim.)

daughter (little), Jairus' Mk523 Syro-Phoenician woman's Mk725, little (young) daughter².

Dabid' or David' (Hebrew) AFFECTION

David, the greatest of Israel's kings, to whose

greater Son the throne belongs. Christ (Son of Mt11 927 1223 1522 2030 31 210 15 2242 Mk1047 48 1235 Lu1838 39 2041 (ancestry) Mt16 0 17 17 Lu3011 (calling Him Lord) Mt2249 45 Mk1238 37 Lu2042 44 (seed of) Jn7142 Ro13 2Ti28 (Root) Rv5 2216

David: Joseph son of Mt120 ate the show bread Mt123 Mk235 Lu63 father Mk1110 Lu132 kindred of Lu127 24 house of Lu189 city of Lu24 11 village of Jn742 mouth of Ac116 425 saying Ac225 Ro411 Hb47 patriarch Ac220 not ascended Ac234 1 days of Ac745 God rouses for king Ac132 22 faithful benignities of Ac1334 put to repose Ac1338 tabernacle of Ac1516 concerning Hb1132 the key of Rv37.

down, break (day)¹, (begin to) light up¹.

epi phau sk'o ON-APPEAR

down upon. Christ shall d you Rv514. give light¹.

[h]emer'a DAY

day, the time from sunrise to sunset, daytime as opposed to night, but generally the whole period from sunset to sunset. Idiomatically, according -day, daily. (Occurs too often to give all of the occurrences. The day of certain men and other things, as Noah's day, the day of indignation, and days with numerals will be found with these keywords). d of God: Rv2312 Rv1614 the Lord's Rv110 d of the Lord: Ac220 1Th52 4 2Th2 2P310 of the Lord Jesus: 1C525 Rv114 Lord Jesus Christ Rv1C18 Jesus Christ RvPh16 Christ RvPh10 216 the Son of Mankind Lu1722 24 26

Others: d of man Rv1C43 those (that) (of Christ's return) Mt2429 Mk1317 19 24 Lu1730 31 2123 34 (will be discounted) Mt2422 Mk1320 20 (no one aware) Mt2436 Mk1332 (which d the Lord comes) Mt2442 50 2513 Lu1246 (drawing near) Hb1025 (drinking with you) Mt2629 Mk1425 (you shall know) Rv1420 (not asking Me) Jn1623 (requesting in My name) Rv1626 by Paul Rv2010 1C313 Rv2110 2Ti 112 Rv18 48 My d Rv1850 d coming Mt91535 Mk220 Lu535 1722 1943 210 2329 Hb88 bear the burden of Mt2042 I will be with you all the Mt2820 must work while it is Rv294 in the sanctuary Ac246 added those being saved Ac247 lame man Ac32 d is near Ro1312 walking as in Ro1313 deciding for Ro145 5 6 scrutinizing Ga410 sons of 1Th58 8 breaking Rv2119 as 1000 years 2P38 8 day and night, see night

daily (according to day): d was I with you Mt2635 Mk149 Lu2258 pick up cross PLu923 our d bread Lu113 making merry nLu1619 Boreans Ac1711 Paul (d dying) 1C1531 (that coming upon Me) 2C1128 offering of Levitical priesthood Hb727 1011 etc. day353, daytime1, judgment1, time3, years2.

day, hour¹.

day following, have¹, morrow (on)2.

epi c'm er os ON-DAY

day (for the). lacking nourishment Ja215.

day (fourth). See fourth day.

day star, morning-star¹.

aug e' RADIANCE

daybreak. Paul conversing until Ac2011. break of day¹.

dayspring. See east.

daytime, day¹.

deacon, servant³, (use the office of), serve².

nekrou' DEAD

dead, lacking life, dead to, oblivious to. God: not the God of the d Mt2233 Mk1227 Lu2038 is rousing Jn521 Ac268 2C19 raises (rouses)

Christ from among Ac1334 1731 Ro424 811 11 109 Ga11 Ep129 Co212 1Th110 1P121 vivifying the Ro417 able to rouse Isaac from among Hb1119 leading up the Lord Jesus from Hb1320

Christ: He was roused from the Mt2764 287 must be suffering and rise from Lu2446 Jn 209 Ac173 from among the (He was roused) Jn222 214 Ro64 0 74 (Whom God rouses) Ac 315 410 1330 (announcing in Jesus the resurrection) Ac42 (after His rising from) Ac1011 (the first out of a resurrection of) Ac2823 (leading Christ up) Ro107 (has been roused) 1C1512 20 2Ti28 (Firstborn) Col118 (resurrection of Jesus Christ) 1P13 the living and the d (Judge of) Ac1042 (Lord of) Ro149 (judging) 2Ti41 1P45 of the d (Son of God by the resurrection) Ro14 (resurrection through a man) 1C1521 (Firstborn) Rv15 He became a Rv118 28

Others: leave the d to entomb their RvMt 822 22 Lu960 60 disciples commissioned to be rousing Mt108 d are being roused (report to John) Mt115 Lu722 (if they are not) 1C 1515 16 29 32 (how are they) 1C1535 (incorruptible) 1C1532 this is John roused from Mt142 Mk614 10A Lu97 roused from among the (till the Son of Mankind) Mt179 Mk99 (Lazarus whom Jesus) Jn121 917 resurrection of the (concerning the) Mt2331 2421 (Athenians hearing of) Ac1732 (some saying no) 1C1512 13 As18 (thus also) 1C1542 (foundation of) Hb62 the bones of the Mt2327 keepers became as the Mt284 rising from (what is the) Mk910 (those not marrying) Mk1225 26 Lu2035 37 man's son became as if Mk926 widow's son sits up ALu715 prodigal son was d PLu1524 32 if some one going to them from PLu1630 31 seeking the living with Lu245 hearing the voice of the Son of God AJn525 youths found Sapphira d Ac 510 Eutychus picked up d Ac209 expected Paul fall down d Ac286 saints (as if alive from the) Ro613 (rouse O drowsy one and rise from) Rv514 (d in Christ rising first) 1Th410 (happy are the) Rv1413 apart from law Sin is d Rv78 the body (indeed is d) Rv810 (apart from the spirit is) Ja226 Israel (life from among) Rv1115 it is for the sake of 1C1529 resurrection out from among Ph311 from d works (repentance) RvH61 (cleansing your conscience) RvHb14 covenant is confirmed over the Hb917 women obtained their Hb1135 faith (d by itself) MJa217 (apart from works d) MJa220 As26 an evangel brought to AP46 John (falls at Jesus' feet as) Rv1117 (perceived the d standing) ARv2012 ecclesia in Sardis d Rv31 d judged (era for the d to be) ARv1118 (the d were) ARv2012 blood as if of a d man Rv163 rest of the d live not until Rv205A gives up the (the sea) RvRv2013 (death and the unseen) RvRv2013

dead to: saints (d indeed t sin) MRo611 (to your offenses) Rv215 5 McO213 (Ac1333 AsRo834).

dead, die29, deaden2, (be), decessed¹, repose¹, (become), death (put to)¹, (being), come away from¹.

thne'sk o DIE

dead (be), have died, those seeking the little Boy's soul Mt220 Jesus Mk1545 Jn1935 Ac2519 son of the widow of Nain Lu7122 Jairus' daughter Lu849 Lazarus Jn1144 121A inferring that Paul is Ac1419 she who is prodigal though living Rv1156 (AJn1121).

dead body, corpse³.

deaf, deaf-mute⁵.

dead (half). See half dead.

tha n a' si m on DEATHLY

dead ripe (be). See ripe (be dead).

dead to See dead.

..ead with, die together¹.

nekr o'o make-DEAD

deaden. Abraham's body considered ¹Ro4¹⁹ Hb 11² d then your members ¹Co3⁵. mortify¹, dead².

nekr'o si a DEADENING

deadening. Sarah's matrix Ro4¹⁹ of Jesus (Paul carrying) 2C4¹⁰. deadness¹, dying¹.

tha n a' si m on DEATHLY

deadly. drinking anything Mk16¹⁸.

deadly, death², dealing¹.

kōph on' MUTE

deaf-mute, one who cannot speak or hear. Jesus heals Mt9³² A3¹¹ 15²² A2² 15³⁰ A3¹ Mk 7³² 37 A¹ Lu7²² 11¹⁴ La Zechariah Lu1²². deaf¹, dumb¹, speechless¹.

deal, part¹.

kata soph iz'o mai DOWN-WISE

deal astutely. Pharaoh with Israel Ac7¹⁰. deal subtly with¹.

deal out. See give.

deal with, do², offer¹, plead¹.

dealings with (have). beholden to (be)¹.

dear, beloved³, honor (held in)¹, love¹, valuable¹.

dearth, famine².

tha'n a t o s DEATH

death, the return of the body to the soil Gn3¹⁹, the spirit to God Ec1²⁷, and the soul to the unseen Ps9¹⁷ Ac2²⁴ 31, sitting in the shadow of ¹Mt4¹⁰ Lu1¹⁹ giving up relatives to Mt10²¹ Mk1³² let him decrease in Mt15¹⁸ Mk7¹⁰ tasting d (some here shall not) Mt16²⁸ Mk9¹ Lu9²⁷ (not for the eon) Jn8⁵² (Christ, for the sake of everyone) Hb2⁹ Jesus (condemned to) Mt20¹⁸ As 2666 Mk10³³ 1464 Lu24²⁰ (sorrow stricken to) Mt26³⁸ Mk14³⁴ (not deserving of) Lu23¹⁵ (no cause of d in) Lu23²² Ac13²⁸ (what d He was to die) Jn12³³ not acquainted with (Simeon) Lu2²⁶ Peter ready to be going to Lu22³³ out of d (into life) ¹Jn5²⁴ 1J 3¹⁴ (able to save Christ) Hb5¹ beholding d (not for the eon) Jn8⁵¹ Lazarus' d Jn11¹⁴ 13 with what d John glorifying God Jn21¹⁹ God losing the pangs of Ac2²⁴ Paul (persecuting the saints to) Ac2²⁴ (nothing deserving of) Ac23²⁹ 2511 25 2631 (no cause of d in) Ac2¹⁸ (in d often) Ac21¹² deserving of d (those committing such things) Ro1³² through d (of His Son reconciled to God) Ro 5¹⁰ (or through life Christ magnified) Ph 1²⁰ (discarding him who has the might of) Hb2¹⁴ entered through sin Ro5¹² thus d passed through into all Ro5¹² reigns from Adam to Moses ¹Ro5¹⁴ in d (as Sin reigns) Ro5²¹ (remaining) ¹1J3¹⁴ Christ's d (baptized into) Ro6³ (planted in likeness of) Ro6⁵ (you are announcing) 1C11²⁶ (obedient unto) Ph2⁸ * (conforming to) Ph3¹⁰ (He reconciles us through) Co1²² through baptism into Ro6⁴ lords it over Christ no longer ¹Ro6⁹ for d (slaves of Sin) Ro6¹⁶ (precept for life) Ro7¹⁰ consummation of those things d Ro6²¹ became good of Sin is Ro6²³ bearing fruit to ¹Ro7⁵ became good d to me Ro7¹³ sin (producing d) Ro7¹³ (sting of d is) 1C15⁵⁶ (teeming forth d) ¹Jal¹⁵ (not to d) 1J 518 10 10 17 this body of Ro7²⁴ the law of sin and d Ro8² disposition of the flesh is ¹Ro8⁰ death or life (cannot separate) Ro8³⁸ (all are yours) 1C3²² d is (through a man)

1C15²¹ (operating) 2C4¹² (fleeing) vRv9⁹ the last enemy being abolished 1C15²⁶ swallowed up was d by Victory 1C15⁵⁴ Where, O D is your (victory) 1C15⁵⁵ (sting) 1C15⁵⁵ the receipt of 2C10 for such proportions A2C11⁰ odor of d for d 2C21⁶ 16 dispensation of 2C3⁷ given up to 2C41¹ sorrow of the world producing 2C7¹⁰ Epaphroditus near to Ph2²⁷ 30 Christ (abolishes) 2Ti11⁰ (made inferior messengers because of the suffering of) Hb2⁹ (clearing those in fear of) Hb2¹⁵ (has the keys of) vRv11⁸ d prevents priests from abiding Hb7³³ occurring for the deliverance of transgressions Hb9¹⁵ of the covenant victim Hb9¹⁶ Enoch transferred so as not to perceive Hb1¹⁵ saving a soul from Ja5²⁰ until d (become faithful) Rv2¹⁰ (they love not their souls) vRv12¹¹ killing with vRv23³ v6⁸ wild beast (slain to d) vRv13³ (death-blow cured) vRv13³ 12b⁸ second d (not injured by) Rv2¹¹ (no jurisdiction over) vRv20⁶ (lake of fire the) vRv20¹⁴ A2¹⁸ d sitting upon the green horse vRv6⁸ seeking and not finding vRv9⁶ arriving on Babylon vRv18⁸ d gives up the dead vRv20¹³ cast into the lake of fire vRv20¹⁴ will be no more vRv2¹⁴. death¹¹⁷, deadly².

death, assassination², deace¹, diel, (appointed to), death-doomed¹, (lie at point of), last¹, (put to), kill⁶, lead away¹, lift up².

tha'n a t o'o (cause-to)-DIE

death (put to). children (their parents) Mt10²¹ to Jesus to d (sought false witnesses) Mt 26⁵⁹ Mk14⁵⁵ (consultation) Mt2¹ to p disciples to d Lu2¹⁶ p t d to the law ¹Ro7⁴ the practices of the body vRo8¹³ on Thy account we are ¹Ro8³⁶ as disciplined and not 2C6⁹ Christ p t d in fles¹ 1P3¹⁸. become dead¹, kill², mortify¹, put to death⁷.

tha'n a tē phor'on DEATH-CARRYING

death-dealing. venom (the tongue) Ja3⁹. deadly¹.

epi tha'n a'ti on ON-DEATHED

death-doomed. God demonstrates with us as 1C4⁹. appointed to death¹.

ek klo'i'o OUT-LOCK

debar. boasting ¹Ro3²⁷ the saints ¹Ga4¹¹. exclude².

debate, strife².

oin o phlug i'a WINE-BUBBLE

debauch. the nations in 1P4³. excess of wine¹.

malak i'a SOFTNESS

debility. Christ curing Mt4²³ 93⁵ 101. disease³.

o pheil e' OWED

debt Mt18³², what is due. render (to all their d) Ro13⁷ (to the wife her d) 1C7³.

opheil'e'ma OWE-effect

debt. remit to us our Mt6¹² wages reckoned as Ro4⁴.

debt, loan¹, owe¹.

opheil e't e's OWE-er

debtor. debts of our d Mt6¹² owed ten thousand talents ¹Mt18²⁴ not d beyond all men Lu14³⁴ Paul d to wise and foolish Ro1¹¹ saints not d to the flesh Ro8¹² nations d to Israel Ro15²⁷ d to do whole law Ga5⁵. debtor³, sinner¹, which oweth¹.

debtor, paying usury², (be) owe¹.

decadent. See decay.

Deka'poli is TEN-MANT

Decapolis, a region embracing ten cities east of the Jordan, somewhat south of the sea of Galilee, about 32° 40' north, 35° 40' east.

throngs from Mt4²⁵ herald in Mk5²⁰ boundaries of Mk7³¹.

dia phthet'ō THROUGH-CORRUPT

decay of dead substance, blight the earth vRv 11¹⁸ 1¹⁸, be decadent of minds 1Pb⁶⁵ where moths cause n Plu12³³ our outward man 2C4¹⁰ one third the ships vRv8⁰ (bRv19²). corrupt², destroy³, perish¹.

dia phthor a' THROUGH-CORRUPTION

decay. Christ not acquainted with Ac22³¹ 31 1334 35 37 David acquainted with Ac13³⁶, corruption⁰.

decay, old (make)¹.

teleu t ē' FINISH

decease. of Herod Mt2¹⁵, death¹.

teleu t a'ō FINISH-

decease, death viewed as the result of life's completion. Herod Mt2¹⁰ Jairus' daughter Mt9¹⁸ let him d in death Mt15⁴Mk7¹⁰ first (of seven brothers) Mt22²⁵ worm d not Mk 944a 40a 48 slave (centurion's) Lu7² Lazarus Jn11³⁰ David Ac2²⁹ Jacob Ae7¹⁵ Joseph Hb11²². be dead⁴, decease¹, die⁰.

decease, exodus².

deceit, deception¹, guile², seduction³, (use), defraud¹.

deceitful, fraudulent¹.

deceitfully (handle), adulterate¹.

deceivableness, seduction¹.

deceive. See stray.

deceive, beguile¹, deception¹, delude⁴, impose¹, seduce⁴.

plan'on STRAY

deceiver, one who leads astray. Jews call Christ Mt2⁷⁰ apostles as 2C6⁸ d spirits 1Ti4¹ many d came out 2J7⁷. deceive⁴, seducing¹.

deceiver, imposter¹.

deceiving, seduction¹.

decently, respectfully¹.

pla'n ē STRAYING

deception. last d worse Mt2⁷⁰ retribution of Ro1²⁷ systematizing of Ep4¹⁴ entreaty not out of 1Th2³ God sending operation of 2Th2¹¹ turns back sinner out of Ja5²⁰ those behaving with 2P2¹⁸ led away with 2P3¹⁷ spirit of 1J4⁶ of Balaam's wages Jn1¹. deceit⁰, deceive¹, delusion¹, error¹.

decide. See judge.

phra s'ō DECRYPTER

decipher. the parable Mt15¹⁵ (s²Mt13³⁶). declare².

epi spa'ō ON-FULL

de-circumcize, of those who wished to renounce circumcision, let him not be 1C7¹⁸. become uncircumcised¹.

deck, gild².

peri'the s is ABOUT-PLACING

decking, with finery. 1P3³. wearing¹.

apo phthe[n]g'g o mai FROM-UTTER

declaim, speak in a lofty style, the apostles Ac2⁴ Peter Ac2¹⁴ Paul Ac26²⁵. say¹, speak forth¹, utterance¹.

r[h]ē'ma GUSH-effect

declaration, of God (living by) Mt4⁴Lu4^{4a} (came to John) Lu3² (Christ speaking) Jn 3³⁴ (he who is of God hearing) Jn8⁴⁷ (sword of the spirit is) Ep6¹⁷ (the ideal) Hb6⁵ (cons readjusted to) Hb11³ not impossible fulfill His every Lu1³⁷ according to Owner's d vLu2²⁰

Christ's d: Peter (reminded of) Mt26⁷⁵Mk 1472Ac11¹⁸ (will be lowering nets) Lu5⁵ answered Pilate not one d Mt2⁷¹⁴ disciples (ignorant of) Mk9³²Lu9⁴⁵ (d hid from them) Lu18³⁴ (reminded of) Lu24⁸ (remaining in them) Jn15⁷ His parents understood not Lu2⁵⁰ completes His d Lu7¹ Jews (not get hold of) Lu20²⁶ (how not believing My) Jn 54⁷ d are spirit and life Jn6⁶³ in the treasury Jn8²⁰ not those of a demoniac Jn 102¹ if anyone should be hearing Jn12⁴⁵ not getting Jn12⁴⁸ not from Myself Jn14¹⁰ the d that Jesus is Lord Ro10^{9a} tidings through Ro10¹⁷ cleansing it with His d Ep5²⁶ carrying on all Hb1³ remaining for the eon 1P1²⁵

Other (proper names): Miriam Lu13⁸ 219 51 John Lu1⁶⁵ Peter Ac2¹⁴ 1022 44 114 Stephen Ac6¹¹ 13 in Judea concerning Christ Ac10³⁷ Paul Ac13⁴² 1638 2625 2825 Ro10⁸

Others: every idle Mt12²⁶ made to stand Mt18¹⁰ 2C13¹ to the shepherds vLu2¹⁵ 17 appeared as nonsense Lu24¹¹ the d of this life Ac5²⁰ apostles are witnesses of Ac5³² near you Ro10⁸ came out to ends of the earth Ro10¹⁸ ineffable 2C12⁴ sound of Hb 12¹⁹ brought in the evangel 1P1²⁵ as remind you of 2P3² remember Ju1⁷. saying⁹, thing³, word⁶.

declaration, narrative¹.

e r e'ō GUSH

declare, protest, speak forcefully. God d (I am the God of Abraham) Mt22³¹ (singing benedictions of David) Ac13⁴⁸ (sit at My right) Hb1¹³ (I swear) Hb4³ (God stops) Hb4¹ (not lax) Hb13⁵ the Father has d to Christ Jn12⁵⁰

Christ: d to Him (Lord, Lord) Mt7²² (curse yourself) Lu4²³ (d a word against the Son) Lu12¹⁰ Christ d (to the reapers) Mt13³⁰ (by what authority) Mt21²³Mk11²⁹ (why do you not believe John) Mt21²⁵Mk11³³Lu20⁵ (to Peter) Mt26⁷⁵ (I am not acquainted) Lu13²⁵ 27 (disciples found it so) Lu22¹³ (no one can be coming to Me except) Jn6⁶⁵ (ere it is occurring) Jn14²⁹ (disciples are friends) Jn15¹⁵ (lo I am arriving) Hb10⁹ the King will d Mt25³⁴ 40 41

Other (proper names): Peter to Simon Ac 8²⁴ Greek poets Ac17²⁸ Paul (behold his face no longer) Ac20²⁸ (the truth) 2C12⁶ (the rejoicing) Ph4⁴ Abraham Ro4¹⁸ Ga3¹⁶ Rebecca Ro9¹² John Rv7^{14a}

Others: d through the prophets (virgin) Mt12² (out of Egypt) Mt2¹⁵ (lamentation in Rama) Mt2¹⁷ (called a Nazarene) Mt2²³ (voice of one imploring) Mt13³ (land of Zabulon) Mt4¹⁴ (He our infirmities got) Mt8¹⁷ (Lo, My Boy) Mt12¹⁷ (in parables) Mt13³⁵ (your King is coming) Mt13⁴¹ (abomination of desolation) Mt24¹⁵Mk13^{14a} (thirty silver pieces) Mt27⁰ (pour out from My spirit) Ac2¹⁶ (perceive you despisers) Ac 134⁰ d to the ancients (shall not murder) Mt5²¹ (not be perjury) Mt5³³ (it was d (not commit adultery) Mt5²⁷ (dismissing a wife) Mt5³¹ (an eye for an eye) Mt5³⁸ (be loving) Mt5⁴³ (not putting on trial the Lord) Lu4¹² (not My people are you) Ro9²⁶ (to the souls underneath the altar) vRv6¹¹ (to the locusts) vRv9⁴ d to brother (mote) Mt7^{48a} disciples d (to this mountain) vMt 1720 (the Lord has need of them) Mt21¹³ Lu 1931 (where is My caravansary) Lu22¹¹ d in the law Lu22⁴ rich man to his soul

¶Lu12¹⁹ the host will be d (give place) ¶Lu14⁹ (step further up) ¶Lu14^{10ss} younger son ¶Lu15¹³ owner will d to slave Lu17⁷ they will be d (lo here, lo there) Lu17²¹23 (happy are the barren) Lu23²⁹ the woman d truly Jn4¹⁸ of your people's chief not d evil Ac23⁵ what shall we d (God not unjust) Ro3⁹14 (Abraham found) Ro4 (persisting in sin) Ro6¹ (that the law is sin) Ro7 (if God is for us) Ro8³¹ (the nations grasped righteousness) Ro9³⁰ boughs broken out Ro11¹⁹ plain person d (amen) 1C14¹⁶ (that you are mad) 1C14²³ holy spirit having d Hb10¹⁵ some one will d you have faith Ja2¹⁸ messenger d the secret vRv17⁷ vast throng d Hallelujah vRv19³

make declaration: Christ concerning Lazarus' death Jn11¹³

protest: you will be (why is God blaming) Ro9¹⁹ the molded will not p to the molder Ro9²⁰ how are the dead roused 1C15³⁵ God p to Paul (My grace sufficient) 2C12⁹ (ALu115), call¹, say⁵⁷, speak⁹, tell⁴

declare, announce², charge¹, decipher², detail², display¹, evangelize¹, evident (make)⁴, inform³, known (make)⁴, publish¹, relate³, report³, specify¹, submit¹, unfold⁵

pro c r e'ō BEFORE-GUSH
declare before, Jesus to disciples Mt24²⁵Mk13²³ Isaiah Ro9²⁹ Paul 2C7³13² Gal¹⁹ in David Hb4⁷ declaration 2P3³ Ju1⁷, foretell¹, say¹, say before³, speak², tell²

declare glad tidings, evangelize¹
declare manifestly, manifest¹
declare plainly, disclose¹
decline. See recline.

tēk'ō MELT
decompose, elements by combustion 2P3¹².
decorate. See adorn.

kos'm i o n SYSTEMED
decorous, supervisor must be 1Ti3² (abs¹-1Ti2⁹), of good behaviour¹

kosm'i'ōs SYSTEM-AS
decorously (adverb), adorning in raiment 1Ti2^{9ss}, modest¹

decrease, inferior (make or be)¹.

dog'ma SEEM-effect
decree, the opinion of a lawmaker embodied in a decree, from Cæsar Augustus Lu2¹ Paul gives over to ecclesias Ac16⁴ contravening d of Cæsar Ac17⁷ law of precepts in Ep2¹⁵ handwriting of Co2¹⁴, decree³, ordinance².
decree, judge¹.

dog'ma t i z'ō SEEMize
decree (be subject to), why are you Co2²⁰, be subject to ordinances¹.

gēr as'k ō be-VETERAN
decrepit (be), whenever Peter growing Jn21¹⁸ that which is Hb3¹³, be old¹, wax old¹.

gēr as VETERAN
decrepitude, Elizabeth conceived in her Lu13⁶, old age¹.

e[n]g kain i z'ō IN-NEWIZE
dedicate, first covenant Hb9¹⁸ recently slain way Hb10²⁰, consecrate¹, dedicate¹.

e[n]g kain i'a IN-NEWING
dedication, an annual festival of eight days in the month Kisleu in commemoration of the dedication of the temple in the times of the Maccabees 1Mac4³⁶⁻³⁹ 2Mac10⁷ Josephus

Antiquities 12, 7, 6-7, in Jerusalem Jn10²², feast of the dedication¹.

deduce. See unite.
deed, doing¹, practice¹ 4, work²².

[h]ēg e'ō mai LEAD
deem, leading (men) Lu22²⁶ Ac15²² (speaker) Ac14¹² leader (of the saints) Hb13⁷17²⁴, ruler (Christ) Mt26, govern (Joseph) Ac7¹⁰, Paul (d myself happy) Ac26² (d necessary) 2C9⁵ Ph2²³ (d a forfeit) Ph3⁷8⁹ saints (d one another superior) Ph2³ (d them distinguished) 1Th5¹³ (not d him as an enemy) 2Th3¹⁵ (slaves d their owners) 1Ti6¹ (d reproach of Christ) Hb12⁶ (all joy d it) Ja1² (d the patience of our Lord) 2P3¹⁵ Christ (d it not pillaging) Ph2⁸ (d Paul faithful) 1Ti1¹² d the blood contaminating Hb10²⁹ Sarah d the Promiser faithful Hb11¹¹ Peter d it just 2P13³ d gratification a luxury 2P2¹³ as same d tardiness 2P3⁹, account¹, chief³, count¹⁰, esteem², governor², have the rule over³, judge¹, suppose¹, think¹.

deem, suspect¹.

pro ēg e'ō mai BEFORE-LEAD
deem first, saints to d one another f Ro12¹⁰, prefer¹.

deem worthy. See worthy (deem).
bath'u DEEP

deep, Jacob's well Jn4¹¹ Eutychus' sleep Ac20⁹ things of Satan Arv2⁴.

deep, abyss², deepen¹, depth³, marsh¹.
bath un'ō DEEPEN

deepen, for a foundation ¶Lu6¹⁸, deep¹.
deepness, depth¹.

dus phē m i a ILL-AVERMENT
defamation, Paul 2C6⁸, evil report¹.

defame, blaspheme¹.

ek leip'ō OUT-LACK
default, whenever it may be Lu16⁹ your faith may not Lu22³² of the sun Lu23^{45ss} Thy years not Hb11², darken¹, fail³.

a nek'leip't on ON-OUT-LACKED

default (not), a treasure ¶Lu12³³, that fail-eth not¹.

apo log e'ō mai FROM-LAY (say)

defend, make a defence, what your d should be Lu12¹¹ not premeditating Lu21¹⁴ Alexander wanting to make Ac19³³ Paul (made his) Ac24¹⁰ 25⁸ 26¹ 24 (d ourselves) 2C12¹⁹ men's reckonings accusing or Ro21⁵, answer¹, -for one's self³, excuse², make defense¹, speak for self¹.

defend, succor¹.

apo log i'a FROM-LAY[say]ing
defense, Paul's Ac22¹ 1C9³ 2Ti4¹⁶ d position Ac25¹⁶ of diligence, nay d 2C7¹¹ of the evangel Ph1⁷16 ready with 1P3¹⁵, answer³, -for self¹, clearing of self¹, defense³.

Defense. See defend.

an apo log'ē t on ON-FROM-LAID (said)
defenseless, you are d O man Ro12²⁰ 21, inexcusable¹, without excuse¹.

[h]up eik'ō UNDER-SIMULATE
defer, to your leaders Hb13¹⁷, submit self¹.
defer, postpone (make)¹.
defer. See about (be).

[h]us ter'ē ma WANT-effect
deficiency, want, Corinthian's d filled 1C16¹⁷ Paul (fills up) Co1²⁴ (to readjust) 1Th3¹⁰

want: widow's Lu214 for others w 2C314 14
replenished 2C912 119 Philippian's w Ph230,
lack2, penury1, that which is behind1, want3.
deficient (be). See want.

mia i'n ô DEFILE
defile, make filthy or unclean. lest the Jews be
defiled 2Jn1828 to the d nothing clean 2Ti115
conscience 2Ti15 the majority may be 2Hb
1215 the flesh Ju8.

defile, common (count)1, corrupt1, pollute3,
spot1.
defiled, common1.

mi'a s ma DEFILEMENT
defilement, of the world 2P220, pollution1.
defileth self with mankind (that), sodomite1.

mia s m os' DEFILEING
defiling, lust 2P210, uncleanness1.
doi i o' ô FRAUD

defraud, with their tongues Ro313, use deceit1.
defraud, deprive1, overreach2.
degree, rank, (of low), humble2.

thoi ô t s PLACE (God)
deity, that which pertains to God. dwelling
in Christ Co29, Godhead1.

kat ê'ph ei a DOWN-APPEARANCE
dejection, joy converted into Ja49, heaviness1.
chron iz'ô TIMEIZE

delay, spend time. my lord 2Mt2448/Lu245
bridegroom's 2Mt255 Zechariah's Lu21 He
Who is coming will not Hb1037, delay2,
tarry3.

delay, postponement1, slothful (be)1.
delay. See time.

ex apo stel'ô OUT-FROM-PUT
delegate officially, or send away, dispatch word
to Israel Ac1336, Christ (d the promise of
the Father) Lu2449ns2 (d Paul to the nations)
Ac2231as Jacob d the fathers first Ac712
the ecclesia d Barnabas to Antioch Ac1122
the Lord d His messenger to Peter Ac1211
God (d His Son) Ga44 (the spirit of His
Son) Ga46

send away: God s the rich a empty Lu153
the farmers s the slave a empty 2Lu2010 11
Paul (the brethren s to Tarsus) Ac930 (to
go as far as the sea) Ac1714, send2, -away4,
-forth1, -out1.

delicacy, indulge1.
delicately, luxury1.

eu dok e'ô WELL-SEEM
delight, have a favorable opinion, seem well (to
be left at Athens) 1Th31 God: My Son the
Beloved in Whom I d Mt317 1218 Mk111/Lu
322 2P117 d to give you the kingdom Lu232
d through the stupidity of heralding 1C121
d not in the majority 1C105 d Him to unveil
His Son in Paul Ga113 in holocausts Thou
dost not Hb1068 not d in the one shrinking
back Hb1038 Others: d Macedonia and
Achaia 2Ro1526 27 Paul d (be away from
home) 2C58 (in infirmities) 2C1210 (share
with the saints) 1Th28 complement d dwell
in Christ Co119 men who d in injustice 2Th
212 (8Mk97 nC713), be well pleased1, be
good pleasure1, be willing2, have pleasure1,
it pleaseth5, think good1.

eu dok i'a WELL-SEEMING
delight, God: a d in front of Thee Mt1126/Lu
1021 d of His will Ep150 saints to work
for His Ph213 fulfilling every d of goodness

2Th111 Others: peace among men d Lu214
Paul's d and petition Ro101 heralding be-
cause of Ph15, desire1, good pleasure4,
-will2, seem good2.

delight in, gratify with1.
deliver, clear2, extricate3, free1, give1, -up55,
grace2, hand2, nullify1, pay2, rescue17.
deliver up, give up6.

apo lu'tr ô si s FROM-LOOSENING
deliverance, including the full fruition of a
ransom or redemption. saints (near is draw-
ing you) Lu2128 (of our body) Ro823
(not anticipating) Hb1136 Christ (d which is
in) Ro324 (because of us) 1C130 (through
His blood) Ep17 (in Whom we are having)
Co114 of that procured Ep114 day of Ep430
of the transgressions Hb915, deliverance1,
redemption9.

deliverance, pardon1.
delivered (be), bring forth5 (being), given up1.
delivered of (be), generate1.
deliverer, redeemer1, rescuer1.

ex apat a'ô OUT-SEDUCE
delude, utterly seduce. Sin d Paul Ro711 hearts
of the innocent Ro1618 let no one be d
(himself) 1C318 (you saints) 2Th23 Eve
by the serpent 2C113 1Ti214as1, beguile1,
deceive4.

kata klu z'ô DOWN-SURGE
deluge, the world by water 2P36, overflow1.

kata klu s m os' DOWN-SURGE
deluge, in the days of Noah Mt2438 39 de-
stroy them all Lu1727 God bringing 2P25.
flood4.

delusion, deception1.
ap ait e'ô FROM-REQUEST
demand, not d of those taking Lu630 d your
soul 2Lu1220as a defense for those d 1P
315as2, ask again1, be required1.

demand, ascertain2, inquire1.
Dê mas' DEMAS
Demas, once a companion of Paul, greeting
you Co414 Phn24 abandoned Paul 2Ti410.

kata'st ê ma DOWN-STAND-effect
demeanor, as becomes the sacred Ti23, be-
haviour1.

Dêmê'trios DEMETRIUS
Demetrius, an Ephesian silversmith Ac1924 38
a disciple 3Jn12.

kata lu'ô DOWN-LOOSE
demolish, in English idiom put up for the night.
Jesus (came not to) 2Mt517 17 (accused of
saying I am able to) Mt2661Mk1438 (you
who are d) Mt2740Mk1529 the sanctuary
will be Mt242Mk132Lu216Ac614 d the disci-
ples work 2Ac538 39 account of food do
not 2Ro1420s2 if our terrestrial tabernacle
2C51 if building what I 2Ca213
put up for the night: the throng 2Lu912
Jesus with a sinner Lu197, be quest1, come
to naught1, destroy1, dissolve1, lodge1, over-
throw1, throw down3.

da i'm ô n TEACH
demon, a supernatural intelligence, almost al-
ways used in a good sense in previous pro-
fane Greek, but in the Septuagint it is used
disparagingly of the gods of the nations, an
evil spirit which has the power to obsess
mankind. in the demoniac Mt851Mk512a
(2Lu829), devil2.

demon'ion TEACH-diminutive

demon (diminutive). Jesus: casts out (in Thy name) Mt722 Mk638 1617 Lu949 (from deaf-mutes) Mt933 Lu1114 (by the chief of) Mt934 34 1234 24 27 Mk322 22 Lu1115 15 18 19 (by the spirit of God) Mt1228 Lu1120 (from epileptic boy) Mt718 Lu942 (many) Mk134 34 Lu411 (heralding and) Mk130 (from Syro-Phoenician woman's daughter) Mk726 20 30 (from Mary Magdalene) Mk169 Lu82 (man with spirit of unclean d) Lu433 35 (Gergesene) Lu827 29 30 33 35 (and healing) Lu1332 (a d you have) Jn720 849 52 1020 (I have no) Jn849 Others: disciples: casting out Mt109 Mk315 613 Lu981 saying John the baptist has Mt118 Lu733 no d can open eyes Jn1021 Paul announcing strange Ac1718 nations sacrificing to 1C1020 20 cup and table of 1C1021 21 teachings of 1Ti41 believing that God is one Ja219 worshipping vRv920 spirits of d vRv1614 Babylon the dwelling place of vRv182, devil⁵⁰, god¹.

demoniac (be). See demonized (be).

demon'ion d'ès TEACH-

demoniacal. wisdom Ja313. devilish.

demon'ion is'o mai TEACH-

demonized (be). Canaanitish woman's daughter Mt1522. be demoniac. Jesus cured (in Galilee) Mt24 (at Peter's house) Mt816 Mk1348² (out of the tombs) Mt828 33 Mk515 16 18 Lu436 (deaf-mute) Mt932 1222 these declarations not of a Jn1021. be possessed of (with) devils¹, be vexed with devils¹, him that hath¹.

apo deik'nu mi FROM-SHOW

demonstrate. show from evidence. God (Jesus d to be from) Ac222 (d with the apostles) 1C49 (man of lawlessness d the is) 2Th24 cannot d charges against Paul Ac257. approve, prove, set forth¹, show¹.

apo deir is FROM-SHOWING

demonstration. of the spirit and power 1C24. den, cave².

denari'ion (Latin) TEN-ASSES

denarius. The silver denarius was originally worth nearly 17¢ or 8½ pence, but declined to somewhat less than the drachma. 100 d (fellow slave) PMt1028 a d (a day's wages) PMt202 9 10 13 (they brought Christ, the poll tax currency) Mt2219 Mk1213 Lu2024 (wheat and barley) vRv696 200 d (worth of bread) Mk616 Jn672 d (Samaritan gave to host) PLu1035 300 d (price of attar) Mk145 Jn125 500 d (debtor owed) PLu711. penny¹⁴, -worth².

ep onom as'o ON-NAME

denominate. a Jew Ro217, call¹.

dense (be). See cram.

dense (how). See how much.

arn e'o mai UN-LAMB

deny (go back on a word confirmed by sacrifice), disown of a person. Peter Mk1468 70 Lu2257 all d touching Jesus Lu845 John d not Jn120 cannot d a known sign Ac416 form of devoutness d its power 2Ti35 d acquaintance with God Ti16 d that Jesus is the Christ 1J222

disown: Christ (he who d Me) Mt1033 33 Lu129 (Peter d) Mt2670 72 Jn1825 27 (cannot d Himself) 2Ti213 (not d my faith) Rv213 (not d My name) Rv38 let him d himself PLu923^{AS} Israel (d Jesus) Ac318 14 (d Moses) Ac735 saints (one not providing d

the faith) 1Ti5⁸ (if d Christ also will) 2Ti212 12 (d irreverence) Christ¹² Moses d the term son of Hb1124 d the Owner 2P21 J4 d the Father and the Son 1J222 23 (bJn133³), deny²⁸, refuse².

deny, contradict¹, renounce¹³.

apo chōr e'ō FROM-SPACE

depart. d from Me Mt723 unclean spirit d Lu939 John from Paul Ac1313.

depart. break loose¹, clear¹, come away²⁷, -down¹, -out²⁷, dismiss¹, go¹, away², -on¹³, lead up³, leave¹, off (be)², pass by¹, -through¹, proceed⁷, recoil², retire⁸, withdraw², (let), dismiss².

depart. See separate.

depart asunder, recoil¹.

depart from, withdraw¹¹.

depart out, come out³, country (come out into)¹.

departing, reach (out of)¹.

departure, dissolution¹, exodus¹.

methi st[an]'ō after-STAND[-UP]

depose, stand aloof of a throne Ac1926, transport (mountains) 1C132^{AS} (the saints) Co113, from stewardship PLu164 Saul as king Ac1322. can remove¹, put out of¹, remove¹, translate¹, turn away¹.

epi mart u r'e'ō ON-MARK

depose. true grace of God 1P512. testify¹.

deposit. See cast and sink.

kata phtheir'ō DOWN-CORRUPT

deprave. men of d mind 2Ti38. perish utterly¹, corrupt¹.

kak o'ēth ei a EVIL-CUSTOM

depravity. men filled with Ro128, malignity¹.

a dēm on e'ō UN-PUBLIC

depressed (be), unwilling to mingle with the public. Jesus Mt2637 Mk1433 Epaphroditus Ph226. be full of heaviness¹, be very heavy².

apo ster e'ō FROM-SOLID

deprive, cheat. not d one another 1C75 men d of the truth 1Ti65 cheat; you should not Mk1019^{AS} not rather being 1C67 you (Corinthians) are 1C68 workers c of wages Ja51. defraud¹, keep back by fraud¹, destitute¹.

bath'os DEPTH

depth. no d of earth Mt133 Mk45 back up into Lu54 neither height nor d Ro839 of the riches of God PLu133 of God 1C210 of poverty F2C82 what is its breadth and length and d FEP318, deep³, -ness¹, depth⁵.

bath c'ōs DEEP-AS

depths. of one of the sabbath days PLu241. very early¹.

[h]up ēre't ēs UNDER-ROWER

deputy. judge giving you to Mt525 in the courtyard (Peter sat with) Mt2639 Mk1454 (about the fire) Jn1818 Christ (d take) Mk1465 Jn1812 (gives scroll to) Lu420 (give to arrest) Jn732 (return) Jn745 46 (give Him a slap) Jn1822 (My d would have contended) Jn1836 (d clamor Crucify) Jn196 (selects Paul as) Ac2616 1C41 apostles (d of the word) PLu12 (d not finding) Ac522 (d led them) Ac526 Judas gives Jn183 John d of Barnabas and Saul Ac135. minister⁵, officer¹¹, servant¹.

deputy, proconsul¹.

peri trep'ō ABOUT-REVERT

derange. much scripture d Paul Ac2624. make thee mad¹.

Derb' é DERBE

Derbe, a city in the southern part of Lycaonia, about 37° 30' north and 33° east. Paul (and Barnabas at) Ac14⁶ 20^{as} (and Silas at) Ac16¹.

Derb a'os DERBLAN

Derbian. Gaius Ac20⁴.

deride, scout².

kata ba i n'ô DOWN-STEP

descend, come down (captain Lysias to Casarea) Ac24²². God (His spirit d) Mt31⁶Mk11¹⁰ Jn13²³ (the Lord d to extricate) Ac7³⁴ (gratuity from the Father) Ja11⁷ (fire d from) vRv20⁹ the rain vRv25²⁷ Christ (from the mountain) Mt81¹ Lu6¹⁷ (let him now d) Mt27⁴⁰ 42^{Mk15} 30³² (with His parents) Lu25¹ (holy spirit on) Lu32² (sweat d as clots of blood) Lu22⁴⁴ (messengers d on) Jn15¹ (into Capernaum) Jn21² (Lord d) Jn47⁴⁹ (He first d) Ep4¹⁰ Peter (from the ship) Mt14²⁹ (to Samaria) Ac8¹⁵ (d and eo) Ac10²⁰ 21² disciples (out of the mountain) Mt17⁹Mk9⁹ (to the sea) Jn6¹⁰ let him on housetop not Mt24¹Mk13¹⁵ Lu17⁷¹ out of heaven (messengers) Mt28² vRv10¹ v18¹ v20¹ (telling fire to) Lu9⁵⁴ (He Who d) Jn31³ 63³ 38⁴² (I am the Bread) Jn6⁴¹ 51⁵⁴ (the Lord Himself) 1Th4¹⁶ (New Jerusalem) Rv31² v21¹⁰ (making fire to) vRv13¹³ (hail) vRv16²¹ from Jerusalem (scribes) Mk3²² (a certain man) vLu10³⁰ (a priest) vLu10³¹ (road) Ac8²⁸ (Jews) Ac25⁷ whirl of wind Lu8²³ tribute collector d justified vLu18¹⁴ Zaccheus to hurry d Lu19⁵ 6¹ courier Jn4⁵¹ another d before me Jn5⁷ Jacob into Egypt Ac15¹ Philip and the eunuch Ac8³ certain utensil Ac10¹¹ 11⁵ the gods d to us Ac14¹¹ Paul (to Attalia) Ac14²⁵ (to Troas) Ac16⁸ (Antioch) Ac18²² (from third story) Ac20¹⁰ (with Luke to Ptolemais) Ac21⁷ troop to d Ac23¹⁰ to Casarea (Ananias) Ac24¹ (Festus) Ac25⁶ into the abyss Ro10⁷ Adversary to you vRv12¹² (nMt11²³ nLu10¹⁵ sAc25⁵). come down⁴¹, descend¹³, fall¹, -down¹, get down¹, go down¹⁷, step down¹.

descend, come down¹.

ek'gon on OUT-BECOMER

descendant, if widow has 1Ti3⁴, nephews¹.

kata ba si s DOWN-STEPPING

descent, of mount of Olives Lu19³⁷.
descent, genealogy (be in)¹, (without d), genealogy (without)¹.
describe, say¹, write¹.

kath or a'ô DOWN-SEE

desecr, make out an object which seems invisible. God's invisible attributes are Ro12¹, see clearly¹.

desert. See worthy.

desert, desolate¹³, wilderness¹.

deserve. See worthy.

designate. See specify.

pro or iz'ô BEFORE-SEEZE

designate beforehand. God (to occur) Ac4²⁸ (whom He foreknew) Ro8²⁹ (these He calls) Ro8³⁰ (His wisdom) 1C2⁷ (us for place of a son) Ep1⁵ (according to His purpose) Ep11¹, determine before¹, ordain¹, predestinate¹.

epi thum e'ô ON-FEEL

desire an ideal work 1Ti3¹, lust, yearn, covet. lust: for a woman Mt5²⁸ as Israel 1C10⁶ flesh against spirit Ga5¹⁷ yearn: prophets

Mt13¹⁷ younger son vLu15¹⁶ Lazarus vLu16²¹ disciples Lu17²² Christ Lu22¹⁵ y for each of you Hb6¹¹ messengers to peer IP1¹² y to die vRv9⁶

covet: Paul c no man's silver Ac20³³ you shall not Ro7¹³ you c and have not Ja4². covet³, desire⁸, lust³, -after¹, would fain¹.

epi thum i'a ON-FEELING

desire, coveting, lust, yearning. about the rest vMk4¹⁰ of the Adversary (your father) Jn8¹⁴ seductive Ep4²² evil Co3⁵ harmful 1Ti6⁹ youthful 2Ti2²³ their d (teaching in accord with) 2Ti4³ (going according to) 2P3³ Ju10¹⁸ worldly Ti2¹² various Ti3³ his own (lured by) Ja11⁴ bringing forth sin Ja11⁵ (former IP11⁴ human IP4² passing by (d of the flesh) aJ2¹⁶ (of the eyes) aJ2¹⁶ (the world and its) aJ2¹⁷ coveting: Paul had not been aware of Ro7⁷ Sin . . . produces Ro7⁸

lust: in the l of their hearts Ro12⁴ obeying its (the mortal body) Ro6¹² of the flesh (making no provision for) aRo13¹⁴ (not consummating) Ga5¹⁰ (behaved ourselves in) aEp2³ (abstaining from) IP21¹ (luring by) 2P2¹⁸ passions and l (crucify the flesh with its) Ga5²⁴ (not in lustful p) 1Th4⁵ offenses and l Ep2⁵ various 2Ti3⁶ nations gone on in IP4³ corruption by 2P14¹ defiling 2P2¹⁰

yearning: to eat this passover Lu22¹⁵ Paul (having a y for the solution) Ph1²³ (endeavored with a y) 1Th2¹⁷ fruition of your y soul vRv18¹⁴ (sEp2¹). concupiscence³, desire³, lust³¹, -after¹.

desire, ask⁶, claim¹, console⁸, crave², delight¹, inquire¹, long for¹, request¹⁷, seek³, -for², will¹⁷, worthy (count)¹, zealous (be)², (earnest d), longing¹, (great d), longing¹, (vehement d), longing¹.

desire earnestly, long for¹.

desire greatly, long for².

desirous (affectionately), ardently attach¹.

erêm o'ô DESOLATE

desolate, every part'd kingdom vMt12²⁵ Lu11¹⁷ Babylon vRv17¹⁰ 18¹⁷ 19¹, bring to desolation², come to naught¹, desolate¹, make⁻¹.

er'êm on DESOLATE

desolate, of a place, usually wilderness, and of persons. Israel's house Mt23³⁸ Jesus in d places Mk14⁵ Lu4⁴² feeding 5000 in Lu9¹² let Judas' domicile become Ac12¹⁰ children of vGa4²⁷

wilderness: voice imploring in Mt31³Mk13¹ Lu3³Jn12³ Jesus in Mt41¹⁴ Mk12¹³ Lu4¹ 51⁶ Jn11⁵⁴ into the w (what do you come to gaze at) Mt11⁷ Lu7²⁴ (demoniac driven) Lu8²⁰ (leading 4000) Ac21³⁸ (woman fled) vRv12¹⁴ (messenger carries John) vRv17³ in the w (feeding multitude) Mt14¹⁵ Mk6³⁵ (saying Christ is) Mt24²⁰ (John heralding) Mk14¹ Lu3² (being) Lu18⁹ (99 sheep) vLu15⁴ Moses exalts serpent Jn31⁴ (manna) Jn6³¹ 40¹ (of Sinai) Ac7³⁹ (miracles) Ac7³⁶ (ecclasia) Ac7³⁸ (sacrifices) Ac7⁴² (tabernacle) Ac7⁴⁴ (God carries Israel) Ac13¹⁸ (Israel strewn along) 1C10⁵ (day of trial) Hb3⁸ (carcasses fall) Hb3¹⁷ (heroes of faith straying in) Hb11³⁸ the twelve take ship to Mk6³¹ 32¹ Gaza Ac20⁶, desert¹³, desolate¹, solitary¹, wilderness³².

desolate, alone (be)¹.

erêm o'ô si s DESOLATING

desolation, abomination of Mt24¹⁵ Mk13¹⁴ Jerusalem's Lu21²⁰.

desolation (bring to), desolate².

ex a por e'ō OUT-UN-GO
 despair. Paul (d of life) 2C18 (perplexed but not d) 2C48.
 despatch (This variant is used for the special meaning; to kill.) See lift up.
kata phron c'ō DOWN-DISPOSE
 despise, the other lord FM1624 Lu1613 be not (one of these little ones) Mt1810 (believing owners) 1Ti162 are you d (the riches of God's kindness) Ro24 (the ecclesia of God) 1C1122 let no one d Timothy's youth 1Ti412 Christ d the shame Hb122 lordships 2P210.
 despise, disdain1, dishonor1, repudiate8, scorn6, slight1.
 despised, dishonored1.
kata phron e't e's DOWN-DISPOSER
 despiser. perceive you Ac1311.
 despiser of those that are good, averse to good1.
 despite unto (do), outrage1.
 spiteful, outrager1.
 spitefully (use), outrage1, traduce1.
sul a'ō ATTACH
 despoil, attach legally, or seize by any means. Paul d other ecclesia 2C111. rob1.
sul ag o' g'c'ō ATTACH-LEAD
 despoil, through philosophy 1Co28. spoil1.
[h]ier o' sul e'ō SACRED-ATTACH
 despoil sanctuary, literally, serve a sacred place with a legal attachment. the Jews Ro222. robber of churches1.
[h]ier o' sul os SACRED-ATTACHER
 despoiler of sanctuary. Paul not Ac1937. commit sacrilege1.
e[n]g kake e'ō IN-EVIL
 despondent (be), be praying and not Lu181 Paul not 2C4116 the saints not to be Ga69 Ep313 2Th313.
 destitute, deprive1, (be d), lack1, want1.
 destroy. See lose.
 destroy, corrupt1, corruption1, decay3, demolish9, exterminate1, -(utterly)1, loose2, nullify3, ravage2, take down2.
 destroyer, exterminator1.
ap o' lei a FROM-WHOLE-LOOSING
 destruction. way leading into FM1713 why the attar's d Mt268 Mk144 son of d (Judas) A2n 1712 (man of lawlessness) a2Th23 your silver Ac820 vessels for Ro922 proof of Ph 128 whose consummation is Ph319 swamping men in 1Ti69 shrinking back to Hb1039 d sects a2P21 swift d 2P21 of irreverent men 2P2337ms twisting scripture to their own 2P316 wild beast going into vRv178 11. damnation1, damnable1, destruction5, perdition8, perish1, waste2.
 destruction, bruise1, extermination4, pulling down2.
dia chōr iz'o mai THROUGH-SPACEIZE
 detach. disciples from Christ Lu933.
koustōdi'a (Latin) CUSTODIAN
 detail, the guard of soldiers placed at our Lord's tomb. Mt2765 66 2811. watch3.
ek di eg e'ō mai OUT-THROUGH-LEAD
 detail, a work to you Ac1341 turning about of nations Ac153. declare2.
 detain. See retain.
ep aut o phōr'ō ON-SAME-DETECT
 detect, woman, in adultery [Jn81]. in the very act1.

determine, explain1, judge1, sell, specify1.
 determine before, designate beforehand1.
stug e't on' DETESTABLE
 detestable, disliked or hated intensely. we were once Ti33. hateful1.
the o stug e's PLACE (God) -DETESTER
 detester of God. Ro130. hater of God1.
lu main'o mai LOOSE-MAD
 devastate, act like a madman loosed (Saul) Ac 83. make havoc of1.
 device, apprehension1, sentiment1.
 devil, adversary33, demon64.
 devilish, demonical1.
 devils (be possessed of)11, (be vexed of)1, (him that hath)1, demonized (be)13.
par aph i'e mi BESIDE-FROM-LET
 devoid (be), not of those Lu1142AR. undone1.
 devoted (be). See devout (be).
 devotion, veneration (object of)1.
kat esth i'ō DOWN-EAT
 devour. scribes d homes of widows FMk1240 Lu 2047 scribes (to bear with it if anyone is) 2C1120 (if biting and d one another) 1Ga 515 fire d enemies of two witnesses 1Rv113.
kata phag'ō DOWN-EAT
 devour. flying creatures d seed FM1134 Mk44 Lu 85 younger son d livelihood PLu1530 zeal of Thy house d Me 1Jn217 John d tiny scroll 1Rv109 110 dragon d the child 1Rv124 fire d Gog and Magog 1Rv209.
 devour, eat1, swallow1.
eu seb cs' WELL-REVERED
 devout. Cornelius Ac102 a soldier Ac107 rescue of 2P29. devout3, godly1.
 devout, pious3, revere3.
eu seb e'ō WELL-REVERE
 devout (be), Athenians ignorantly Ac1723, be devoted children to their household 1Ti54. show piety1, worship1.
eu seb os' WELL-REVERE-AS
 devoutly. saints living 2Ti312 Ti212. godly2.
eu seb' ci a WELL-REVERENCE
 devoutness. not by our own power or d Ac312 saints to be living in 1Ti22 the secret of 1Ti 316 Timothy to be (exercising himself in) 1Ti47 (pursuing) 1Ti611ab5 beneficial 1Ti 48 teaching in accord with 1Ti63 infer d is capital 1Ti65 with contentment 1Ti66 having a form of 2Ti33 truth which accords with 1Ti1 tends to life and 2P13 in endurance d 2P167 holy behavior and d 2P311. godliness14, holiness1.
dia'de ma THROUGH-BIND-effect
 diadem. red dragon with seven vRv123 wild beast having ten vRv131 on Christ's head are many vRv1912. crown3.
 Diana, Artemis6.
di'du m os TWO-TWO
 Didymus, twin, a surname of the apostle Thomas. said, we also may be going Jn1116 not with other disciples Jn2024 at the sea of Tiberias Jn212.
apo thn' sk o FROM-DIE
 die. Christ (for the sake of the nation) Jn1151 (signifying by what death) Jn1233 1832 (ought to) Jn197 (for sake of the irreverent) Ro56 (for our sake) Ro58 2C515 1Th510 1P318as (no longer) Ro69 (d to Sin once) Ro610 10 (d and lives) Ro149 (for whose sake) Ro145

(because of whom) 1C8¹¹ (for our sins) 1C 15³ (for the sake of all) 2C5¹⁴ 15 (gratuitously) Ga2²¹ (and rose) 1Th4¹⁴

Others: hogs Mt8³² Jairus' daughter Mk9²⁴ Mk5³⁵ 39 Lu8⁴² 52 53 woman with seven husbands Mt2²⁴ 27 Mk1²⁹ 20 21 22 Lu20²⁸ 28A 29 30A 31 32 if Peter d with Jesus Mt26³⁵ the epileptic Mk9²⁰ poor man and rich man FlU 16²² 22 neither can they still be Lu20³⁰ son of the courtier Jn4⁴⁷ 49 the fathers Jn6⁴⁰ 58 may not be (the one eating this Bread) Jn6⁵⁰ you (d in your sins) Jn8²¹ 24 24 (are about to be) Ro8¹³ (together with Christ) Co2²⁰ Ab (and your life is hid) FCo3⁹ Abraham Jn 8⁵² 53 (the prophets) Jn8⁵³ Lazarus Jn11¹⁴ 21ns 32 37 we (that we may be d with Him) Jn11¹⁶ (to d sin) FRo6² (d together with Christ) FRo8⁸ (to the Lord) Ro14⁸ 8 (we are the Lord's) Ro14⁸ (tomorrow) 1C15³² (we are living) 2C6⁹ even if d will be living Jn 11²⁵ not d for the eon Jn11²⁶ expedient that one man Jn11⁵⁰ kernel of grain FJn12²⁴ 24 that that disciple (John) should not Jn21²³ 23 of Abraham's father Ac7⁴ Tabitha Ac9³⁷ Paul (ready to) Ac21¹³ (not refusing to) Ac 25¹¹ (yet I d) FRo7¹⁰ (rather to be) 1C9¹⁵ (daily) F1C15³¹ (to law) FGa2¹⁹ (in gain) APh1²¹ hardly for the sake of the just Ro5⁷ 7 the many Ro5¹⁵ the one d justified Ro6⁷ if the man (husband) Ro7² 3 6 no one d to himself Ro14⁷ in Adam all 1C15²² not vivified unless d 1C15³⁶ if One, then all F2C5¹⁴ d men obtaining tithes Hb7⁹ the men (priests) d once Hb9²⁷ without pity (one repudiating Moses' law) Hb10² Abel Hb11⁴ heroes of faith Hb11³⁷ 37 Jacob Hb11³¹ twice Ju2 establish the rest about to be FvRv3^{2a} one third the creatures vRv8⁹ many of mankind vRv8¹¹ yearning to be vRv9⁸ happy those d in the Lord vRv14¹³ every living soul in the sea vRv16³ (A1C7³⁰ s1P2²¹ s¹⁴1), be or lie a dying², die7⁰, perish¹, death¹, dead¹, be dead²⁸, die, decease⁸, lose¹.

sun apo thnēskō TOGETHER-FROM-DIE die together. Peter (with Thee) Mk14³¹ the saints (in Paul's heart to d t) 2C7³ (with Christ) F2Ti2¹¹, be dead with¹, die-2.

die with, die together², died (have). See dead (be). difference, apportionment¹ distinction², (make a d), doubt¹, (put d), doubt¹. difference between (be), part¹.

[h]eter on DIFFERENT different, another kind, not simply another, though English idiom often compels the rendering dother (with d). d one of the disciples Mt8²¹ city (fleeing into) Mt10²³ Christ manifested in d form Mk16¹² many d things John entreating Lu3¹⁸ what need for d priest Hb7¹¹ d tribe (Christ) Hb7¹³ etc. dather: loving the Mt6²⁴ despising the Mt6²⁴ children shouting to the Mt11¹⁶ many o (toss at Jesus' feet) Mt15³⁰ (dispensed to Jesus) Lu8³ (Paul and Barnabas with) Ac 15³⁵ o say Jeremiah Mt16¹⁴ ship Lu5⁷ o seed (falls on the rock) Lu8⁶ o bought a sign Lu11¹⁶ (on one couch) Lu17³⁴ shall be left (at the mill) Lu17³⁵ two o malefactors Lu23³² o name (no valuation in) Ac4¹² any o creation (not able separate) Ro8³⁰ o generations Ep3³ o flesh Ju7 etc. danoher: day Ac20¹⁵ As etc. (s¹IC84). another⁴¹, else¹, next day², other⁴⁵, strange¹.

[h]eter o'glōs os DIFFERENT-TONGUE different language. by d I shall I speak to this people A1C14²¹, another tongue¹.

[h]eter'os DIFFERENT-AS

differently, disposed Ph3¹⁵, otherwise¹.

[h]eter o di da s kale'os DIFFERENT-TEACH differently (teach). be charging some not to 1Ti1³ one t d is concealed 1Ti6³. teach another doctrine¹, otherwise¹. differ from, consequence (be of more... than)². differ (make to), doubt¹. differing, excelling¹.

mo gi's DIFFICULTY difficulty (with), adverb. spirit departs with Lu9³⁹, hardly¹.

skap'tō DIG dig, excavate or cultivate the soil, for a foundation FlU6¹⁸ about a tree FlU13⁸ not strong enough FlU6¹³. dig, excavate³.

kata skap'tō DOWN-DIG dig down. Thine altars Ro11³ (Ac15¹⁶). dig down¹, ruins¹.

dignity, glory². dike (stone). See barrier.

spoud e' DILIGENCE diligence. Herodias daughter enters with Mk6²⁵ Miriam went to Elizabeth Lu13³⁰ the presider with Ro12⁸ in d not slothful Ro12¹¹ repentance produces 2C7¹¹ the Corinthians (d in God's sight) 2C7¹² (superabounding in) 2C8⁷ 8 (God imparting to) 2C8¹⁰ the Hebrews to be displaying Hb6¹¹ employing all d 2P1⁵ in writing Ju3, business¹, care¹, carefulness¹, diligence³, earnest care¹, forwardness¹, haste².

diligence, vocation¹, (do d)², (give d)¹, endeavor³.

spoud ai'on DILIGENT diligent. Titus 2C8¹⁷ 22, diligent², forward¹. diligent (be), endeavor².

spoud ai'os DILIGENT-AS diligently. elders entreat Jesus for the century Lu7⁴ Paul d sends Epaphroditus Ph2²⁸ Onesiphorus d seeks Paul 2Ti1¹⁸, Zenas and Apollos send forward Ti3¹³. diligently², instantly¹, the more carefully¹. diligently, accurately², carefully¹.

an'eth on DILL dill, Anethum graveolens is an umbelliferous plant, which looks like caraway, the seeds of which are used in medicine and for seasoning. tithes from Mt23²³, anise¹.

[h]ēt' on or [h]ēs' on DIMINISILY diminish (your love) 2C12¹⁵ Ars², discomfiture (coming together for) 1C11¹⁷. less¹, worse¹. diminishing, discomfiture¹.

deip n'e'ō DINE dine, partake of food. the slave saying I should be Lu17⁸ Jesus took the cup after Lu22²⁰ 1C11²⁵ Christ coming in and FvRv3²⁰, sup³, supper¹.

dine, lunch³.

auchmēr on' SQUALID dingy. lamp appearing in d place 2P1¹⁰, dark¹. deip'non DINNER

dinner, the principle meal of the day whether taken in the morning (as in early Greek), noon, or evening. first place at Mt23³⁰ Mk 12³⁰ Lu20⁴⁶ make a (Herod) Mk6²¹ (when you) Lu14¹² (a certain man) FlU14¹⁰ (for Jesus) Jn12³ at the d hour (sends to those

invited) **PLu1417** 24 Jesus' last d **Jn132** 4 2120 the Lord's d **IC1120** getting his own before **IC1121** wedding of the Lambkin **vRv190** gathered for God's great **vRv1917** feast³, supper¹³.

dinner, luncheon³.

Dionu'sios DIONYSIUS

Dionysius, an Athenian Areopagite **Ac1734**.

Di os'kour of ZEUS-JUVENILES

Dioscuri, two of Jupiter's sons, patrons of sailors, ship with the ensign **Ac2811**, Castor and Pollux¹.

Di o'ther es' ZEUS-NOURISHED

Diotrephes, fond of being foremost **3Jn9**.

bapt'o DIP

dip, immerse briefly in a liquid, tip of finger in water **PLu1624** cloak in blood **vRv1913** (**bsJn1326** 26).

dip, dip in³.

em bapt'o IN-DIP

dip in, Judas' hand with Jesus in the dish **Mt** 26²³**Mk1420** the morsel **Jn1326A** 26A. dip³.

en tel'lo mai IN-FINISH

direct, give instructions. His messengers shall be d concerning Thee **Mt40Lu410** Christ the disciples: (tell no one the vision) **Mt179** (teaching them to be keeping all) **Mt2820** (if you should be doing) **Jn1514** (be loving one another) **Jn1517** (apostles) **Ac12** Moses d (to give a scroll of divorce) **Mt197** (what does M d you) **Mk103** (that such are to be stoned) **Jn59** d doorkeeper that he may be watching **Mk1334** as the Father d Me **Jn1431A** thus the Lord has d us **Ac1347** God d the blood of the covenant **Hb920** Joseph gives d **Hb1122** (**s1** **Mt1514** **AMk1169**), charge¹, give², command¹⁰, give¹, -ment², enjoin¹.

kat cu thu n'o DOWN-WELL-PLACE

direct, d our feet (into path of peace) **Lu179** may God d our (Paul) way to you **1Th311** d your hearts **2Th33**, direct², guide¹.

en tel' e' IN-FINISH

direction, precept. Pharisees had given **Jn1157** obtaining (to Silas and Timothy) **Ac1713** (concerning Mark) **Co410** sons of Levi have **Hb75**

precept: the least p (annulling) **Mt549** of God (transgressing) **Mt153** (leaving) **Mk** 78 (repudiating) **Mk79** (keeping) **IC719** **Rv1217** 1417 of the Father (this p I got from) **Jn1018** (the F has given) **Jn1249** (is life conian) **Mt1250** (I have kept) **Jn150** and (we obtained a p from) **2Jn4** of Christ (a new p I am giving you) **Jn1334** (keeping) **Jn1415** 21 1510 **Jn23** 322 24 638s (loving) **Jn** 1512 **Jn323** 421 (not keeping) **1Jn24** (believing) **1Jn323** (doing) **1Jn52** (are not heavy) **1Jn53** (walking according to) **2Jn6** of the Lord (what Paul is writing) **IC1437**

Others: (keep the p **Mt1917** (unspotted) **1Ti** 614 law (the great p in) **Mt2236** (on these two is hanging the whole) **Mt2240** (law of p in decrees) **Ep215** (law of a fleshly p) **Hb716** the foremost **Mt2239Mk1228** 29A 30A Moses p (scroll of divorce) **Mk105** (spoken by) **Hb** 919 acquainted with **Mk1019Lu1820** no other greater **Mk1231** Zechariah going in all **Lu16** elder son never passed by his father's **PLu1529** women quiet on sabbath according to **Lu2356** through the p Sin (getting an incentive) **Ro** 78 11 (an inordinate sinner) **Ro713** coming of, Sin revives **Ro79** the p for life **Ro710** is holy **Ro712** if there is any other **Ro139** first

one laid h on) **AJn730** 44 (not snatching out p with a promise) **Ep62** p of men (not heeding) **Ti114** repudiation of the preceding **Hb** 718 from the only p given over to them **2P** 221 of the apostles of the Lord **2P32** a new p (John writing) **1J28** (not) **1J27** 2J5 old **1J27** 7 from the beginning **2J56** 8 (**sJn1431** **bRv2214**), commandment⁹, precept².

en'tal ma IN-FINISH

direction, of men **Mt159Mk77** **Co222**, commandment⁹.

a lu si tel es' UN-LOOSE-FINISHED

disadvantageous, d for you **Hb1317**, unprofitable¹.

a sum'phon on UN-TOGETHER-SOUND

disagreement. Jews in Rome **Ac2823**, agreed not¹.

disallow, reject².

disannul, invalidate¹, repudiate¹.

disannulling, repudiation¹.

a pha n i z'o UN-APPEARIZE

disappear, disguise (Pharisees their faces) **Mt** 616, corrosion causing treasures to **Mt619** 20 you despisers marvel and d **Ac1341** life appear briefly and d **Ja14**, corrupt², disfigure¹, perish¹, vanish away¹.

a pha n i s m os' UN-APPEARING

disappearance, old covenant near its **Hb813**, to vanish away¹.

dia lu'o THROUGH-LOOSE

disband. Theudas' followers **Ac536**, scatter¹.

a pist e'o UN-RELIEVE

disbelieve, the resurrection **Mk1611Lu2411** 41 he who d condemned **Mk1616** Jews (yet some d) **Ac2824** (what if) **Ro318** as if we are d **2Ti** 213 those in Zion **1P27** as (**s1P28**), believe not¹.

discard. See nullify.

discern, doubt², examine¹, test².

discerner, judge¹.

discerning, discrimination¹.

discharge. See finish.

discharge (fully). See fully assure.

math et es' LEARNER

disciple, Christ and His: came to Him **Mt51** 1415 243 **Jn427** said to Him (Lord permit me first) **Mt821** (wherefore art Thou) **Mt** 1310 (elucidate to us) **Mt1336** (whence in a wilderness) **Mt1539** **Mk635** 84 (who is greatest) **Mt181** (if the cause of) **Mt1910** (where art Thou wanting) **Mt261** **Mk1412** (Thou art observing) **Mk531** (what manner of stones) **Mk131** (teach us to pray) **Lu111** (Rabbi who sinned) **Jn92** (the Jews sought) **Jn114** (if he has release) **Jn1128** (with boldness art Thou speaking) **Jn1629** d follow Him **Mt** 823 **Mk61** **Lu2239** saying to His d (the harvest indeed) **Mt937** (who are men saying) **Mt1613Mk827** (if any one is) **Mt1624Mk34** (the rich) **Mt1923Mk1023** (you are aware) **Mt261** (be seated) **Mt2636Mk1432** (cause them to recline) **Lu914** (be laying up these sayings) **Lu943** (all was given up to Me) **Lu** 1022 (happy the eyes) **Lu1023** (take heed) **Lu121** 2045 (therefore I am saying) **Lu1222** (a certain man) **Lu161** (incredible is it) **Lu** 171 (the days coming) **Lu1722** (gather the fragments) **Jn612** (we may be going) **Jn117** (your mother) **Jn1927** calling His d to Him **Mt1011** 1522 **Mk81** 1245 prescribing to **Mt111** stretching hand over **Mt1249** He gives to d (the cakes) **Mt1419** 1536 **Mk641** 86 **Lu916** (the bread) **Mt2626** enter ship (compels d to) **Mt** 1422 **Mk645** (Jesus and d) **Mk810** (did not)

enter with Jn6²² 22 perceiving (not) Him (on the sea) Mt14^{20a} (that it is) Jn21⁴ d approaching Him Mt15²² 23 17¹⁰ 24¹ cautions them Mt16²⁰ begins to show them Mt16²¹ d inquire of Him (why are the scribes) Mt17¹⁰ 13 (about the parable) Mk7¹⁷ Lu8⁹ (wherefore could we not) Mk9²⁸ (concerning marriage) Mk10¹⁰ (dared not) Jn21¹² I bring my son to Thy Mt17¹⁰ took aside the twelve Mt20^{17AB} dispatches two of His Mt21¹⁰ Mk11¹⁴ 14¹³ Lu9²⁰ d doing as He arranges Mt21¹⁰ 26¹⁹ speaks to His Mt23¹ Mk3⁹ eating the passover with My Mt26¹⁸ Mk14¹⁴ Lu22¹⁴ Jesus and the d (lying back at table) Mt26^{20a} (retire to the sea) Mk3⁷ (remain in Ephraim) Jn15⁴ came out to other side Kedron) Jn18¹ 2 finding them drowsing Mt26⁴⁵ Lu22⁴⁵ leaving Him fled Mt26⁵⁶ lest coming disciples steal Him Mt27⁶⁴ 28¹³ He explained all to Mk4³⁴ Jesus perceiving (His d) Mk3³⁰ (mother and d) Jn19²⁸ coming to the Mk9¹⁴ besought Thy d cast out Mk9¹⁸ Lu9⁴⁰ taught Mk9³¹ awe-struck at His words Mk10²⁴ heard His words Mk11¹⁴ shouts to Lu6¹³ vast throng of Lu6¹⁷ lifting up His eyes to Lu6²⁰ considerable number of Lu7¹¹ d together with Him Lu9¹⁸ James and John Lu9⁵⁴ he cannot be My Lu14²⁰ 27 33 Teacher rebuke your Ln19³⁵ d believe in Him Jn2¹¹ making more d than John Jn4¹ 2 d tell Him to eat Jn4¹ 33 eat with His Jn6¹ one of His d (Andrew) Jn6⁸ (Judas) Jn12⁴ many of His d (hard is this saying) Jn6⁶⁰ (dropping behind) Jn6⁶⁰ should be beholding your works Jn7³ truly My d Jn8³¹ wanting to become His Jn9²⁷ a d of that man Jn9²⁸ washing d feet Jn13⁷ knowing that you are My Jn13³⁵ and become My Jn15⁸ priest asks Him concerning His Jn18¹⁹ Joseph of Arimathea, a hidden d Jn19³⁸ d rejoiced at perceiving Him Jn20²⁰ signs He does in sight of Jn20³⁰ manifests Himself to Jn21¹⁴ two others of His Jn21²

Others: sinners at table with Mt9¹⁰ Mk21⁵ Pharisees (said to the) Mt9¹¹ Mk21⁶ (disparaging their) Mt22¹⁶ (perceiving Jesus' d eating) Mk7² (d of Moses) Jn9²⁸ d of John (coming to Jesus) Mt9¹⁴ (saying your d not fasting) Mt9¹⁴ Mk21^{19a} (sent to Jesus) Mt11¹² (d tomb John) Mt11²² Mk2²⁰ (fasting) Mk21¹⁸ 18^{19a} Lu5³³ (report to John) Lu7¹⁸ (calling w of his) Lu7¹⁹ (John teaching them to pray) Lu11¹ (John again stood and two) Jn1³⁵ (two d follow Jesus) Jn1³⁷ (a questioning of) Jn3²⁵ d follow Jairus Mt9¹⁰ d not above his teacher Mt10²⁴ 25 Lu6¹⁰ cool cup in the name of a Mt10⁴² plucking the ears Mt12²¹ 2Mk22³ Lu6¹ give cakes to throng Mt14¹⁹ 15³⁶ transgressing the traditions Mt15² Mk7⁵ coming to other side the sea Mt16⁵ fall on their faces Mt17⁶ rebuke the people Mt19¹³ Mk10¹³ Lu18¹⁵ tremendously astonished Mt19²⁵ marvel Mt21²⁰ resent destruction of altar Mt26⁸ likewise said all Mt26³⁵ women ran to report to Mt28⁷ 8 went into Galilee Mt28¹⁰ came out into villages Mk8²⁷ going out from Jericho Mk10⁴⁶ came out and into city Mk14¹⁶ Jn4⁸ say to His d and Peter Mk16⁷ scribes murmured to the Lu5³⁰ stepped into a ship Lu8²² rejoicing Lu19³⁷ called to the wedding Jn2² descend (into Capernaum) Jn21²⁴ (to the sea) Jn6¹⁰ d reminded (that it is written) Jn21⁷ (that Jesus said this) Jn22² came into Judea Jn3²² throng perceived d not there Jn6²⁴ murmuring Jn6⁶¹ do not know these things Jn12¹⁰ perplexed (Peter and) Jn18¹⁵ (known to the priests) Jn13²² John (d whom Jesus loved) Jn13²³

Jn18¹⁵ 16 (took Mary) Jn19²⁷ (the other d) Jn20² 3 4 6 21⁷ 20 23 24 said to one another Jn16¹⁷

Peter (are you this man's) Jn18¹⁷ 26 (d dispatch two men to) Ac9³⁸ d came away to their own Jn20¹⁰ Magdalene reporting to Jn20¹⁸ where d were gathered Jn20¹⁸ 26 d said to Thomas Jn20²⁵ d came in other boat Jn21⁸ days of multiplying Ac6¹ 27 Saul breathing out threats against Ac9¹ certain d (Ananias) Ac9¹⁰ (Timothy) Ac16¹ (a Cyprian) Ac21¹⁰ Paul (with d in Damascus) Ac9¹⁰ (let him down in a hamper) Ac9²⁵ (tried to join the) Ac9²⁶ 26 (d surround) Ac14²⁰ (establishing the) Ac14²² 18²³ (tied with) Ac14²³ (finding d in Ephesus) Ac19¹ (severs the d) Ac19⁹ (d not let him enter to) Ac19³⁰ (sending after the) Ac20¹ (finding out) Ac21⁴ d styled Christians Ac11²⁶ as d thrived Ac11²⁹ filled with joy Ac13⁵² yoke on neck of Ac15¹⁰ d of Achaia Ac18²⁷ men arising to pull away Ac20³⁰ from Caesarea Ac21¹⁶ (s'Jn6¹¹).

math é'tr i a LEARNER(fem.)

disciple, feminine. Tabitha Ac9³⁶.

math é't eu'ô make-LEARNER

disciple (be or make), every scribe made a d Pmt13⁵² Joseph who is Mt27⁵⁷ d all the nations Mt28¹⁹ considerable number of Ac14²¹, be a disciple¹, instruct¹, teach².

pai d eu'ô HIT-

discipline, train. Pilate d Jesus Lu23¹⁶ 22 saints by the Lord F1C1132 Hb12⁶ 7¹⁰ Paul as d 2C6⁹ Christ exposing and d Fv3¹⁹ train: Moses in wisdom Ac7²² Paul in the law Ac22³ t not to calumniate 1Ti1²⁰ saints (in meekness t those) 2Ti2²⁵ (grace of God t us) Ti2¹², chasten⁶, chastise², instruct¹, learn², teach².

pai d ei'a HITTING

discipline, of the Lord Ep6⁴ FhB12⁵ in righteousness F2T13¹⁶ enduring for FhB12⁷ if you are without FhB12⁸ not seeming a joy Hb1²¹, chastening³, chastisement¹, instruction¹, nurture¹.

pai d eu t é's' HITTER

discipliner, the Jew a d Ro2²⁰ Israel had Hb12⁹, instructor¹, which correcteth¹.

em pha n iz'ô IN-APPEARIZE

disclose, inform, roused saints Mt27⁵³ Christ (to the one loving Him) Jn14²¹ (to the disciples) Jn14²² (to the face of God) Hb9²⁴ Paul's nephew to the captain Ac23²² that they are seeking a country Hb11¹⁴ Inform: against Paul Ac23¹⁵ 24¹ 25² 15, appear², declare plainly¹, inform³, manifest², show¹, signify¹.

em pha n es' IN-APPEARED

disclosed, Christ (to witnesses) Ac10⁴⁰ (to those not inquiring) FvRo10²⁰, manifest¹.

[h]é'tt a' o mai DIMINISH

discomfit, in conflict, any diminution in power or numbers, above the rest of the ecclesias 2C12^{13a} 2 false prophets 2P21²⁰, be inferior¹, be overcome².

[h]é'tt é ma DIMINISH-effect

discomfiture, Israel's d the nations riches Ro11¹² lawsuits 1C6⁷, diminishing¹, fault¹.

discomfiture. See diminish.

katob o'ô LOP

discount, lop off days as a broker, the Lord

d the days ^{FM}2422 22Mk13²⁰ 20. shorten¹.
discouraged (be), disheartened (be)¹.
discover. See uncover.
discover, consider¹, loom up¹.
discreet, sanct¹.
discreetly, apprehendingly¹.
discriminate. See doubt.

dia'kri'si's THROUGH-JUDGING

discrimination. of reasonings Ro14¹ of spirits
1C12¹⁰ between the ideal and the evil Hb
5¹⁴. discerning¹, doubtful¹ [to discern¹].

sun zét e'ò TOGETHER-SEEK

discuss, seek jointly by means of oral inquiry.
with themselves (the Jews) Mk12⁷ (Peter,
James and John) Mk9¹⁰ (scribes) Mk9¹⁶
with Jesus (Pharisees) Mk8¹¹ (Sadducees)
Mk12²⁸ disciples (with the scribes) Mk9¹⁴
(with themselves) Lu22²³ (on way to Em-
maus) Lu24¹⁵ the Jews with Stephen Ac6⁹.
dispute¹, dispute with¹, inquire¹, question²,
question one with another¹, question with¹,
reason¹, reason together¹.

sun zét èt ès TOGETHER-SEEKER

discussor. of this con 1C1²⁰. disputer¹.

olig or e'ò FEW-SEE

disdain. do not d the discipline of the Lord
Hb12⁵. despise¹.

nos'os DISEASE

disease, physical disorder of a chronic char-
acter. every (Jesus cures) Mt42⁹ 35³ (gives
the apostles authority to be curing) Mt10¹ Mk
3¹⁵ Lu9¹ various (Jesus cures) Mt42⁴ Mk
13¹⁴ Lu4⁴⁰ Christ bears the Mt8¹⁷ people come
to be cured of Lu6¹⁸ 72¹ aprons from Paul
clear the d Ac19¹². disease⁶, infirmity¹,
sickness⁵.

disease, debility³, infirmity¹.

nos'è ma DISEASE-effect

disease (its effect). of those at Bethesda Jn5⁴.
diseased, evilly², (be d), have², infirm (be)¹.
disfigure, disappear¹.

kat aischun'ò DOWN-VILE

disgrace, in the eyes of others, be mortified in
one's own estimation. Christ (one believ-
ing on Him not d) Ro9³³ 10¹¹ 1P26 (d his
head) 1C11⁴ God d (the wise) 1C12⁷ (the
strong) 1C12⁷ woman d her head 1C11⁵
Paul (not d) 2C14¹⁴ (lest we be) 2C9⁴

be mortified: all opposing Christ Lu13¹⁷
expectation not Ro5⁵ in those who have none
1C11²² those traducing may be 1P3¹⁶. be
ashamed⁶, confound³, dishonor², make
ashamed¹, shame¹.

disguise. See disappear.

pros ochth iz'ò TOWARD-DISGUST

disgusted (be). God with Israel Hb3¹⁰ 17. be
grieved with².

trubli'on DISH

dish, a receptacle for holding food. Judas dips
his hand in Mt26²³ Mk14²⁰.

a thum e'ò UN-FEEL

disheartened (be). lest children may be Co3²¹.
be discouraged¹.

dishonestly, shame¹.

a tim az'ò UN-VALUE

dishonor. farmers d the slave Fl20¹¹ Jews
d Christ Jn8⁴⁹ for the sake of the Name Ac
5⁴¹ men their bodies Ro12⁴ you are d God
Ro22³ d the poor one Ja26. dispise¹, dis-
honor³, entreat shamefully¹, suffer shame¹.

a tim i'a UN-VALUE

dishonor. d-able passions Ro12⁸ one vessel
for Ro9²¹ man with tresses Mt1C11⁴ the
body sown in 1C15⁴³ Paul in 2C6⁸ saying
by way of 2C11²¹ utensils for 2Ti2²⁰. dis-
honor¹, reproach¹, shame¹, vile¹.

a tim o'ò UN-VALUE

dishonor. dispatch slave in ^{FM}Mk12^{4A}. handle
shamefully¹.
dishonor, disgrace².

a'tim on UN-VALUED

dishonored. prophet not d except Mt13⁵⁷ Mk6¹
Paul 1C4¹⁰ d part of body 1C12²³. de-
spised¹, less honorable¹, without honor².

ana skeu az'ò UP-INSTRUMENT

dismantle. souls of the disciples ^{FA}Ac15²¹.
subvert¹.

pto e'ò DISMAY

dismay, discouraging fear. disciples (hearing
of battles not to be) Lu21⁹ (d and affrighted)
Lu24³⁷. terrified².

pto'e'si's DISMAY

dismay. not fearing 1P36. amazement¹.

apo lu'ò FROM-LOOSE

dismiss a throng, release from imprisonment,
or a burden, dissolve bonds of various na-
tures. Joseph intended d Mary Mt19⁹ who-
ever d his wife Mt5³¹ 32 32 19³ 7 8 9 Mk10⁴ 4
11 12 Lu16¹⁸ 18 Christ (d the throngs) Mt
14¹⁵ 22 23 15³² 30 Mk6³⁶ 45 8³ 9 Lu12¹ (ask Him
d the woman) Mt15²³ (d the demoniac) Lu
8³⁸ (dropical man) Lu14⁴ d slave ^{FM}Mt15²⁷
d Thy slave in peace ^{FM}Lu22⁹ Barnabas and
Saul (ecclesia d) Ac13³ (d from the breth-
ren) Ac15³⁰ 33 scribe d the ecclesia Ac19¹¹
captain d the youth Ac23²² Jews d by Paul
Ac28²⁵

release: accustomed r one prisoner Mt27¹⁵
Mk15⁶ Lu23¹¹ Jn18³⁹ Pilate (who you want-
ing I should) Mt27¹⁷ 21 (r Bar-Abbas) Mt
27²⁶ Mk15¹¹ 15 Lu23¹⁸ 25 (r to you the king)
Mk15⁹ Jn18³⁹ (I will r him) Lu23¹⁶ 22 (Pi-
late willing to release Jesus) Lu23²⁰ (au-
thority to r Jesus) Jn19¹⁰ (sought to r Him)
Jn19¹² 12 Ac3¹³ be r and you shall be Lu
6³⁷ 37 woman from infirmity ^{FM}Lu13¹² un-
der no circumstances r Me Lu23^{26A} the Jews
(r the apostles) Ac21²² 540 (r Jason) Ac
17⁹ Paul (officers to r Ac16³⁵ 36) (could
have been) Ac26³² (Romans intended) Ac28¹⁸
Timothy has been Hb13³³ (Ro14²⁰). de-
part¹, dismiss², divorce¹, forgive², let
depart², -go¹³, loose², put away¹⁴, release¹⁷,
send away¹³, set at liberty² [destroy¹].

par ako e' BESIDE-HEARING

disobedience. of one man Ro5¹⁹ to avenge
every 2C106 obtained fair reward Hb2².
disobedience, stubbornness³.
disobedient, stubborn⁶, (be)¹, unsubject¹, (be),
stubborn (not)³.

par akou'ò BESIDE-HEAR

disobey, hear, but not heed, disregard (Jesus
d the word spoken) Mk5³⁸ 42¹². if a brother
d Mt18¹⁷ 17, heart, neglect to hear².

a'tak'ton UN-SET

disorderly. brethren to admonish 1Th5¹¹.
unruly¹.

a tak'tòs UN-SET-AS

disorderly, adverb. some walking 2Th3⁶ 11.

a tak t'ō be-UN-SET

disorderly (be), apostles not 2Th37. behave disorderly¹.

disown. See deny.

dispatch, the C. V. uses the variant despatch for the special sense of kill.

dispatch. See commission and delegate.

sun apo stel'ō TOGETHER-FROM-PUT

lispach together. Titus and a brother 2C12¹⁸. send with¹.

dispensation. See service.

dispensation, administration¹.

dispense. See serve.

dispenser. See servant.

dia spei'ō THROUGH-SOW

disperse through the land as a sower scatters the seed, disciples Ac81⁴ 11¹⁹. scatter abroad³.disperse, scatter¹.disperse abroad, scatter¹.dispersed, dispersion¹.

dia spor' a' THROUGH-SOWING

dispersion, of the Greeks Jn7³⁵ twelve tribes in Jai¹ expatriates of 1P11, dispersed¹, scattered¹, which are scattered abroad¹.

en'deig ma IN-SHOW-EFFECT

display, just judgment of God 2Th1⁵. manifest token¹.

en'deiz is IN-SHOWING

display, proof (of destruction) Ph1²⁸. of God's righteousness Ro3²⁵ 26. of the saint's love 2Cs²⁴. evident token¹, proof¹, declare².

en deik'nu mi IN-SHOW

display, action of the law Ro2¹⁵. God (d My power) Ro3¹⁷ (His indignation) Ro5²² (riches of His grace) Ep2⁷ Ad8⁷. Paul (his boast) d 2Cs²⁴. (Christ d patience in) 1Ti1¹⁰ (Alexander d evil to) 2Ti4¹⁴ saints (to d all good faithfulness) Ti2¹⁰ (d all meekness) Ti3² (love which you d) Hb6¹⁰ (d same diligence) Hb6¹¹. do! show⁹, -forth¹. displeased (be much)². (be sore d) 1, resent³. displeased with (be highly), fighting fury (be in)¹.

pi pra's k ō PRACTICE

lispese of, by sale. d of all (and buys the pearl) P Mt13⁴⁶ slave d o (and payment made) P Mt18²⁵ attar (for much) Mt26⁹ Mk14⁵ Jn12⁵. the disciples their acquisitions Ac2¹⁵ 34⁵¹. sell⁹.

phron'e'ō be-DISPOSED

lispensed (be), disposition, with high, be haughty (saints not to) Ro11²¹. having a bent, bias, or inclination. not d (Peter to that which is of God) Mt16²³ Mk8³³ (to that which is high) Ro12¹⁶ (above what is written) 1C4⁶ (otherwise) Ga5¹⁰ flesh d to that which is of flesh Ro5⁵ mutually d (to one another) Ro12¹⁶ 15² (be at peace) 2C13¹⁴ (that you may be) Ph2² (in the Lord, Euodia and Syntyche) Ph4² d to (a day) Ro14⁶ (the Lord) Ro14⁹ Paul (as a minor) 1C13¹¹ (just in him to be thus d) Ph1⁷ d to one thing Ph2² the mature may be d to this Ph3¹⁵ an if in anything differently Ph3¹⁵ to the terrestrial Ph3¹⁹ to which the Philipians were Ph4¹⁰ to that above Co3²disposition: of the Jews at Rome Ac28²² beyond what your d may be Ro12³ of a sane Ro12⁹ which was in Christ Ph2⁵ mutual dto observe same rule Ph3¹⁶ 1¹⁶ Philipian¹ d toward Paul Ph4¹⁰. be careful¹, mind¹⁴, regard³, savor², set one's affections⁹ on¹, think⁵, understand¹.disposed (be), intend¹, will¹.

phrēn disposition

disposition, saints not to be little children in 1C14²⁰ 20. understanding².disposition, mandate¹.

phron'e' ma DISPOSITION

disposition, of the flesh Ro8⁷ of the spirit Ro8²⁷ (s' Ep5¹⁷). mind², to be minded².

disposition. See disposed (be).

disposition (humble). See humble disposition.

disposition (like). See like disposition.

disputation, reasoning¹.dispute, argue⁶, discuss², reason¹.disputer, discuss¹.disputing, reasoning¹.

a dok'im on UN-SEEMED

disqualified, unable to stand the tests, such as are demanded in a race, the ungodly (God gives over to d mind) Ro1²⁸. (d as to the faith) 2Ti3⁸ (for every good act) Ti1¹⁰ Paul may be becoming 1C9²⁷ except some are 2C13⁵ apostles (not d) 2C13⁶ (may be as) 2C13⁷ land Ph6⁸. castaway¹. rejected¹, reprobate⁶.

disregard. See disobey.

kata bal'ō DOWN-CAST

disrupt, not a foundation Ph6¹, cast down Paul 2C4⁹. cast down², lay¹.

kata bol' ē DOWN-CASTING

disruption, of the world or cosmos, probably as a result of sin; physiologically, the discharge of seed from the ovaries Hb11¹¹. before the: God loves Christ Jn17²⁴ saints chosen in Christ Ep1⁴ blood of Christ foreknown 1P1²⁰ from the: what has been hid Mt13³⁵ kingdom made ready Mt25³¹ blood of the prophets shed Lu11⁵⁰ works that occur Hb4³ Christ not suffering often Hb9²⁶ Lambkin slain vRv13⁸ not written on the scroll of life vRv17⁸. foundation¹⁰, to conceive¹.dissemble with, hypocrite (play . . with)¹.

dia nem'ō THROUGH-APPROPRIATE

disseminate. sign Ac4¹⁷. spread¹.

di ch o st a s i'a TWO-STAND

dissension, those making Ro11¹⁷ of the flesh Ga5²⁰. division¹, sedition¹.dissension, standing¹.dissimulation, hypocrisy¹, (without d), unfeigned¹.

dissipate. See scatter.

a'the s'm on UN-PLACED

dissolute, having no place in morals. in Sodom 2P2⁷ not led away by 2P3¹⁷. wicked².

ana'lu si s UP-LOOSING

dissolution (Paul's) 2Ti4⁶. departure¹.

dissolve. See loose.

dissolve, demolish¹.

por'r ō BEFORE

distance (at a), comparative further (Christ as though going) Lu24²⁸. Israel's heart is away at a Mt15⁸ Mk7⁶ enemy king still d Lu14³². far², further¹, great way off¹.

mest on' DISTENDED

distended, as a net with fishes, or a skin with vinegar, bulging. Pharisees d with hypocrisy $\text{Mt}23^{28}$ with vinegar (a vessel) $\text{Jn}19^{20}$ (sponge) $\text{Jn}19^{20}$ as a net with fishes $\text{Jn}21^{11}$ with envy $\text{R}10^{20}$ tongue with venom $\text{R}13^{38}$ d adulteress eyes $2\text{P}2^{11}$ bulging: with goodness $\text{R}15^{14}$ wisdom b with mercy $\text{R}13^{17}$, full⁸.

dia stol'e THROUGH-PUTTING

distinction, no d for all sinned $\text{R}3^{22}$ no d between Jew and Greek $\text{R}10^{12}$ giving d to the utterances $1\text{C}14^7$, difference², distinction¹.

tél aug os' FINISH-RADIANT-AS

distinctly, blind man looked at everything d $\text{Mk}8^{25}$, clearly¹.

distinguished (exceedingly). See superexcessively.

distort. See convert.

peri spa'ō ABOUT-FULL

distacted (be). Martha about serving $\text{Lu}10^{49}$, cumber¹.

distraction (without), undistractedly¹.

sten o chōr e'ō CRAMP-SPACE

distress. Paul not $2\text{C}4^8$ Corinthians (not d in Paul) $2\text{C}6^{12}$ (in their compassions) $2\text{C}6^{12}$, distress¹, straiten².

sten o chōr i'a CRAMP-SPACE

distress, on the unjust $\text{R}29$ not separating from God's love $\text{R}8^{35}$ apostles in $2\text{C}6^4$ Paul delights in $2\text{C}12^{10}$, anguish¹, distress³.

distress, necessity³, pressure¹.

dia do-[di]dō mītiRU-GIVE

distribute, the stronger d the spoils $\text{P}11^{22}$ sell and d to the poor $\text{Lu}18^{22}$ Christ d bread $\text{Jn}6^{11}$ d proceeds from sale of acquisitions $\text{Ac}4^{35}$, distribute², dividet¹, make distribution¹.

distribute, part¹, participate¹, (ready to d), liberal¹.

distribution, communion¹, (make d), distribute¹.

kata klēr o nom e'ō

DOWN-LOT-APPROPRIATE

distribute by lot, God d land of Canaan $\text{Ac}13^{19}$, divide by lot¹.

district. See country.

tara'ss ō DISTURB

disturb, change from quiet to agitation. Herod $\text{Mt}23$ disciples (at Jesus on the water) $\text{Mt}14^{26}\text{Mk}6^{50}$ (why are you) $\text{Lu}24^{38}$ Zechariah $\text{Lu}1^{12}$ messenger d the water $\text{Jn}5^7$ let not your heart be $\text{Jn}14^{27}$ Jesus $\text{Jn}11^{33}$ 12²⁷ 13²¹ saints of the nations $\text{Ac}15^{24}$ Jews d the throng $\text{Ac}17^{13}$ Galatians $\text{Gal}7^{51}$ fear not nor be $1\text{P}3^{14}$ as. trouble¹⁷.

tara ch'ē DISTURBANCE

disturbance, famines and $\text{Mk}13^8$ of the water $\text{Jn}5^4$, trouble¹, troubling¹.

ta'ra ch os DISTURBANCE

disturbance, among the soldiers $\text{Ac}12^{18}$ concerning the way (at Ephesus) $\text{Ac}19^{23}$, stir², ditch, pit².

apo r'rip't ō FROM-TOSS

dive, those able to swim $\text{Ac}27^{43}$, cast selves¹, divers, various⁸.

diverse, excell¹.

[h]eter o zug e'ō DIFFERENT-YOKE

diversely yoked (be), with unbelievers $\text{F}2\text{C}6^{11}$, unequally yoked together with¹.

diversity, apportionment², race¹.

dia mer iz'ō THROUGH-PART

divide, soldiers d Jesus' garments $\text{Mt}27^{35}\text{Mk}15^{34}\text{Lu}23^{34}\text{Jn}19^{24}$ d against self (kingdom) $\text{P}11^{17}$ (Satan) $\text{Lu}11^{18}$ as (home) $\text{Lu}12^{52}$ as disciples (to d the cup) $\text{Lu}22^{17}$ (d tongues on) $\text{Ac}23$ (d property) $\text{Ac}23^{35}$, divide², part⁵, cloven¹.

divide, apportion², become¹, distribute¹, part², rend², sever¹, (rightly d), correctly cut¹.

divider, parter¹.

dividing asunder, parting¹.

divination, python¹.

the i'on PLACE(God)

divine, handsome even to God (Moses) $\text{Ac}7^{29}$, not like gold $\text{Ac}17^{29}$ His d power $2\text{P}13$ nature $2\text{P}14$, divine², exceeding fair¹, the God-head¹.

man t'cu' o mai MAD-

divine (a madman is generally held to be inspired in the orient), a maid in Philip¹ $\text{Ac}16^{16}$, by soothsaying¹.

latr'eia DIVINE-SERVICE

divine-service, service done for the Deity, one killing you shall suppose he is offering d a to God $\text{Jn}16^2$ Israel's is the $\text{R}9^4$ present your bodies $\text{F}10^{21}$ of the former covenant $\text{F}11^{9}$ 6, service¹, divine¹.

latr'cu'ō offer-DIVINE-SERVICE

divine service (offer), to God only $\text{Mt}4^{10}\text{Lu}14^4$ fearlessly $\text{Lu}17^4$ day and night (Hannah) $\text{Lu}25^7$ (our 12 tribes) $\text{Ac}26^6$ (in His temple) $\text{V}17^{15}$ Israel (at Sinai) $\text{Ac}7^1$ (to the host of heaven) $\text{Ac}7^{42}$ Paul (to God) $\text{Ac}24^{14}$ 27³² $\text{F}11^{33}$ 27¹³ (in spirit) $\text{F}10^{21}$ to the creature rather than Creator $\text{R}12^{35}$ levitical $\text{Ih}85$ 99 $\text{F}14$ 10² $\text{F}12^{28}$ $\text{An}13^{10}$ God's slaves $\text{V}17^{23}$, do service¹, serve¹⁶, worship³, -er¹.

the i t ēs PLACE(God)

divinity, the qualities pertaining to God. His power and $\text{R}10^{20}$, Godhead¹.

dia mer is m os' THROUGH-PARTING

division, Christ came to bring $\text{Lu}12^{51}$.

division, dissension¹, rent⁵.

apo st'a's i on FROM-STAND

divorce, one dismissing wife giving $\text{Mt}5^{31}$ to give scroll of $\text{Mt}19^{12}\text{Mk}10^{14}$ ($\text{A}24^{21}$).

divorce, dismiss¹.

men u ō DIVULGE

divulge, tell a supposed secret. Moses at the thorn bush $\text{Lu}20^{37}$ where Jesus is $\text{Jn}11^{57}$ a plot $\text{Ac}23^{30}$ because of the one who d $1\text{C}10^{28}$, show³, tell¹.

poi'e'ō do

do or make, dproduce, expend time $\text{Ac}15^{33}$ 18²⁵ 20³ $\text{Ja}4^{13}$, dcause $\text{Ac}15^{33}$ $\text{Co}4^{16}$ $\text{Rv}13^{16}$, dexercise authority $\text{Rv}13^{12}$, dfabricate falsehood $\text{Rv}22^{13}$, dform opinion $\text{Rv}17^{17}$ 17, idiomatically $\text{dput} \text{Jn}16^2$ $\text{Ac}5^{34}$, dhold $\text{Mk}3^{36}$ as 15^{18} , dgive $\text{Ju}3$, djetison, with cast out $\text{Ac}27^{18}$, dmittee $\text{Rv}12^{15}$, by what authority $\text{Mt}21^{21}$ 2² $\text{Mk}11^{17}$ $\text{Lu}20^{8}$ disciples d as Jesus arranges $\text{Mt}21^{21}$ 26¹⁹ Bar-Abbas had d some murder $\text{Mk}15^{15}$ God d the avenging $\text{Lu}18^{7}$ a Man Who told me all $\text{Jn}4^{29}$ 30 to d judging (Christ) $\text{Jn}5^{27}$ (the Lord) $\text{Ju}15$ ever d the works of

Abraham Jn8³⁹ Cornelius d alms Ac10² the Lord d a concise accounting Ro9²⁸ debtors to d whole law Ga5³ avoid evil and d good 1P3¹¹ face of the Lord on evil doers 1P3¹² loving God and d His precepts 1J5²⁸ wild beast d battle Rv11⁷ etc.

make: be m His highways straight FMt3³ Mk13¹ Lu3⁴ not able m one hair white Mt5³⁶ the Maker m them male and female Mt19⁴⁸ 4 Mk10⁶ m the sanctuary a burglars cave Mt 21¹³ Lu19⁴⁰ (a merchant's store) Jn2¹⁶ with you I am m the passover Mt26¹⁸ you can not m the sons of the bridal chamber fast Lu 5³¹ An Jesus m a whip Jn21⁵ Abs² to m contribution Ro15²⁰ m for the growth of the body Ep4¹⁰ for those m peace Ja3¹⁸ m them worship Rv3⁹ m fire to descend Rv 13¹⁵ As worship the Maker Rv14⁷ As m an abomination Rv21² As¹

produce: fruit worthy of repentance FMt 3⁸ Lu3⁸ every tree not p fine fruit FMt3¹⁰ 10 Lu3⁹ good tree p fine fruit FMt7¹⁷ rotten tree noxious fruit FMt7¹⁷ neither a rotten tree p ideal FMt7¹⁸ Lu6⁴³ 43 seed p a hundred fold FMt13²³ 20 Lu8⁸ a nation p its fruits Mt21⁴³ fig tree Lu13⁹ no fig tree p olives FJa3¹² brine p sweet Ja3¹² tree of life p twelve f. uits Rv22²

deause: they c great Joy Ac15³ c the epistle to be read Co4¹⁰ wild beast c all to be given an emblem Rv13¹⁰ etc. abide there¹, appointed¹, bel, bear⁴, bring¹, -forth¹⁴, cause⁶, -to bel, commit⁹, continue², deal with², do³⁵⁶, can, do¹, exercise¹, fulfil³, gain¹, give², hold¹, keep¹, make¹¹⁴, mean¹, observel, ordain¹, perform², provide¹, purpose¹, put², shout out¹, show⁵, spend¹, take¹, tarry¹, work⁸, yield¹, etc.

do, become², effect⁴, complete¹, consummate¹, display¹, have¹, offer¹, operate¹, practice³⁰, word¹, work¹³, (can not d), impossible¹.

pros poi e'o TOWARD-DO

do as though. Jesus d a t going further Lu24²⁸. make as though¹.

do for, tender¹.

do pleasure, carry favor with¹.

do to wit, known (make)¹.

do well, good (doer of) ¹, savel.

epi st a't es ON-STANDER

doctor, in classical and Septuagint Greek it is used literally of one standing over, a superintendent, but in the Scriptures it seems to correspond rather to the mental phase which appears in the corresponding verb, hence, an adept, corresponding to our title doctor. Christ addressed as Lu5⁸ 8²⁴ 24 45 93³ 49 17¹³. Master⁷.

doctor, teacher¹.

doctrine, teaching¹⁰ 20, word¹.

poi e't es' DOER

doer, poet (Athenian) Ac17²⁸. of law (will be justified) Ro2¹³ (not a d of, but a judge) Ja4¹¹ of the word, and work Ja12²² 23 25.

doer of good. See good (doer of).

dog, cur⁶, puppy¹.

poi' e' si s' DOING

doing. happy in his Ja1²³. deed¹.

epi ou' s' ion ON-BEINGED

dole, of bread Mt6¹¹ Lu11³. daily².

oik et' es' HOME-

domestic, servant. can not slave for two lords

Lu16¹³ Cornelius summons two Ac10⁷ judging Another's Ro14⁴ be subject 1P2¹⁸, household servant¹, servant³.

oik our os' HOME-SEEER

domestic disposition (young wives to be) Ti 2⁹ s' . keeper at home¹.

ep'aul is ON-COURT

domicile. Judas' Ac1²⁰. habitation¹.

auth en t e'o SAME-BE

domineer, one who consults himself in his actions toward others. women not to be 1Ti 2¹². usurp authority over¹.

dominion over (exercise d), lord it¹, (have d o), lord¹.

kata'the ma DOWN-PLACE-effect

doom. no more vRv22³. curse¹.

thur'a DOOR

door, that which opens or closes an entrance or exit. locked: locking your (pray to your Father in hiding) Mt6⁶ at the wedding FMt 25¹⁰ and my children with me are in bed Lu11⁷ householder should be roused and latch Lu13²⁵ Peter at (the d of the courtyard) Jn18¹⁶ (Mary's house) Ac12¹³ where the disciples were, and Jesus came Jn20¹⁹ 20 of the prison guarded Ac23¹² 126 of the sanctuary Ac21³⁰ Abs² I stand at the d knocking Rv3²⁰

door open: of the jail (for Peter) Ac5¹⁹ (at Philippi) Ac16²⁶ 27 God opens a d (of faith to the nations) Pa14²⁷ (of the word) PCo4³ o for Paul PC16⁹ 2C21² before you I have granted an FRv3⁸ if anyone opening FRv3²⁰ opened in heaven Rv4¹

Other doors: of the tomb: rolling a stone on Mt27⁶⁰ Mk15⁴⁶ messenger rolls away the stone from Mt28^{2A} who will be rolling Mk 16³ of the sheep: he who is (not) entering through FJn10¹² Jesus is the D FJn10⁷ Others: He is near, at the d FMt24³³ Mk13²⁹ the whole city at the Mk13³ no longer room at Mk2² colt bound to the Mk11⁴ entering through the cramped Lu13²⁴ ns lame man at the sanctuary d Ac3² those entombing Ananias at Ac5⁹ the Judge stands before FJa5⁹. door³⁸, gate¹.

thur or os' DOOR-SEEER

doorkeeper. directed to be watching FMk13³⁴ opening to the shepherd FJn10³ and Peter Jn18¹⁶ 17. porter², that keepeth the door².

Dork as' GAZELLE

Dorcias, a name. Tabitha, termed D Ac9³⁸ garments D made Ac9³⁹.

doting, morbid¹.

di pl o'o TWO-MORE

double. pay to Babylon d vRv18⁶.

di pl o'on TWO-MORDED

double. more than d a son of Gehenna (comparative) Mt23¹⁵ honor 1Ti5¹⁷ double the d and blend d vRv18⁶. double³, twofold more¹.

di'dra ch m on TWO-CLUTCH

double drachma, a silver coin equal in value to two drachmas or the half shekel of the Jews. the temple tribute Mt17²⁴ 24, tribute².

di'psuch on TWO-COOLED

double-souled. turbulent FJa18 purify your hearts Ja4⁸. double-minded².

*di'log on TWO-LAID (said)***double-tongued**, saying two contradictory things, servants not to be 1Ti38.*dia kri'n'o THROUGH-JUDGE***doubt, discriminate, adjudicate** 1C6⁵Ab² 11³¹, believe d not Mt21²¹Mk11²³ Peter Ac10²⁰ 11¹² 12 Abraham not Ro4²⁰ eating Ro14²³ requesting Ja10⁶ Michael d the Adversary Ju⁶ be merciful to Ju²²**discriminate**: Peter and Cornelius Ac15⁹ who is d between you 1C4⁷ not d the body of the Lord 1C11²⁰ let the others 1C14²³ were you not Ja²⁴ (Rv15²). be partial, contend², discern², doubt², judge², make a difference¹, make to differ¹, put difference¹, stagger¹, waver².**doubt, bewildered (be)**², hesitate², perplex³, (make d), lift¹.**doubtful, discrimination**¹.**doubtful mind, suspense (be in)**¹.**doubting, reasoning**¹.**doubtless, means (by all)**¹.*peristera' dove***dove**, the spirit descends as Mt16⁷Mk11¹⁰Lu3²² Jn13² be artless as Mt10¹⁶ those selling Mt11¹²Mk11¹³Jn21¹⁶ give a sacrifice of Lu2²⁴, dove², pigeon¹.*kata' DOWN***down**, a connective Mt8³²Mk5¹³Lu8³³, in the genitive, generally against, with oaths or testimony *agby* Mt26²³ 1C15¹⁵, in the accusative, according to, in accord with *acsbay* of, *acsbay* corresponding to, idiomatically, with the, *acsbay* Ep6²¹, with you, *acsbay* yours Ac17²⁸ Ep1¹⁵, accused to 1C12³¹, *acsbay* yours Ac17²⁸, *acsbay* Ac15³⁶ 20²⁰ 22¹⁰, *acsbay* Lu13²² Ac28¹⁶ 1C14²⁷, *acsbay* Ac6¹, etc., *acsbay* (of time) Ac13²⁷ 15²¹ 18¹ 1C16²**distributive**: city *acsbay* city Lu8¹⁴ Ac15²¹ 20²⁰ Ti1³, year *acsbay* year Lu2⁴¹, ecclesia *acsbay* ecclesia Ac14²³, home *acsbay* home Ac24⁶ 5¹² one *acsbay* one Jn21²⁵ Ac21¹⁹ 1C14³¹**with one, individually** Ep5³³, with own, *privately* Mt17¹⁹ 20¹⁷ 24³ Mk4³¹ 6³¹ 32⁷ 7³³ 9²⁸ 13³ Lu9¹⁰ 10²³ Ac23¹⁹ Ga2², omitted when with another **down**, as *pour down*, Mk14⁴³ etc. against²⁸, by¹, down², of¹, on¹, through¹, -out¹, upon¹, etc., with accusative, according to¹⁰⁸, after²⁰, by²³, in³³, etc.*kat'o DOWN***down, below, bottom, adverb**. be casting yourself d Mt4⁶Lu4⁹ Jesus stooping d Jn8⁶ Eutychus falls d Ac20⁹ below: at Peter's being Mk14⁶⁶ you are of that which is Jn 8-33 signs on the earth b Ac21¹⁹ **bottom**: curtain rent from above to the Mt27⁵¹Mk15³⁸, beneath³, down², the bottom².**down (go), sink**¹, (put d), nullify¹.*dra ch me' CLUTCH***drachma**, an Attic silver coin of nearly the same value as the Roman denarius, which was about 16.6 cents or 8.5 pence. a woman having ten P¹Lu15⁸ 8⁹, piece², -of silver¹.*sur'o DRAG***drag, pull or draw along by force**. net of fishes Jn21⁸ Saul d men and women Ac8³ they d Paul outside of Lystra Ac14¹⁹ Jason to the magistrates Ac17⁶ dragon d a third of the stars vRv12⁴, drag¹, draw³, hale¹.*kata sur'o DOWN-DRAG***drag**. you to the judge Lu12⁵⁸, hale¹.*sagen'e SEINE***dragnet**, a long fish net, with floats at the top and weights below, used either from the shore or from boats. kingdom like P¹Mt13⁴⁷, net¹.*drak'on DRAGON***dragon**, an animal monster. fiery red vRv12³ 4 battles with Michael vRv12⁷ 9 persecutes the woman vRv12¹³ 16 17, gives power to wild beast vRv13⁴ another wild beast spoke as vRv13¹¹ unclean spirit out of mouth vRv 16¹³ 12 bound for 1000 years vRv20².*bl'e t'e'on CASTABLE***drain**. wine Lu5³Ab² (As¹Mk22²). must be put².**drain**. See cast.**draught, catch**².*[h]elk'o DRAW***draw**. Jews d Paul outside sanctuary Ac21²⁰ rich d you to tribunals Ja2⁶.*[h]elk'u'o DRAW***draw**. no one can come if the Father not d him Jn6⁴⁴ I shall be d all to Myself Jn12³² Peter (sword) Jn18¹⁰ (net) Jn21¹¹ Paul and Silas into the market Ac16¹⁹.*ant'e'o BAIL***draw**, bail out fluids. water (and bear to the chief) Jn2⁸ (servant knew) Jn2⁹ (woman to d) Jn4⁷ 15.**draw, drag², haul up¹, pull¹, -away¹**.*ex elk'o mai OUT-DRAW***draw away**. by desire Ja11¹.**draw away, pull away**¹.**draw away**. See withdraw.**draw back, shrink**¹, -ing¹.**draw near**. See near.**draw near, come to², lead to¹**.**draw on, light up¹**.**draw out, pull¹**.**draw to shore, moor¹**.**draw up, pull up¹**.**draw with (to), bucket¹**.*de'os DREAD***dread**, a deep feeling of apprehension. offering divine service with Hb12²⁸, godly fear¹.*de in os' DREAD-AS***dreadfully**, adverb. paralytic boy d tormented Mt8⁸ Jews hear Jesus in d Lu13³, grievously¹, vehemently¹.*en upi'as' IN-SLEEP***dream**, sensations registered on the mind in sleep. elders dreaming Ac21⁷.*en upi'ion IN-SLEEPIZE***dream**. elders d dreams Ac21⁷ these d defiling Ju⁸, dream¹, filthy dreamer¹.**dream, trance⁶**.*en di du'sk' IN-SLIP***dress**. in purple (Christ) Mk15¹⁷ (rich man) Lu16¹⁹ (ALu27). be clothed in¹, wear¹.*ep en du'o ON-IN-SLIP***dress**. saints longing to be 2C5² 4, be clothed upon².**dress**. See put on.**dressed (be), farm¹**.*para r're'o BESIDE-GUST***drift by**. (saw) they may be P¹Hb21¹, let slip¹.

pínō DRINK

drink, take liquid into the stomach through the mouth. not worrying what you may Mt 6²⁵ 9 Lu12²⁹ John not d Mt1118 Lu15⁷³³ Jesus (came d) Mt1191 Lu7³⁴ (the cup which I am) Mt1202 Mk10³⁸ 39 Jn1811 (not d of the wine) Mt26²⁹ 29 Mk14²⁵ 25 Lu22¹⁸ (I should) Mt26⁴² (they give Him wine and bile) Mt 27³⁴ 34 Mk15^{23A} (with tribute collectors) Mk 27³⁴ Lu5³⁹ (we ate and d before you) P Lu 13²⁶ (requests d of water) Jn4⁷ 9 10 (of the water I shall give) P Jn4¹⁴ (the blood of) P Jn6⁵³ 54 56 (come to Me and) P Jn7³⁷ are James and John able P Mt20²² 22 Mk10³⁸ 38 before the deluge Mt24³⁸ Lu17²⁷ 28 evil slave P Mt24⁴⁹ Lu12⁴⁵ disciples (d of it all) Mt26²⁷ Mk14²³ (anything deadly) Mk16¹⁸ (eating and) Lu5³³ (d what they have) Lu10⁷ (in the kingdom) Mt22³⁰ d the old wine P Lu 5³⁹ rich man Lu12¹⁹ serve me till I should be Lu17⁸ of Jacob's well Jn4¹² 13 Saul not Ac9⁹ Paul (Jews not d till they kill) Ac23¹² 21 (have we no right to) IC9⁴ ideal not d wine Ro14²¹ Israel d of same spiritual drink (Rock) P IC10⁴ 4 (seated to) IC10⁷ saints (not to d the cup of the Lord and of demons) IC10²¹ (for the glory of God) IC 10³¹ (homes in which to) IC11²² (for a recollection) IC11²⁵ 25 26 (unworthily) IC 11²⁷ 28 29 29 if the dead not being roused we may IC15³² the land the showers P Hb6⁷ wine of God's fury P Rv14¹⁰ give them blood to vRv16⁶.

po'ma DRINK

drink, spiritual IC10⁴ in foods and d ex-celling Hb9¹⁰.

po'sis

drink, Christ's blood the true Jn6⁵⁵ the kingdom not food and d Ro14¹⁷ let no one be judging you in Co2¹⁰.

po'tizō DRINKIZE

drink (give), irrigate Apollos P IC3⁷ 8, imbibe one spirit IC12¹³, a cool cup to Mt10⁴² Mk 9⁴¹ I thirst and you g Me (no) d P Mt25³⁵ 42 when did we g Thee P Mt25³⁷ g Jesus d of vinegar Mt27⁴⁸ Mk15³⁶ leading an ox to P Lu 13¹⁵ g your enemy Ro12²⁰ Paul g them milk to P IC3² Babylon made all the nations d P Rv14^{8A} 8A feed¹, give drink¹, -to drink¹, make drink², water³, watering¹.

drink (make), drink (give)², (strong d), intoxicant¹.

sum pi'ō TOGETHER-DRINK

drink together, disciples with Jesus after His rising Ac10⁴¹, drink with¹.

[h]u drō not e'ō WET-DRINK

drink together, Timothy not to 1Ti5²³.

drink with, drink together¹.

po'tos DRINK-

drinking, nations IP4³, banqueting¹.

ela u' nō DRIVE

drive, row a boat, a man by a demon Lu8²⁰ ships P Ja3⁴ mistakes P22¹⁷ row: disciples (tormented in) Mk6⁴⁸ (25 or 30 stadia) Jn 6¹⁰, carry¹, drive², row².

drive, carry², cast out², (let d), hand¹.

ap ela'ō FROM-DRIVE

drive away, Gallio, the Jews Ac18¹⁶.

drive out, thrust¹.

drive up and down, consequence (be of more than)¹.

driven by the wind. See wind (driven by the). drop behind. See come away. drop (great), clot¹.

[h]u drōp ik on' WET-VIEWIK

dropical, swollen with fluid, Jesus heals Lu14², drought, latrine².

drown, sink¹, submerge¹, swallow¹.

kath eud'ō DOWN-LOUNGE

drowse, be nearly asleep. Jesus in ship Mt8²⁴ Mk4³⁸ (the maiden is) P Mt9²⁴ Mk5³⁹ Lu8⁵² farmers P Mt13²⁵ virgins P Mt25⁵ disciples (found d) Mt26⁴⁰ 43 Mk14³⁷ 40 (d on) Mt26⁴⁵ Mk14⁴¹ (watch) Mk13³⁰ (Why are you) Lu 22⁴⁶ man sowing seed and P Mk4²⁷ Simon are you Mk14³⁷ saints (I lose O d one) P Rv 5¹⁴ (should not) P 1Th5⁶ 7 (whether watching or d) P 1Th5¹⁰, asleep¹, be asleep¹, sleep¹.

pen'ēs DRUDGE

drudge, one who must work for a living. God gives to C9⁹, poor¹.

pen ich' r on' DRUDGING

drudge, adjective, widow Lu21², poor¹.

meth'us os DRUNKARD

drunkard, saints not to commingle with IC6¹¹ not enjoy allotment of kingdom IC6¹⁰.

meth' u'ō be-DRUNK

drunk (be), drinking with the P Mt24⁴⁹ made d (whenever those) Jn2¹⁰ (those dwelling on the earth) vRv17² the 120 at Pentecost not Ac2¹⁵ one is hungry, one is IC11²¹ at night 1Th5⁷ Babylon with blood of saints vRv17⁶, be drunken⁵, be made drunken¹, have well drunk¹.

meth' u's kō be-DRUNK

drunk (be), slave P Lu12⁴⁵ not with wine Ep5¹⁸ at night 1Th5^{7A}, be drunk¹, drunken².

drunk (have well), drunk (be)¹, drunken (be), drunk (be)².

meth'ē DRUNKENNESS

drunkenness, hearts burdened with Lu21³⁴ saints not to be walking in Ro13¹³ a work of the flesh Ga5²¹.

Drou'silla DRUSILLA

Drusilla, wife of Felix, daughter of the elder Agrippa. Ac24²⁴.

xēr ai'nō DRY

dry, wither. spring of her blood Mk5²⁰ harvest of earth vRv14¹⁵ Euphrates vRv16¹² wither: seed on rocky place P Mt13⁶ Mk4⁶ Lu8⁶ fig tree P Mt21¹⁰ 20 Mk11²⁰ 21 man having w hand Mk3¹³ epileptic Mk9¹⁸ vine branches Jn15⁶ grass P Ja11¹ P12⁴, be ripe¹, dry up³, pine away¹, wither², -away², be -ed².

dry, waterless².

dry land, dry¹.

xēr on' DRY

dry (land), withered, scribes going about sea and Mt23¹⁵ Israel crossed Red Sea as through Eb11²⁰ withered: hand Mt12¹⁰ Mk3¹ Lu6⁸ wood P Lu23³¹ multitude of those Jn5⁸, dry¹, -land¹, land¹, withered¹.

a'dél on UN-EVIDENT

dubious sound IC14⁸, obscure tombs Lu11⁴⁴, uncertain¹, which appears not¹.

a dél'ōs UN-EVIDENT-AS

dubious, adverb. Paul racing not as d P IC9²⁶, uncertainly¹.

a del o't es UN-EVIDENT

dubiousness. not to rely on d of riches 1Ti6¹⁷. uncertain¹.

due. See debt and own.

due¹. (be d)¹, owe².

due reward, worthy¹.

due time, season².

nothron' DULL

dull, sluggish in disposition. Jews d hearing Hb5¹¹ be not becoming Hb6¹². dull¹, slothful¹.

dull, heavy².

a'tal on UN-TALK-

dumb. Christ making d to be speaking Mk7³⁷ son having d spirit AMK9¹⁷ d and deaf-mute spirit AMK9²⁵.

dumb, deaf-mute⁸, silent, (be)¹, soundless³.

enne on' DUMBFOUND

dumbfound, unable to speak from terror. Saul's companions Ac9⁷, speechless¹.

dung, manure¹, refuse¹.

dung hill, manure¹.

dure, be.

during. See through.

[h]esper'a EVENING-STAR

dusk, the time of the appearance of the evening star. seeing that it is toward Lu24²⁹ already Ac4³ Paul at Rome expounded till Ac28²³, evening², eventide¹.

kon i o't os' DUST

dust, fine particles of soil or other material. shake off d of feet Mt10⁴ Lu9⁵ 10¹¹ Ac13³¹ casting into the air Ac22²³.

dust, soil².

duty (be), owe².

duty (sense of . . bring to). See sense of duty (bring to).

kat oik e'o DOWN-HOME

dwell Joseph in Nazareth Mt2²³ Christ (in Capernaum) Mt4¹³ (in the saint's hearts) Ep3¹⁷ (entire complement d in) PCol¹⁹ 29 unclean spirit coming d PMt12²⁴ Lu1²⁶ God (Him Who d in the temple) cMt23³¹ Most High not d in what is made) cAc7⁴⁸ 1724

d in Jerusalem (debtors beyond all men) Lu13⁴ (Judas' death known to all) Ac1¹⁹ (Jews, pious men) Ac2⁵ (Peter declaims to all) Ac2¹⁴ (sign apparent to all) Ac4¹⁸ (ignorant of Him) Ac13²⁷ no one d in Freehold of blood Ac12⁹ those d in Mesopotamia Ac2⁹ Abraham d (in Charan) Ac7²⁴ (in tabernacles) Hb1¹⁹ land in which Israel now Ac7⁴ Jews d in Damascus Ac9²² 22¹³ those d in Lydda Ac9³² 33 brethren d in Judea Ac11²⁹ those d on the earth (every nation of mankind) Ac17²⁶ (to try) Rv3¹⁰ (avenging) vRv6¹⁰ (woe to) vRv8¹³ (rejoicing) vRv11¹⁰ (prophecies torment) vRv11¹⁹ (worshipping) vRv13⁹ 12 (deceiving) vRv13¹¹ 11 (are made drunk) vRv17² (whose names not written) vRv17⁸ all those d in province of Asia Ac19¹⁰ Jews as well as Greeks d in Ephesus Ac19¹⁷ righteousness d in new earth P2P3¹³⁸ d where Satan's throne i. Rv21¹³ 13 (AJA4⁵ sRv12¹² A140). dwell¹³ dweller², inhabitant¹, inhabit².

kat oik i'o DOWN-HOMEIZE

dwell the spirit which d in us Ja4⁵.

dwell, home (make)⁹, remain¹⁵, sit¹, tabernacle³.

e[n]g kat oik e'o IN-DOWN-HOME

dwell among. Lot d a the dissolute 2P²³.

dwell as stranger, sojourn¹.

dwell in, home in (make)⁸.

dwell round about, home about¹.

dwell with, home together (make)¹.

kat oik i'a DOWN-HOME

dwelling. bounds of mankind's Ac17²⁶. habitation¹.

kat oik'e si DOWN-HOMEING

dwelling. in the tombs Mk5³.

kat oik ter'i on DOWN-HOME-PLACE

dwelling place. God's (in spirit) Ep2²² of demons vRv18². habitation².

dwelling place (no certain), unsettled (be)¹, dying, deadening¹.

dis en ter'i on ILL-IN

dysentery, illness in the bowels. father of Publius had Ac28⁸. bloody flux¹.

E

call, eany denotes every.

[h]e'kast on EACH

each, every one individually. Occurs frequently. any¹, both¹, daily¹, each one¹, every¹⁴, -one²⁹, -man²⁹, -woman¹.

each, one², up¹.

each other, one another².

pro thum on BEFORE-FEEL

eager, eagerness Ro1¹⁵, the spirit is Mt26⁴¹ Mk14³⁸, ready², willing¹.

pro thum'os BEFORE-FEEL-AS

eagerly. supervising 1P5². of a ready mind¹.

pro thum i'a BEFORE-FEELING

eagerness. Bereans receive the word with Ac17¹¹ Corinthians' e to will 2C8¹¹ 12⁹² Paul's

2C8¹⁹, forwardness of mind¹, readiness¹, -of mind¹, ready¹, willing¹.

eagerness. See eager.

eagle, vulture¹.

ous ear

ear, the physical organ of hearing. what you are hearing in, herald AM10²⁷ Lu12³ who has e to hear (Elijah) Mt11¹⁵ (ideal seed) AMt1³ 3⁴³ Mk4⁹ (lamp) AMK4²³ (what contaminates) AMK7¹⁶ (good earth) ALu8⁸ (insipid salt) ALu14³⁵ (what the spirit is saying) ARv2⁵ 11 17 29 36 13 22 (if anyone is for captivity) ARv13⁹ Israel hears heavily with PMt13¹⁵ 15 Ac28²⁷ 27 happy are the disciples' NMt13¹⁶ Jesus thrusts His finger into deaf-mute's Mk7³³ having e are you not hearing Mk8¹⁸ Miriam's salutation came to Elizabeth's Lu1¹⁴

scripture fulfilled in your ΛLu^{421} laying up these sayings in your ΛLu^{944} Peter amputates a slave's Lu^{2250} uncircumcised ΛAc^{751} the Jews press their Ac^{757} heard in the e of the ecclesia ΛAc^{1122} e not to be hearing Ro^{118} what the e did not hear N^{1020} if the e should be saying I^{10210} e of the Lord J^{5451} I^{1312} ($\text{e}^{\text{Rv}^{1318}}$).

$\delta\text{ti}'\text{on}$ EAR

ear, the outer ear shell. Peter amputates Mt^{2651} Jn^{1820} Jesus touches Lu^{2251} .

$\delta\text{t}^{\text{ar}'}\text{on}$ EAR-(dim.)

ear, diminutive of last. Peter amputates Mk^{1447} strikes off Jn^{1810} .

$\text{stach}'\text{us}$ EAR

ear, of a plant. disciples pluck Mt^{121} Mk^{223} Lu^{61} thereafter the (full grain in) P^{Mk}^{428} 28 .

$\text{en}\delta\text{ti}'\text{z'o mai}$ IN-EARIZE

ear (give). to Peter's declaration Ac^{214} . hearken to¹.

$\text{or}'\text{thr os}$ EARLY

early, near the beginning of the day. the e depths of one of the sabbath days Lu^{241} Jesus came to the sanctuary Jn^{821} disciples entered into sanctuary in e morning Ac^{521} . early in the morning³.

$\text{or}'\text{thr in on'}$ EARLY

early. women at the tomb Lu^{2422} . morning¹.

$\text{pro}'\text{ti in on}$ BEFORE-

early. fruit P^{Ja}^{57} .

$\text{or}'\text{thriz'o}$ EARLYIZE

early (be). people came to Jesus Lu^{2138} . came early in the morning¹.

early in the morning (came), early (be)¹.

early (very), depths¹.

pros erg az'o mai TOWARD-ACT

earn. your mina e and P^{Lu}^{1910} . gain¹.

arrabon (Hebrew) EARNEST

earnest, a pledge in kind. of the spirit P^{2C}^{122} P^{55} of the allotment E^{P}^{14} .

ek ten es' OUT-STRETCHED

earnest. love I^{P}^{48} . fervent¹.

earnestly, prayer¹.

ek ten'et a OUT-STRETCH

earnestly. Christ prayed more Lu^{2244} Paul e offering divine service Ac^{267} . earnestly⁶, instantly¹.

ek ten os' OUT-STRETCH-AS

earnestly, adverb. prayer e made for Peter Ac^{125} to love one another I^{P}^{122} . fervent¹.

ears, tidings¹.

earth. See land.

earth, inhabited earth¹, (in e), terrestrial¹, (of e), earthenware¹, (under the e), subterranean¹.

earthen, earthenware¹.

ostrak'in on EARTHENWARE

earthen (vessels) P^{2C}^{47} , earthenware (utensils) P^{2Ti}^{220} . earthen¹, of earth¹.

earthly, terrestrial¹.

earthquake. See quake.

earthly, soilish¹.

an'e sis UP-LETTING

ease, relaxation. Paul (having his) Ac^{2423} (no e in spirit) $2C^{213}$ (our flesh has no)

$2C^{75}$ (e with us at) $2Th^{17}$ not to others e $2C^{813}$. be eased¹, liberty¹, rest³.

ease (take), rest¹.

eu kop o'ter on WELL-STRIKE-more

easier (a comparative adjective). to be saying Mt^{95} Mk^{20} Lu^{523} for a camel P^{Mt}^{1924} Mk^{1025} Lu^{1825} for heaven and earth Lu^{1817} .

ana tol e' UP-FINISH

east, rising of the sun, orient vRv^{7} 1612 , day spring Lu^{118} . magi from the N^{Mt}^{21} 2 arriving from Mt^{81} Lu^{1320} lightning out of Mt^{2427} three portals (Jerusalem) vRv^{2113} . dayspring¹, east⁹.

Easter, passover¹.

easy, kind¹.

esth i'o EAT

eat, partake of food for sustenance. Christ: with sinners Mt^{911} Mk^{216} 10 Son of Mankind came e and drinking Mt^{1119} John (came neither e nor drinking) Mt^{1118} (e locusts) Mk^{16} Jews not e except (washing) Mk^{73} (sprinkled) Mk^{74} disciples (e grain) Mt^{121} Lu^{61} (with unwashed hands) Mt^{152} Mk^{72} (the passover) Mt^{2621} Mk^{1418} (the last dinner) Mt^{2620} Mk^{1422} (with sinners) Lu^{530} 5000 men Mt^{1421} (4000) Mt^{1538} puppies e scraps P^{Mt}^{1527} Mk^{728} infirm one e greens Ro^{142} let not him who is (is not) e Ro^{143} 333 he who is e is e to the Lord Ro^{146} 666 man who with stumbling is e Ro^{1420} idol sacrifices I^{C}^{7} Ab^{51} 10 planting e vineyard and not e I^{C}^{97} 7 of the things of the Sanctuary I^{C}^{913} everything (sold) I^{C}^{1025} (placed before you) I^{C}^{1027} 23 e and drank (to the glory of God) I^{C}^{1031} (homes in which to) I^{C}^{1122} (judgment to himself) I^{C}^{1129} e bread (announcing the Lord's death) I^{C}^{1126} (unworthily) I^{C}^{1127} (testing himself) I^{C}^{1128} (their own) $2Th^{312}$ let him e at home I^{C}^{1134} not working neither let him e $2Th^{310}$ e the hostile P^{Hb}^{1027} (AMk^{216}). eat⁶², devour¹, live of¹.

phan'o EAT

eat (an irregular form of esthio). Christ: I hunger and you give Me to P^{Mt}^{2535} 42 e the passover Mt^{2617} Mk^{1412} 14 Lu^{228} $9a$ 11 15 16 take e, this is My body Mt^{2626} not able e (throng) Mk^{320} 631 did not e in those days Lu^{42} with a Pharisee Lu^{736} 141 we ate and drank in your sight P^{Lu}^{1326} before His disciples Lu^{2443} urged to e Jn^{431} I have food to e Jn^{432} no one brings Him ought to Jn^{433} this Bread His flesh P^{Jn}^{650} 51 52 53 the Lord's dinner I^{C}^{1120} I will be granting him to e of the tree Rv^{27}

Other (proper names): David e the show bread Mt^{124} Mk^{230} Lu^{64} Jairus' daughter Mk^{543} Peter's mother-in-law Lu^{855} Paul (not for three days) Ac^{99} (not for the eon) I^{C}^{813} (have we no right) I^{C}^{94} (not e gratuitously) $2Th^{38}$ Peter (sacrifice and e) Ac^{1013} 117 (nothing unclean) Ac^{1014} John e tiny scroll vRv^{1010} Babylon's flesh vRv^{1716}

Others: not (worrying about what you may) Mt^{625} 31 Lu^{1222} (not seeking what) Lu^{1229} (not allowed e the show bread) Mt^{124} Mk^{220} Lu^{64} 5000 e Mt^{1416} 20 Mk^{630} 37 37 42 44 Lu^{913} 17 Jn^{65} 23 26 4000 Mt^{1532} 37 Mk^{81} 2 8 $9a$ with unwashed hands Mt^{1520} disciples e Mt^{2620} of the fig tree P^{Mk}^{1114} rich man P^{Lu}^{1210} e bread (in the kingdom) N^{Lu}^{1415} Ab^{51} (from heaven) Jn^{631} 58 younger son P^{Lu}^{1623} e and drink (till the lord has) Lu^{178} (after that the slave) Lu^{178} (not till they kill

Paul) Ac23¹² 21 (people seated to) 1C10⁷ (we may be) 1C15³² e manna Jn6³¹ 40 Jews may e the passover Jn14²⁸ e all things Ro 14² meat Ro14²¹ doubting and e Ro14²³ in want 1C8⁸ cloyed 1C8⁸ spiritual food 1C10³ his own dinner 1C11²¹ coming together to 1C11³³ no right to be Fhb13¹⁰ flesh (venom will be e) FJa5⁴ Ab (birds e f of kings) RVr 1918 idol sacrifices Rv214²⁰, eat¹⁹⁴, meat³, eat, feed¹, masticate⁶, partake¹, pasture¹, taste³, eat enough, satel¹.

sun csth i'ō TOGETHER-EAT
eat with. Christ with sinners Lu15² not with paramours 1C5¹¹ Peter with nations Ga2¹².

sun phag'ō TOGETHER-EAT
eat with. witnesses who e w Christ Ac104¹ Peter w the uncircumcised Ac11³ As. eaten of worms, worms (food of)¹.

e[n]g kath'e't on IN-DOWN-LETER
eavesdropper. scribes dispatch to Jesus Lu20²⁰, spy¹.

[H]e'bcR EBER
Eber, Christ's ancestor. Lu3³⁵.

ek kl ē si'a OUT-CALLED
ecclesia, a called-out company, such as the council in the wilderness Ac7³⁸, called out of the nation of Israel, the Circumcision saints who followed the Lord Mt16¹⁸ 1817 Ac5¹¹, and those called out of all nations to be the body of Christ Ep1². As "church" has lost its true significance, and "assembly" fails to convey the idea of an out-calling, we transliterate the Greek, for the adjective, ecclesiastic, is already recognized in English.

Jesus building His Mt16¹⁸ tell it to Mt18¹⁷ disobeying Mt18¹⁷ fear on Ac5¹¹ Herod ill-treats some from Ac12¹ prayer for Peter by Ac12⁵ prophets to accord with Ac13¹ the elders of Ac14²³ Ja5¹⁴ Paul (sent forward by) Ac15³ (teaching in every) 1C14¹⁷ (prescribing in all) 1C17¹⁷ (persecuted the) 1C 15⁹ Ga1¹³ Ph3⁶ (despoils other) 2C11⁸ (solicitude for) 2C12²⁸ (did not discomfit the) 2C12¹³ (of which I became dispenser) Co12⁵ stable in the faith Ac16⁵

e of God (supervisors to shepherd) Ac20²⁸ (stumbling block to) 1C10³² (no such usage) 1C11⁶ (are you dispensing) 1C11²² (saints in e of) 2Th1⁴ (care for) 1Ti3⁵ Phae a servant of Ro16¹ of the nations Ro16⁴

Christ (saints greet e of) Ro16¹⁶ (Head over all the) Ep1²² (Head of the) Ep5²³ (e subject to) Ep5²⁴ (loves the e) Ep5²⁵ (presents it to Himself) Ep5²⁷ (cherishes it) Ep5²⁹ (Head of the body the e) Co11⁸ e greeting saints at Rome Ro16²³ the contemptible in 1C6¹⁴ schisms in 1C11¹⁸

God (places members in) 1C12²⁸ (His wisdom made known through) Ep3¹⁰ (to Him be glory in) Ep3²¹ (e of the living G) 1Ti 3¹⁵ edification of 1C14⁵ 12 talking languages in 1C14¹⁹ 28 whole e coming together 1C14²³ for peace in 1C14³³ women not speaking in 1C14³⁴ 35 a brother (applause in) 2C8¹⁸ (selected by) 2C8¹⁹ apostles of 2C8²³ face of 2C8²⁴ saying this as to Christ and the Ep5² not to be burdened 1Ti5¹⁶ in the midst of Hb2¹² of the firstborn Hb12²³ testify (of your love to) 3Jn6¹⁰ (to you in the e) Rv22¹⁰ John writes to 3Jn¹⁰ Diotrophes casts some out of 3Jn¹⁰ the seven e Rv14¹¹ 223 (lampstands are) Rv12²⁰ (stars are messengers of) Rv12²⁰ (the spirit speaks to) Rv27¹¹ 17 20 36 13 22

location: in the wilderness Ac7³⁸ in Jerusalem Ac8¹ 1122 154²² in Antioch Ac11²⁶ 1427 of Syria and Cilicia Ac15⁴¹ in Caesarea Ac18²² in Ephesus (silversmiths) Ac19³² 41 (legal) Ac19³⁹ (saints) Ac20¹⁷ at the house of (Prisca and Aquila) Ro16⁵ 1C16¹⁹ 88 (Nympha) Co4¹⁵ (Philemon) Phn² in Corinth 1C12² 2C11¹ of Galatia 1C16¹ (Gal² of the province of Asia 1C16¹⁹ 88 of Macedonia 2C 8¹ of Judea Gal² 1Th2¹⁴ (and Galatia) Ac9³¹ at Philippi Ph14¹⁵ Laodicean Co4¹⁰ Thessalonian 1Th1¹ 2Th1¹ in Babylon 1P 513⁵ messenger of the e in (Ephesus) Rv21 (Smyrna) Rv28 (Pergamos) Rv212 (Thyatira) Rv21⁸ 88 (Sardis) Rv3¹ (Philadelphia) Rv3⁷ (Laodicea) Rv314¹ (s¹Co2¹⁰ As¹3Jn¹ s¹Rv314¹). assembly³, church¹¹².

plē ss ō BLOW
eclipse. sun vRv8¹², smite¹. ecstasy. See amazement. edge. See mouth. edge, mouth². edges. See origin. edification. See building. edify. See build. edify, building¹. edifying, administration¹, building⁶.

kat erg az'o mai DOWN-ACT
effect, produce. males e indecency Ro12⁷ e evil (distress on every soul) Ro29 Paul (what I am e) Ro7¹⁵ (no longer I who am e it) Ro7¹⁷ 20 (to be e the ideal) Ro7¹⁸ what Christ does not e Ro15¹⁸ the one e this 1C5³ having e all, to stand Ep6¹³ carrying salvation into Ph2¹² e the intention of the nations 1P4³

produce: the law, indignation Ro4¹⁵ affliction p (endurance) Ro5³ (glory) 2C4¹⁷ sin p (coveting) Ro7⁸ (death) Ro7¹³ He Who p us 2C5⁵ sorrow (is p repentance) 2C 7¹⁰ 9 (of the world p death) 2C7¹⁰ (p diligence) 2C7¹¹ generosity p thanksgiving 2C 9¹¹ signs of an apostle p 2C12¹² faith p endurance Ja1³ be wrought¹, causel, do⁴, perform¹, work¹⁴, work out¹.

effect, (become of no e)1, (make of none e)3, (make void)1, nullify⁵.
effectual, operative², (be e), operate².
effectual working, operation².
effeminate, soft¹.

ap aug'ta s ma FROM-RADIANCE
effulgence. Christ the e of God's glory Mh1³, brightness¹.

ōo n' EGG
egg. son requesting pLu11¹².

pro bi ba zōō BEFORE-HAVE-STEPIZE
egg on. Herodias, her daughter Mt14⁸. instruct before¹.

Ai'guptos EGYPT
Egypt, the great country lying in the north-eastern corner of Africa, along the river Nile, south of 32° north and west of 34° east. Christ in Mt23¹⁴ 15 19 Jews from Ac2¹⁰ Stephen speaks of Ac7⁹ 10 16 12 15¹⁸ 17 18 34 31 36 39 40 Israel in Ac13¹⁷ out of (came through Moses) Hb3¹⁶ (leading them) Hb³ (saving the people) Ju5 Moses left Hb11²⁶ 27 called Sodom and E¹ Rv11⁸.

Ai'gup'tion EGYPTIAN
Egyptian. Moses (trained in wisdom of) Ac 7²² (smiting the) Ac7²⁴ 28 Paul not an Ac 21³⁸ swallowed up Hb11²⁹.

okt o' EIGHT

eight, one more than seven. days (to Jesus' circumcision) Lu2²¹ (after Peter's confession) Lu9²⁸ (after risen Christ appeared) Jn20²⁰ (Festus in Jerusalem) Ac25⁶ years (man infirm thirty-e) Jn5³ (Eneas on a pallet) Ac9³³ souls in the ark 1P32⁰ eighteen: tower of Siloam falls on Lu13⁴ woman with infirmity e years Lu13¹¹ 16.

eighteen (ten and eight). See eight.

o'gd o on EIGHTH

eighth, the ordinal numeral. circumcised the e day (John) Lu1⁵⁹ (Isaac) Ac7⁸ Abs² Noah an e 2P2⁵ wild beast the e king vRv17¹¹ e stone beryl Rv21²⁰.

okt a e'mer on EIGHT-DAY
eighth day. Paul circumcised Ph3⁵.

ogd o e'kont a EIGHT-Y

eighty. Hannah e-four years Lu27³ Abs² cors of wheat Lu16⁷.

either. See or.

either side (on). See hence and hence.

eject. See cast out.

Elam't' es ELAMITE

Elamite, a native of Elam, a province of Persia, north of the Persian gulf. Ac29^{Ab²}.

dia gin'o mai THROUGH-BECOME

elapse. sabbath Mk16¹ days Ac25¹³ time Ac27⁹ (Abs² Mk16¹). after-1, be past (spent)².

presb u'ter on SENIOR

elder, in contrast to a youth, an elder in age, but usually as our alderman, the comparative form is used to denote rank of office, a member of the Jewish Sanhedrin, one constituted to control in the ecclesia or the heads of the heavenly orders.

of the Jews: traditions of Mt15² Mk7³ 5 Christ (to be suffering from) Mt16²¹ (ask Him by what authority) Mt21²³ Mk11²⁷ (sought false witness against) Mt26⁵⁹ A (held consultation against) Mt27¹ Mk15¹ (accused by) Mt27¹² (scoffing Him) Mt27⁴¹ (rejected by) Mk8³¹ Lu9²² (centurion dispatches e to) Lu7³ (e stand by as He is teaching) Lu20¹ (as after a robber do you come out) Lu22⁵² gathered in courtyard Mt26⁵ Mk14⁵³ throng from e with Judas Mt26⁴⁷ Mk14⁴³ Judas turns back the silver to Mt27³ persuade the throng Mt27²⁰ give silver to soldiers Mt28¹² came out one by one [Jn8⁰] shall be dreaming dreams Ac2¹⁷ gathered against apostles Ac4⁵ Peter (speaks to) Ac4⁸ (report what they say) Ac4¹⁰ stirred up against Stephen Ac12¹ forty men coming to Ac23¹⁴ inform Felix and Festus about Paul Ac24¹ 25¹⁵ e testified to Hb11²

ecclesia elders: Jerusalem (gifts dispatched to) Ac11³⁰ (Paul and Barnabas to go up to) Ac15² (received by) Ac15⁴ (Peter speaks to) Ac15⁶ (write decrees) Ac15²² 23 16⁴ (Paul reports ministry to) Ac21¹⁸ Others: electing Ac14²³ Paul calls for Ac20¹⁷ not upbraiding 1Ti5¹ who have presided ideally 1Ti5¹⁷ no accusation against 1Ti5¹⁹ constitute e city by city Ti1⁵ to call the Ja5¹⁴ Peter entreating 1P5¹ to be subject to 1P5⁵

the twenty-four: on twenty-four thrones vRv4⁴ falling before the Lord vRv4¹⁰ 5¹⁴ 11¹⁶ 19⁴ one speaking to John vRv5⁵ in their center a Lambkin vRv5⁶ sound as of messengers around vRv5¹¹ messengers stood around vRv7¹¹ one answered vRv7¹³ a new song before vRv14³ Others: an e son vLu15²⁵

e women 1Ti5² the e to the (chosen lady) 2Jn¹ (Gaius) 3Jn¹. elder⁴⁴, eldest¹, elder woman¹, old man¹.

elder, greater¹.elders, eldership¹.

presb u'ter'ion SENIORITY

eldership, the body of official elders. of the Jewish people Lu22⁰⁸ Ac22⁵ imposition of hands of 1Ti4¹⁴. elders¹, estate of elders¹, presbytery¹.

eldest, elder¹.

Eleazar ELEAZAR

Eleazar, our Lord's ancestor. Mt11⁵ 15.elect, chosen¹⁶.elected together, chosen together¹.election, choice⁸.

stoich ei'on ROW

element, of material substance (to be dissolved) 2P31⁰ 12, or of God's word. The elements of the world refers to the Mosaic system, including circumcision. of the world (Israel enslaved under) Ga4³ (Galatians turning back to) Ga4⁹ (saints warned against) Co2⁸ (saints died from) Co2²⁰ of the oracles Hb5¹². element⁴, principle¹, rudiment².

stoich e'd ROW

elements (observe), of the Mosaic system. Paul at Jerusalem Ac21²⁴ saints (o e of faith) Ro4¹² (o in spirit) Ga5²⁵ (by this rule) Ga16⁸ (o same elementary rule) Ph3¹⁶. walk⁵.

elevate. See lift up.

[h]en'deka ONE-TEN

eleven. the e (disciples) Mt28¹⁶ Mk16¹⁴ Lu24³³ (apostles) Ac12⁶ 21⁴.

[h]en de'ka t on ONE-TENTH

eleventh. hour Mt20⁶ 9 foundation Rv21²⁰.

[H]eli (Hebrew) ASCENDED

Eli, in our Lord's genealogy. Lu3²³.

Eliakim' (Hebrew) Deity-RISE

Eliakim, our Lord's ancestor. Mt11⁵ 13 Lu3³⁰.

Eli'ezer (Hebrew) Deity-HELP

Eli'ezer, in our Lord's genealogy. Lu3²⁹.

Eli'as (Hebrew) Deity-HE

Elijah, one of the great Hebrew prophets. John is vMt11¹⁴ Jn12²⁵ Christ (called) Mt16¹⁴ Mk6¹⁵ 8²⁸ Lu9¹⁹ 19 (Moses and E with) vMt17³ 4 Mk9⁴ 5 Lu9³⁰ 33 (summoning) Mt27⁴⁷ Mk15³⁵ (if E will save) Mt27⁴⁹ Mk15³⁶ must come first Mt17¹⁰ 11 12 Mk9¹¹ 12 13 John in the spirit and power of Lu1¹⁷ many widows in days of Lu4²⁵ 26 telling fire to descend as E Lu9⁵⁴ A have you not perceived in E Ro11² of like emotions Ja5¹⁷.

aph air e'd FROM-LIFT

eliminate an evil Lu1²⁵, amputate an ear Mt26⁵¹ Mk14⁴⁷ Lu22⁵⁰. wrest from. God e (Israel's sins) vRo11²⁷ (part from tree of life) vRv22¹⁹ sins Hb10⁴ from the scroll vRv22¹⁹ wrest from: Mary's part from her vLu10⁴² him his administration vLu16³. cut off², smite off¹, take away⁷.

Elissai'os (Hebrew) Deity-SALVATION

Elisha, one of the great Hebrew prophets, successor of Elijah 1K19¹⁶ 2K2¹² 13, Lu24⁷.

Eliud' (Hebrew) Deity-SPLENDOR

Eliud, in Christ's genealogy. Mt11¹⁴ 15.

- Elisabet' (Hebrew)* DELTY-SATISFY
Elizabeth, the name of John the baptist's mother. Zechariah's wife Lu15 barren Lu17 bearing a son Lu113 conceived Lu124 36 Miriam salutes Lu140 41 filled with holy spirit Lu141 time fulfilled Lu157.
- Elmōdam' ELMODAM*
Elmadam, in Christ's genealogy. Lu328ba.
- Elōi' (Aramaic)* MY-DELTY
Eloi, variously spelled. Jesus exclaims Mt 2740 Mk1534 34.
eloquent, scholarly¹.
else. See since.
else, different¹, otherwise surely³.
all a *ch ou'* CHANGE-SOIL.
elsewhere. next town Mk138ba.
all a *cho'then* CHANGE-SOIL-PLACE
elsewhere. thief climbs up Jn101. some other way¹.
dia saph c'ō THROUGH-LUCID
elucidate, make clear. disciples ask Jesus to Mt1330n slaves to their lord P Mt1831. declare unto¹, tell¹.
elude. See oblivious (be).
- Elu'mas ELYMAS*
Elymas, a magician. withstood Paul Ac138.
eunouch is'ō EUNUCHIZE
emasculate. Mt1912 12. make eunuch².
embassy, embassy¹.
presb ei'a SENIOR-
embassy, as those of age and rank were chosen to represent rulers, such were used in an embassy. dispatching an P Lu142 P1914.
embassage¹, message¹.
an'thra x EMBER
ember, glowing coal. heaping on the head P Ro1220. coals¹.
nosph is'ō EMBEZZLE
embezzle, appropriate by fraud. Ananias Ac 523 slaves not to Ti210. keep back², purloin¹.
para pikr ai n'ō BESIDE-BITTER
embitter. some hearing e God F Hb316. provoke¹.
para pikr a s m os' BESIDE-BITTERING
embitterment. in the wilderness F Hb38ab 15. provocation².
cha'ra g ma CARVE-effect
emblem, sculpture (of art) Ac1729. of the wild beast v Rv1316 17 149 11 162 1920 204 (b Rv1920). mark⁸, graven¹.
chara k t ēr' CARVING
emblem, expressive of character. Christ E of God's assumption M Hb19. express image¹.
embolden, build¹.
sum peri la[m]b[an]j'ō
TOGETHER-ABOUT-GET-UP]
embrace. Paul e Eutychus Ac2010.
embrace, greet².
sma'ragd os EMERALD
emerald. the fourth stone v Rv2119.
smarag'd in os EMERALD
emerald, like emerald. a rainbow like v Rv43 (b Rv43).
- creug'ō mai* BELCH
emit, that hid from the disruption P Mt1336. utter¹.
Emmanouēl' (Hebrew) WITH-US-DELTY
Emmanuel. Christ's name Mt123.
Emmaus' EMMAUS
Emmaus, village near Jerusalem. Lu2413.
emotion (of like). See like emotion (of).
par cis pher'ō BESIDE-INTO-CARRY
employ. all diligence 2 P15. give¹.
kcn on' EMPTY
empty, devoid of contents; of an action, for naught. farmers dispatch slave e P Mk129 Lu2010 11 the Lord sends the rich away F Lu 153 people mumble e phrases F Ac425 seducing with e words F Ep56 e seduction F Co28 e man F Ja220
for naught: God's grace (not) F IC1510 (not to receive) F2C61 for n is your faith 1C1514 Paul (his heralding) 1C1514 (ran) F Ga22 F Ph216 (toils) Ph216 1Th33 (entrance) F1Th21 saint's toil is not F IC1535 empty¹, vain¹⁴.
kcn o'ō EMPTY
empty, take out reality and force, make void. Christ e Himself F Ph27 make void: faith F Ro414 lest cross of Christ F IC117 Paul's boast F IC915 F2C93 make of none effect¹. -no reputation¹, -void², be in vain¹.
empty, leisure (have)¹.
emulation, zeal¹, (provoke to e), jealousy (provoke to)¹.
enable. See able (be).
enable, invigorate¹.
strat o'pe d on WAR-FOOT
encampment. Jerusalem surrounded by Lu2120. army¹.
pharmak eu s' DRUGGER
enchanter. part in lake of fire v Rv218. sorcerer¹.
pharmak os' DRUGGER
enchanter. outside the city Rv2215. sorcerer¹.
pharmak ei'a DRUGGING
enchantment. work of the flesh Ga520 men repent not of their v Rv921 of Babylon v Rv 1823. sorcery², witchcraft¹.
amph'od on ENVELOPE-WAY
encircling road. colt hitched on Mk114. place where two ways meet¹.
encompass. See lie about.
encounter. See happen on.
encounter, parley¹.
kata nark a'ō DOWN-NUMB
ennumbrance (be). become a dead weight. Paul not 2C119 1213 14 (2C1216). be burdensome², be chargeable¹.
pcr'a s OTHER-SIDE
end, used in the Septuagint in the sense of termination. . of the earth (queen of the south) Mt1242 Lu1131 (declarations came into) Ro1018 oath for confirmation is an Hb616. end², utmost part¹, uttermost part¹.
end, become¹, conclude³, conclusion⁶, extremity¹, fill², finish³⁷, sequel¹, (make an e). finish¹, (to the e), perfectly¹.

spoud a z'ō be-DILIGENT

endeavor. Paul (to remember the poor) Ga210 (to see the brethren) 1Th217 saints (keep the unity of the spirit) Ep43 (to be entering into that stopping) Hb411 (to confirm their calling) 2P110 (to be found by the Lord in peace) 2P314 Timothy (to present himself to God) 2P2125 (to come to Paul) 2Ti49 21 Titus to come to Paul Ti312 Peter e to have them make mention of these things 2P115, be diligent², be forward¹, do diligence², endeavor³, give diligence¹, labor¹, study¹.

endeavor, seek⁵.

a per'a n t on UN-OTHER-SIDE

endless, without a termination. genealogies 1Ti14.

endless, indissoluble¹.

sun eu dok e'ō TOGETHER-WELL-SEEM

endorse, approve. Jews e acts of their fathers Lu1148 Saul e Stephen's assassination Ac81 2220 unjust e those committing such things Ro132 approve; unbelieving wife (husband) making home with 1C712 13As. allow¹, be pleased², consent unto², have pleasure in¹.

endow. See give.

ends, last¹.

dun a m o ō make-ABLE

endue, with all power Col11 (As¹Hb134), strengthen¹.

endued with (be), put on¹.

[h]upo mon e' UNDER-REMAINING

endurance. bearing fruit with PLu815 acquiring your souls by Lu2119 e in good acts Ro27 affliction producing Ro54 producing testedness Ro54 saints (awaiting with) Ro825 (endued for all e) Col11 (e of expectation) 1Th13 (e and faith) 2Th14 vRv1310 v1412 (to pursue) 1Ti611 e of the scriptures Ro154 God e of Ro155.

apostles (e of suffering) 2C16 (in much e) 2C61 (signs produced in) 2C1212 e of Christ 2Th35 Rv310 Paul's 2Ti310 aged men to be in Ti22 you have need of Hb1030 racing with Hb121 testing of faith producing Ja13 let have its perfect work Ja14 the e of Job Ja511 in e devoutness 2P166 John, joint participant in Rv19 of the ecclesia (in Ephesus) Rv223 (in Thyatira) Rv219. enduring¹, patience²⁰, patient².

[h]upo men'ō UNDER-REMAIN

endure, be under stress, idiomatically remain behind. to the consummation Mt1022 2413 Mk1313 love (e affliction) Ro1212 (is e all) 1C137 Paul e all 2Ti210 if we are e (reigning) 2Ti212 being enlightened you e Hb1032 Christ (e a cross) Hb1222 (e contradiction of sinners) Hb123 saints (e for discipline) Hb124 (happy is the one) Ja12 511 you shall be e (sinning and being buffeted) 1P220 (doing good and suffering) 1P220

remain behind: Jesus in Jerusalem Lu243 Silas and Timothy in Berea Ac1714 (As¹Ro824). abide¹, endure¹¹, suffer¹, patient³, tarry behind¹.

endure, be, bear with², carry², remain³, staunch (be)¹, undergo².

endure affliction, suffer evil¹.

enduring, endurance¹.

Ain e'as PRAISE

Eneas. paralyzed Ac933 34. **Æneas².**

ech thr on' HAVE- RUINER

enemy, your e (hating) Mt543 (love) Mt544 Lu627 35 (if hungering) Ro1220 e of a man his household Mt1036 e sows darnel PMt1325 28 is the Adversary PMt1330 e of Christ under His feet Mt2244 Mk1236 Lu2043 Ac235 1C1525 Hb113 1013 Salvation from Israel's Lu171 74 power of the e Lu1019 certain nobleman's PLu1927 of Jerusalem Lu1943 Elymas e of righteousness Ac1310 saints (if being e conciliated) Ro510 (once e in comprehension) Col21 (do not deem as an e) 2Th315 as to the evangel e (Israel) Ro1128 last e death 1C1525 1 (Paul) have become Ga416 of the cross Ph318 of God Ja44As² of the two witnesses vRv115 12, enemy²⁰, foe².

enemy, human¹.

engage. See parley and practice.

engrave, chisel¹.

e[n]g gra'ph ō IN-WRITE

engraved. disciples' names in heaven PLu1030s in Paul's heart 2C32 3 (sGa310). write in².

di en thum e'ō mai THROUGH-IN-FEEL

engross. Peter with the vision Ac1919. think on¹.

engulf. See include.

ai'nigma ENIGMA

enigma, an obscure hint. at present observing in an 1C1312, darkly¹.

epi ta s'ō ON-SET

enjoin. Christ (e unclean spirits) Mk127 925 Lu430 831 (throng to recline) Mk639 (the winds) Lu825 Herod e life-guardsmen Mk627 Lord, what you e is done PLu422 Ananias e beat Paul's mouth Ac232 Paul e Philemon Phn4. charge¹, command⁵, enjoin¹.

enjoin, direct¹.

enjoy, happen¹.

enjoy mercy. See merciful (be).

enjoyer of allotment. See allotment (enjoyer ..of).

apo'lau sis FROM-ENJOYING

enjoyment, partaking of pleasant sensations. God tendering us all for our 1Ti1617 temporary e of sin Hb1125.

enjoyment of allotment. See allotment (enjoyment of).

enlarge, broaden², magnify².

phō t iz'ō LIGHTIZE

enlighten, make visible to the mind, illuminate things. Christ e every man vJn119 saints (hearts e) Ep118 (being e endure) PHb1032 Paul to e all vEp39 those once e vHb64

illuminate: whenever a lamp PLu1136 Christ (i hidden things) PiC45 (i life) 2P2110 the earth vRv181 glory of God i the city vRv2123 Lord God i them Rv225. bring to light², enlighten², give light², illuminate¹, light¹, lighten², make see¹.

strat o log e'ō WAR-LAY (say)

enlist, pleasing the one who e him 2P2124. choose to be a soldier¹.

ech' thr a HAVE-RUIN

enmity. Herod and Pilate at Lu2312 God (flesh at e to) vRo87 (friendship of this world) vJa44 of the flesh Ga520 in Christ's flesh Ep215 10.

Enōch (Hebrew) DEDICATED

Enoch, the seventh from Adam, Gn621. Lu337 Hb115 Ju14.

Enon, a village of Samaria, 32° 26' north, 35° 21' east. John baptizing in Jn3²³.

Enōs' (Hebrew) MORTAL.

Enosh, Gn4²⁰, an ancestor of Christ Lu3³⁸.

[h]ik an on' REACH-UP

enough, ample words Lu2³⁹, competent, considerable, bail Ac1⁷⁹, a descriptive term of broad application, denoting the absence of any lack. Pilate to do e Mk1¹⁵ centurion (not e am I) Lu7⁶ it is e (two swords) Lu2³⁸ e is this rebuke C2²⁶

competent: John not c (to bear Jesus' sandals) Mt3¹¹ (to loose them) Mk1⁷ Lu3¹⁶ centurion not c Mt8⁸ Paul not c be called apostle 1C1⁵⁰ and for this who is c 2C2¹⁶ saints, not in themselves 2C3⁵ to teach others 2Ti2²²

considerable: sum of silver Mt2¹² throng (at Jericho) Mk10⁴⁶ (at Nain) Lu7¹² (added to the Lord) Ac1¹²⁴ (Barnabas and Saul teach) Ac1¹²⁰ (stand aloof) Ac1²⁶ number of disciples (at Nain) Lu7^{11A} (at the house of Mary) Ac1¹² (Paul and Barnabas make) Ac1⁴² (reposing) 1C1³⁰ c time (man puts on no cloak) Lu8²⁷ (lord of the vineyard travels) 1Lu20⁹ (Herod desires meet Jesus) Lu2³⁸ (magic has amazed) Ac8¹¹ (Paul and Barnabas tarry) Ac1⁴³ (Paul conversing) Ac20¹¹ (elapsing) Ac2⁷⁹ c

herd of hogs Lu8³² c number of days (fulfilled in Damascus) Ac9²³ (Peter in Joppa) Ac9⁴³ (Paul in Corinth) Ac1¹⁸ (ship sailing tardily) Ac2⁷⁷ c number practicing meddling arts Ac1⁹ number of torches Ac20⁸ lamentation over Paul Ac20³⁷ light flashes about Paul Ac2²⁶ (AAc5³⁷ pRo1⁵²³).

able, enough¹, good¹, great², large¹, long², many², meet¹, much⁶, sufficient³, worthy⁵, sore¹, security¹.

enough, sufficient¹, (be), away (be)¹, suffice¹, (have), superabound¹.

plout iz'ō RICHIZE

enrich. Corinthians (in Christ) 1C1⁵ (in everything) 2C9¹¹ Paul e many 2C6¹⁰. enrich², make rich¹.

ensample, example¹, type¹, typically¹.

sun stel'ō TOGETHER-PUT

enshrud a corpse (Ananias) Ac5⁶, idiomatic-ly limit time, an era 1C7²⁹. short¹, wind up¹.

para'sēm on BESIDE-SIGN

ensign, marked with a sign. ship with e Dioscuri 2Ac3¹¹, whose sign was¹.

doul o'ō ENSLAVE

enslave, make the property of another. Abraham's seed Ac7⁶ saints (e to Righteousness) pRo6¹⁸ (e to God) pRo6²² (not e in such a case) 1C1¹⁵ (e under elements of the world) rGa4⁴ (aged women not to be) rTi2³ Paul e himself to all 1C9¹⁹ to this one he has been r2P2¹⁰. bring into bondage¹, given to¹, in bondage¹, make servant³.

kata doul o'ō DOWN-SLAVE

enslave, reduce to slavery. Corinthians bearing it 2C11²⁰ false brethren e Galatians rGa2¹. bring into bondage².

ep'e i mi ON-BE

ensue, e day (Moses) Ac7²⁶ (Paul). Ac16¹¹ 2u1⁵ 211⁸ e night Ac2³¹. following², next².

ensue, persecute¹.

entangle, involve², trap¹.

entangle with, hem in¹.

ets erch'o mai INTO-COME

enter, come into. Jesus (the sanctuary) Mt

21¹² (the synagogue) Mk3¹ Lu4¹⁶ (Jerusalem) Mk1¹¹ etc. come into: and out Ac1²¹ to Lydia Ac1⁶⁰ Christ rRv3²⁰ etc.

Others: frequent. See other keywords. arise¹, come³³, enter¹²⁴, go⁴⁰.

enter, come in by the way¹, go into⁸, pass into¹, step into⁸, -up².

enter in, go into⁵.

sun eis erch'o mai TOGETHER-INTO-COME

enter together. Jesus (to Jairus' daughter) Lu8⁵⁴ (not e the ship t) Jn6²² Abs⁷ (John t with Him into courtyard) Jn1¹⁸. go in with².

[h]upo dech'o mai UNDER-RECEIVE

entertain. Jesus (by Martha) Lu10³⁸ (Zaccheus) Lu19⁶ Jason e Paul and Silas Ac1¹⁷ Rahab the messengers Ja2²³. receive¹.

entertain, lodge¹.

entertain strangers, hospitality¹.

mous ik on' MUSE

entertainer, in mythology, one of the nine goddesses of polite arts, hence one who uses these. the sound of rRv1⁸22. musician¹.

entice, lure¹.

enticing, persuasive¹.

enticing word, persuasive word¹.

entire. See all and every.

entire, unimpaired¹.

tha'p tō DIE

entomb. permit me to e my father Mt8²¹ Lu9⁵⁹ let the dead e their dead Mt8²² Lu9⁶⁰ John's corpse Mt1⁴² rich man pLu1⁶² David Ac2²⁹ Ananias Ac5⁶ Sapphira Ac5¹⁰ Christ 1C1⁵⁴. bury¹.

sun tha p tō TOGETHER-DIE

entomb together. with Christ through baptism rRo6⁴ rCo2¹². bury with².

cis'od os INTO-WAY

entrance. before Christ's personal Ac13²⁴ Paul to the saints 1Th1⁹ 21 of the holy places pHb10¹⁹ eonian kingdom r2P1¹¹. coming¹, entrance¹.

entreat. See console.

entreat, ask¹, refuse¹, use¹.

entreat shamefully, dishonor¹, outrage¹.

entreat spitefully, outrage².

entreated (easy to be), compliant¹.

entreater. See consoler.

entreaty. See consolation.

entrust. See believe.

su[n]g kata psēph iz'ō

TOGETHER-DOWN-PEBBLE

enumerate with. Matthias with the eleven AA1²⁶ Abs⁷. numbered with¹.

phthon'os ENVY

envy, ill will due to covetousness. Jews give Jesus up with Mt2¹⁸ Mk1⁵⁰ men distended with Ro1²⁹ of the flesh Ga5²¹ e and strife Ph1¹⁵ out of controversies 1Ti6⁴ leading a life in Ti3³ longing to Ja4⁵ putting off 1P2¹.

phthon'e'ō ENVY

envy. one another Ga5²⁶.

envy, zeal⁹, zealous (be)².

α i on UN-IF-BEING

eon, the longest segment of time known in the Scriptures. Seven distinct divisions are indicated, pre-eonian time 2Ti1⁹, five eons two of which are future (called the eons of the

eons Rv1¹⁰, and time after the conclusion of the eons Hb5¹⁸, "Age" is not a suitable equivalent because it has been spoiled by misuse, being generally applied to an administration. The eons synchroize with the worlds (Ep22), the eons dealing with the time aspect and the worlds with the cosmic aspect or constitution. Used for the remainder of an eon.

the eon: t coming e Mk10³⁰ Lu18³⁰ present wicked e Gal1 of this world eEp2² t current e (rich in) 1Ti6¹⁷ Ab8² (Demas loving) A2Ti4¹⁰ (living devoutly in) Ti2¹² impending Hb6⁵ day of r2P3¹⁸

the eons: t oncoming eEp2⁷ Abs^{1*} purpose of eEp3¹¹ King of A1Ti1¹⁷ ARv15³⁸ God makes AHb1² to readjust AHb1¹³

conclusion of the eon (the harvest is) Mt 13³⁰ as^{1*} (as darnel are culled) Mt13³⁰ (as culling fish) Mt13⁴⁹ (what is sign of) Mt24⁸ (Christ with disciples ill) Mt25²⁹ eons (repudiation sin at) Hb9²⁶ consummations of the eons: have attained to us 1C10¹¹

for the eon: no fruit from fig tree Mt21¹⁹ Mk11¹⁴ no pardon Mk3²⁹ not thirsting Jn 4¹⁴ living Jn6⁵¹ 58 remaining (slave not) Jn3³⁵ (son is) Jn8³⁵ (Christ is) Jn12³⁴ Hb7²⁴ (God's righteousness is) 2C9⁹ (one doing the will of God) 1Jn2¹⁷ (the truth, with us) 2Jn² not beholding death Jn8⁵¹ 52 the sheep not perishing Jn10²⁸ not dying Jn11²⁰ Christ (not to wash Peter's feet) Jn13⁸ (a priest) Hb5⁶ 62 71 21 Abs² (perfected) Hb7²⁸ consoler with the disciples Jn 14¹⁶ Paul should not eat meat 1C8¹³

for the eons: Christ (reigning) Lu13³ (the same) Hb13⁸ God (supports Israel) Lu15⁵ (blessed for) Ro15⁹ 5 2C11³¹ (to Him be glory) Ro11³⁶ declaration of the Lord remaining 1P12⁵

for all the eons to God be glory Ju2⁵

for an eon (gloom of darkness kept) Ju1³

from the eon: known to the Lord is His work Ac15¹⁸ from the eons: prophets who are Lu17⁹ Ac3²¹ secret concealed eEp3⁹ Ac10²⁶ born out of the eon: not opened eyes of one born blind Jn9³²

this eon: not pardoned in Mt12³² the worry of rMt13²² Mk4¹⁹ sons of (more prudent) ALu16⁸ (marrying) ALu20³⁴ not configured to Ro12² discussor of 1C12²⁰ not the wisdom of 1C26⁸ chief men of 1C26⁸ wise in 1C3¹⁸ the god of e2C4⁴ Christ seated over every name in Ep12¹

that eon: those worthy to happen upon Lu20³⁵

before the eons: secret, God designates 1C27

before the entire eon: to God be glory Ju2⁵

the eon of the eon: Thy throne O God is for Hb1⁸ Abs⁸

the eon of the eons: all the generations of Ep3²¹ 21

the eons of the eons: to God (be glory for) Ro16²⁷ As²⁷ Gal1⁵ Ph4²⁰ 20 1Ti1¹⁷ Hb13²¹ 21 1P4¹¹ 11 511 11 AeRv 9¹⁸ v712 12 (God living for) vRv40 0 10 10 106 0 157 7 glory to (the Lord for) 2Ti4¹⁸ 18 (the Lambkin) vRv513 13 Christ (living for) Rv18¹⁸ (reigning for) vRv11¹⁵ 15 ascending for (fumes) vRv14¹¹ 11 (smoke) vRv19³ 3 Adversary tormented for vRv20¹⁰ 10 God's slaves reigning for vRv22⁵ 5 (A2P21⁷) age², beginning of the world², counsel, eternal², ever², for ever²⁷, for ever and ever²¹, for evermore³, never¹, world³² -began¹, -without end¹, while the world standeth¹.

aiōnion UN-IF-BEINGED

eonian. life e: have (what good shall I be doing that I may) Mt19¹⁶ (not be perishing) Jn15 10 (believing) Jn30 524 610 47 (Jews supposing they have) Jn5³⁹ (not) Jn6⁵³ (masticating Christ's flesh) rJn6⁵⁴ (the consumption) Ro6²² (perceiving) 1Jn5¹³ allotment of (disciples shall have) Mt19²⁹ (rich chief) Mk10¹⁷ Lu18¹⁸ (lawyer) Lu10²⁵ (enjoyers of) Ti3⁷ the just coming away into M25⁴⁰ get (disciples) Mk10³⁰ Lu18³⁰ (hold of) 1Ti6¹² water leaping up into Jn 414 gathering fruit for Jn4³⁶ remaining for (food) Jn6²⁷ (no mankiller has) 1Jn3¹⁵ declarations of (Christ has) Jn6⁶⁸ Christ (gives) Jn10²⁸ 172 (promises) 1Jn2²⁵ (is the true God and) 1Jn5²⁰ (mercy of C for) Ju2¹ guarding the soul for Jn12²⁵ the Father (His precept is) Jn12⁵⁰ (knowing Him is) Jn17³ unworthy of Ac13⁴⁶ set for Ac13⁴⁸ seeking Ro2⁷ Grace reigning for Ro5²¹ God (His gracious gift) Ro6²³ (gives us) 1J5¹¹ reaping Ga6⁸ believing on Christ for 1Ti1¹⁶ expectation of Ti1² reporting 1J12

Others: fire (cast into) eMt18⁸ (be going into) Mt25⁴¹ (justice of) Ju7⁷ chastening Mt25⁴⁶ penalty Mk3²⁹ tabernacle Lu16⁹ times (secret hushed in) Ro16²⁵ (before) 2Ti9¹⁹ Ti12 God Ro16²⁶ burden of glory 2C4¹⁷ what is not being observed is 2C4¹⁸ house 2C5¹ extermination 2Th1⁹ consolation 2Th2¹⁶ might 1Ti6¹⁶ glory (salvation in Christ Jesus with) 2Ti12¹⁰ (God calls you into His) 1P5¹⁰ repayment Phn1⁵ salvation Hb5⁹ judgment Hb6² redemption Hb 912 spirit Hb9¹⁴ enjoyment of allotment Hb9¹⁵ covenant Hb13²⁰ kingdom 2P11¹ evangel Rv14⁶ (b1Ti6¹⁹), eternal⁴¹, everlasting²⁵, for ever¹, the world began³.

Epānetus, Epanetus¹.

Ep ain'e't os ON-PRAISE

Epanetus. Ro16⁵, Epanetus¹.

Epaphras' EPAPHRAS

Epaphras, a Colossian. Co17 412 Phn23.

Ep aphr od'i't os ON-FROTHER

Epaphroditus, charming. Paul to send Ph2²⁵ receiving from Ph4¹⁸ 8s

Ephes i'on' EPHESIAN

Ephesian. Great is Artemis of the Ac19²⁸ 31 34s Men E Ac19³⁵ Abs² the city of the Ac19³⁵ Trophimus the Ac21²⁹.

Eph'es os EPHEsus

Ephesus, a celebrated city of southern Lydia, Asia Minor, on the Egean, about 38° north, 27° east. Paul (at) Ac19¹⁹ 21 191 (sailed past) Ac20¹⁰ (sending to) Ac20¹⁷ (fights wild beasts in) 1C15³² (to stay till Pentecost) 1C16⁸ (dispatches Tychicus to) 2Ti4¹² Apollos at Ac18²⁴ Jews and Greeks dwelling in Ac19¹⁷ considerable throng standing aloof Ac19²⁶ Timothy to remain in 1Ti1³ Onesiphorus serves in 2Ti1¹⁸ write to Rv 111 21 (Abs²(margin)Ep11).

ephphatha' (Aramaic) BE-OPENED
Ephphatha. Mk7³⁴.

Ephraim' (Hebrew) FRUITFUL

Ephraim, a city not far from Jerusalem perhaps 31° 55' north, 35° 20' east. Jesus went into Jn11³⁴.

Epi kour'e'is os ON-JUVENILED

Epicurean. in Athens Ac17¹⁸.

selénia² or má² MOONLIZE

epileptic (be), "moonstruck," a fit of fainting or spasm, once supposed to be influenced by the moon's phases, they bring e to Jesus Mt4²⁴ my son is Mt7¹⁵, be lunatick².

epi stol' ON-PUT

epistle, a private letter, from the apostles at Jerusalem Ac13³⁰ Tertius wrote the Roman e Ro16²² Paul (I write to you in the e) 1C5⁹ (his e makes the Corinthians sorry) 2C7⁸ s (as though terrifying you through) 2C10⁹ 11 (his e weighty) 2C10¹⁰ (an e as through us) 2Th2² (whether through word or through our e) 2Th2¹⁵ (if anyone not obeying our word through this) 2Th3¹⁴ (his name a sign in every) 2Th3¹⁷ (wisdom given to him as in all the e) 2P3¹⁶ whenever the e should be read Co4^{16A} this e to be read to the brethren 1Th5²⁷ Peter's second e 2P3¹

letter: Saul requests l for Damascus Ac9² 22⁵ the captain writes a l to Felix Ac23²⁵ 33 whoever the Corinthians attesting through l 1C16³ Paul (do we need commendatory l) 2C3¹ (the saints are his l) 2C23² 3.

is' on EQUAL

equal, consistent Mk14⁵⁰ 59, equivalent Lu6³⁴, the same in amount or degree, you make them e to us Mt21²¹ Christ (making Himself e to God) Jn5¹⁸ (deems it not pillaging) Ph20 God gives the nations e gratuity Ac11¹⁷ city's length, breadth and height e vRv21¹⁶, agree², as much¹, equal¹, like¹.

is a[n]g'el on EQUAL-MESSENGER

equal to a messenger, in resurrection Lu20³⁶, equal unto angels¹, equal unto the angels, equal to a messenger¹.

is o' t' es EQUALITY

equality, equitable (to slaves) Co4¹, an e in the current period 2C8¹⁴ 14.

is' os EQUAL-AS

equally, advb. respecting the son e vLu20¹³, it may be¹.

is o' tim on EQUAL-VALUED

equally precious, faith 2P1¹, like precious¹.

is o' such on EQUAL-COOLED

equally sensitive, Timothy Ph2²⁰, like minded¹.

art' i on EQUIPPED

equipped, man of God 2Ti3¹⁷, perfect¹.

equitable. See equality.

equivalent. See equal.

er (Hebrew) ROUSED

Er, in Christ's genealogy, Lu3²⁸.

era. See season.

ex aleiph' o OUT-RUB

erase, brush away (tears from eyes) vRv7¹⁷ 21⁴, sins vAc10¹⁰ handwriting of decrees vCo2¹⁴ not e his name vRv3⁵, blot out³, wipe away².

Er'astos ERASTUS

Erastus, Ac19²² Ro16²⁴ 2Ti4²⁰.

prim ERE

ere, advb. before in time, e Mary and Joseph coming together Mt11¹⁸ the cock crow Mt26³⁴ vMk14³⁰ 72Lu22⁶¹ Simeon acquainted with death Lu22^{61A} 62 courtier's little boy dies Jn4¹⁹ e Abraham (came in to being) Jn8⁵⁹ (dwelt in Charan) Ac7² Christ declared e (it is occurring Jn14²⁹ the

coming of the day of the Lord Ac2²⁰ the-accused have the accusers face to face Ac25¹⁰ (ALu22³¹), before¹³, ere¹.

an orth' o' UP-ERECT

erect again, re-erect (tabernacle structure) Ac15¹⁶, stiffen (flaccid hands) vHb12², bent woman made e a Lu13¹³, lift up¹, make straight¹, set up¹.

err, lead astray¹, stray⁶, swerve².

a gno' e ma UN-KNOW-affect

error, of the people Hb9⁷.

error, deception⁷.

Esau' (Arabic) SHAGGY

Esau, Jacob's brother Gn25²⁵ 36¹, I (God) hate Ro9¹³ Isaac blesses Hb11²⁰ profane Hb12¹⁶.

ek pheug' o OUT-FLEE

escape, prevailing to vLu21³⁶ prisoners have (warden inferring) Ac16²⁷ sons of Sceva Ac19¹⁰ the judgment of God vRo2³ Paul e Aretus' hands 2C11³³ they may by no means e v1Th5³ how shall we vHb2³ if those e not vHb12²⁵ Abs¹ (Ac27³⁰), escape⁶, flee².

escape, come out¹, flee², -away¹, -from³, save through², (way of e), sequel¹.

escape safe, save through¹.

eschew, avoid¹.

pai d ag' o g' os' HIT-LEADER

escort, one who leads children about, usually a strict slave, ten thousand e in Christ v1C1¹ the law has become vGa3²⁴ 25, instructor¹, schoolmaster².

Eslei' (Hebrew) ESLI

Esli, our Lord's ancestor, Lu3²⁵.

mal' ist a RATHEREST

especially, superlative preference or intensity, pained at Paul's words Ac20³⁸ Paul before Agrippa Ac25²⁶ Agrippa expert in Jewish customs Ac26³ for the family of faith Ga6¹⁰ those of Caesar's house Ph4²² those who believe 1Ti4¹⁰ providing for his own and e 1Ti5⁸ those toiling 1Ti5¹⁷ the vellums 2Ti4¹³ of the Circumcision Ti11¹⁰ beloved e to Paul Phn¹⁰ those going after the flesh 2P2¹⁰, chiefly², most of all¹, specially¹⁰.

mné st cu' o REMIND-

espouse, engage to marry, Mary to Joseph Mt11¹⁸ Lu12²⁵.

espouse, betroth¹.

ep an'a[n]gk cs ON-UP-COMPRESS

essential, Jerusalem decrees Ac15²⁸, necessary¹.

st ériz' o SOLIDIZE

establish, fix steadfastly (Christ His face) Lu9⁵¹, great chasm vLu16²⁶ Peter to e brethren vLu22³² Paul e disciples vAc18²³ for you to be vRo11¹⁴ God (able e you) Ro16²⁵ (Himself e, firming) v1P5¹⁰ Thessalonians (Timothy to e) v1Th3² (hearts to be) v1Th3¹³ (God e) v2Th2¹⁷ f33 brethren to e their hearts vJa5⁸ in present truth v2P11² Sardis to e rest vRv3², establish³, fix¹, set steadfastly¹, stablish⁶, strengthen².

epi st ériz' o ON-SOLIDIZE

establish, Paul e (the disciples) vAc14²² (ecclesias) vAc15⁴¹ Judas and Silas e brethren vAc15²² Abs¹, confirm³, strengthen¹.

establish, confirm¹, stable (be)¹, stand², sustain¹.

establish. See stand.

established (be), law (place under)¹.

on s' a BEING

estate. younger son (asks for) vLu15¹² (dis-
spates) vLu15¹³, goods¹, substance¹.

estate of elders, eldership¹.

estate (of low), humble¹.

esteem. See glorify.

esteem, deem³, judge², reckon¹.

esteemed (be least), scorn¹, (highly e), high¹.

ap all of r i o'ō FROM-CHANGE

estrangle, alienate Ep2¹², the nations from
life of God Ep4¹⁸ saints once e Co1²¹, alien¹,
alienated².

eternal, eon², eonian¹¹, imperceptible¹.

Aithi'ops ETHIOPIAN

Ethiopian, pertaining to Ethiopia, a region
south of Egypt. eunuch and queen of the
Ac8²⁷ 27.

ethn arch'ēs NATION-ORIGINER

ethnarch. of Aretus, the king 2C1¹³². gov-
ernor¹.

Eu'boul os WELL-COUNSEL

Eubulus. greets Timothy 2Ti4²¹.

Eu nik'ō WELL-CONQUER

Eunice. mother of Timothy 2Ti5¹.

eunouch'os EUNUCH

eunuch. an emasculated man. Mt19¹² 12 12
Ethiopian Ac8²⁷ 34 36 38 39 (AAc8³⁹).

eunuch (make), emasculate².

Eu od i'a WELL-WAY

Euedia. Paul entreating Ph4².

Euphrat'ēs (Hebrew) EUPHRATES

Euphrates, a great river Gn2¹⁴, flowing south-
east between 30°-40° north and 38°-48° east,
from the Armenian mountains to the Per-
sian gulf. four messengers vRv9¹⁴ sixth
bowl vRv16¹².

Euroclydon, northeaster¹.

Eu'tuch os WELL-HAPPENED

Eutychus, a young man. Ac20⁹.

evacuate. See cast out.

ek neu'ō OUT-NOD

evade. Jesus e the healed man Jn5¹³ABs², con-
vey self away¹.

eu a[n]ggel'i on WELL-MESSAGE

evangel, the term *evangel* is much to be pre-
ferred to "gospel," as it has the verb *evan-
gelize* and the noun *evangelist* in accepted
usage, and it is not encumbered with many
unscriptural associations and phrases.

of God: Paul (severed for) Ro1¹ (as a
priest of) Ro15¹⁰ (brings gratuitously) 2C
11⁷ (bold to speak) 1Th2² (to share) 1Th
28 (heralds) 1Th29 of the grace of God
Ac20²⁴ did not come in word only 1Th15
of the glory of the happy God 1Th11 stub-
born as to 1P4¹⁷

of Christ: beginning of Mk1¹ of God's Son
Ro19 Paul (has completed) Ro15¹⁹ (give
no hindrance to) 1C9¹² (coming to Troas
for) 2C2¹² (outstrips others in) 2C10¹⁴ of
the glory of 2C4⁴ your avowal to 2C9¹³
some want to distort Ga1⁷ be citizens worthy
of Ph1²⁷ Timothy God's servant in 1Th3²
not obeying 2Th18

of the kingdom: Christ heralding Mt4²³ 935
Mk1¹⁴ shall be heralded for a testimony Mt

24¹⁴ Paul's (God judging according to) Ro
2¹⁶ (able to establish) Ro16²⁵ (seed of
David according to) 2Ti2⁸ covered 2C4³
God calls through 2Th2¹⁴ Paul: not ashamed
of Ro16 I beget you through 1C4¹⁵ plac-
ing the e without expense 1C9¹⁸ not to use
up my authority in 1C9¹⁸ all I am doing be-
cause of 1C9²³ brings 1C15¹⁴ Ga1¹¹ herald-
ing among the nations Ga2² became the
dispenser Ep36 located for the defense of
Ph1¹⁶ Timothy (slaves with me for) Ph2²⁷
(to suffer evil with) 2Ti1⁸ women who com-
pete together with me Ph4³ entrusted with
1Th2⁴ appointed a herald 2Ti1¹¹

Others: herald (wherever) Mt26¹³ Mk14⁹ (to
all nations) Mk13¹⁰ (to entire creation) Mk
16¹⁵ believe in e Mk1¹⁵ on account of e
Mk8⁴⁵ 1029 the word of Ac15⁷ not all obey
Ro10¹⁶ as to the e (Jews are enemies) Ro
11²⁸ announcing, living of 1C9¹⁴ 14 ap-
plause in 2C8¹⁸ a different e 2C11¹⁴ Ga1⁶
the truth of (continuing) Ga2⁵ (attitude
toward) Ga2¹⁴ of the Uncircumcision Ga2⁷
of your salvation Ep1¹³ of peace Ep6¹⁵
secret of Ep6¹⁹ As saint's contribution to Ph
15 confirmation of Ph1⁷ progress of Ph1¹²
faith of Ph1²⁷ beginning of Ph4¹⁵ word
of truth of Col⁵ expectation of Col¹³ bonds
of Phn4³ (s¹Lu44⁹ s²Ro15²⁹). gospel¹⁶.

evangel (bring). See evangelize.

pro ep a[n]ggel'i o mai BEFORE-ON-MESSAGE

evangel (bring before), to Abraham Ga3⁸.
preach the gospel before¹.

eu a[n]ggel is t'ēs' WELL-MESSENGER

evangelist. Philip Ac2¹⁸ Christ gives Ep4¹¹
Timothy to do the work of 2Ti4⁵.

eu a[n]ggel i'ō WELL-MESSAGIZER

evangelize, used independently, bring the *evan-
gelize* (evangelize would be preferable in all
cases if the English idiom would allow it).
with the word Ac8⁴ many Samaritan vil-
lages Ac8²⁵ Philip to the eunuch Ac8³⁵
Derbe Ac14²¹ Paul e God's Son among the
nations Ga1⁶ Saul now e the faith Ga1²³
we also have been Hb4² God e His secret
vRv10⁷

bring: to the poor the e is b Mt1¹⁵ Lu7²²
John, to the people Lu3¹⁸ Christ (the Lord
anoints to) Lu4¹⁸ (of the kingdom) Lu4¹³
81 (in the sanctuary) Lu20¹ (commissions
Paul to) 1C1¹⁷ (of peace) Ep2¹⁷ disciples
h e of Christ Jesus Lu9⁹ Ac5⁴² of the king-
dom of God Lu16¹⁰ Ac8¹² Philip Ac8⁴⁰ God
b the e of peace Ac10³⁶ to the Greeks Ac11²⁰
Barnabas and Paul (at Antioch in Pisidia)
Ac13³² (cities of Lycaonia) Ac14⁷ (Lystra)
Ac14¹⁵ (Antioch in Syria) Ac15³⁵ Paul
(God calls to) Ac16¹⁰ (at Athens) Ac17¹⁸
(eager to b e to Rome) Ro1¹⁵ (where Christ
is not named) Ro15²⁰ (nothing to boast of
in) 1C9¹⁶ (without expense) 1C9¹⁸ (mak-
ing known) 1C15¹² (beyond Corinth) 2C
10¹⁶ (God's gratuitously) 2C17 (beside
that which) Ga1¹¹ (during an infirmity)
Ga1¹³ (of the untraceable riches) Ep3⁸
e of good Ro10¹⁵ an e beside Ga18⁹ to
whom brought formerly Hb4⁶ by holy spirit
1P1¹² declaration in 1P1²⁵ to the dead 1P
40 eonian vRv14⁶ Others: b to Zechariah
Lu1¹⁰ to the shepherds Lu2¹⁰ Timothy to
Paul 1Th3⁶ (s²Ro10¹⁵). bring glad tidings-
1, -good tidings¹, declare to¹, -glad tidings¹,
preach²², -gospel²².

Eu'a (Hebrew) LIVING

Eve, the female element of humanity taken out

of Adam and then built into a woman, the mother of all human beings Gn320, serpent deludes 2C113a², molded after Adam 1Ti213.

per EVEN

even, an emphatic particle, with if-ever, that is Hb314 63, Mk150a² Jn123 Rv166a.

even, as⁷, evening¹⁰, for¹, indeed¹, still¹, thus¹.

even. See till.

even. See and.

even. See yet.

kath os'per DOWN-AS-EVEN

even as. Aaron Hb51Ab¹ (n2C318).

kath a'per DOWN-WHICH-EVEN

even as. David also Ro46 in one body Ro124 the body is one 1C1212 we are your glorying e a 2C114 not e a Moses 2C313 e a from the Lord 2C313a² e a the eagerness 2C511 you are aware 1Th211 e a Paul (longing to see) 1Th36 (love for the saints) 1Th312 the nations in lustful passion 1Th45 evangelized e a those Hb42 (s²Hb51), as⁷, as well as¹, even as⁵.

[h]os'per AS-EVEN

even as (adverb). Mt627 etc. as³⁸, as when¹, even as², like as¹.

even as, according as²¹.

[h]os per ei' AS-EVEN-IF

even as if, a premature birth 1C158. as¹.

even not, neither².

even now, already¹, present (at)¹.

pe di' on' FOOT-

even place, where the footing is good. Jesus stood on Lu617, plain¹.

even so, similarly¹, thus¹³, yea⁵.

even to, until².

even unto, till².

even with the ground (lay), level¹.

ops' on PROVISION

evening. Jesus (becoming disciples bring demoniacs) Mt80Mk132 (e coming on disciples came to Him) Mt1415 (becoming e He is there alone) Mt1423 (e coming on Jesus lying back at table) Mt2620 (as e coming He leaves for other side) Mk435 (e hour He came out to Bethany) Mk111Ab (coming with the twelve) Mk1417 e coming on (the lord of the vineyard) Mt208 (Joseph approaches Pilate) Mt2757 as it became e the ship was in the middle of the sea Mk647 e the preparation for the sabbath Mk1542 the e of one of the sabbaths Jn2010. even⁰, evening³.

ops e' PROVISION

evening, the time of the evening meal. the e of the sabbaths Mt281 whenever it came to be e Mk1110 the lord of the house coming at e or Mk1335, at even¹, even¹, in the end¹.

evening, dusk².

eventide, dusk¹.

eventuate. See step off.

an EVER

ever (should, would, might), a particle of contingency. It has no exact equivalent in English, so is commonly ignored in translations. It is rendered ever wherever possible, otherwise its presence is usually indicated in the version by changing may into might or should, will into would, till all these things should (for may) be occurring Mt234 whoever should be invoking Ro1613 etc.

p' o' p' o' te 2-AS-7-WHICH-BESIDES

ever, adverb. colt on which no man Lu1930 God (no one has e seen) Jn118 (neither e heard His voice) Jn537 (e gazed upon) 1J412 e be thirsting Jn635 Jews have never been slaves Jn833, at any time³, never³.

a ci' UN-IF

ever, occurring unconditionally or on any occasion. as Pilate e did for them Mk154 Jews e clashing with the holy spirit Ac751 Paul e (given up to death) 2C411 (rejoicing) 2C610 Cretans are e liars 1Ti12 Israel e straying Hb310 e ready with a defense 1P315 Peter e reminding 2P112, always¹, -s³, ever¹.

ever, con⁶³, (for e), conian¹, finality⁴, (or e), before¹.

[h]ekas' o' to EACH-WHICH-BESIDES

ever and anon, adverb. to be reminded 2P115, always¹.

k a n AND-IF-EVER

ever (and- or and- if-) ever omitted when may is changed to should. you s be saying to this mountain also Mt2121 a i e I must diminish touching Him a i e it be the tassels Mk656 etc. also if¹, and if¹, at the least¹, if but², though¹, yet¹.

ever yet, once¹.

everlasting, conian²⁵, imperceptible¹.

evermore, always⁸, con³.

pa' n EVERY OF ALL

every (eall) plural all (every), without numerical limitations within the scope of the context Col20, when the noun modified has the article, it denotes the entire (en) thing, thus, Mt1225 denotes every city, but every city Mt834 means the entire city, with the negative, at all; idiomatically eany; with through, continually.

entire (every the): Mt35 5 832 34 132 1432 210 2725 45 Mk15 213 41 533 915 1118 1615 Lu110 21 10 425 617 10 717 29 847 1019 1317 1842 2045 2138 2419 [Jn82] Ac18 39 11 410 521 34 65 714 837 102 41 1114 1324 44 1512 1926 26 2027 28 2125 225 30 2620 Ro319 416 822 1018 Ga514 Ep131 416 Col10 19 23 29 19 Hb215 919 19 1P57 Ju22Ab Rv56

all: the hope of the Jewish people Ac1211 God (graciously granting us) a Ro832 (out of Him is) Ro1130 1C86 (a is of) 1C1112 2C518 (subjects a) 1C1527Ab¹ 28Ab¹ Hb28 (creates a) Ep39a² (vivifying a) 1Ti613 filled with a knowledge Ro1514 Christ (through Whom a is) 1C86 Hb210 (subjected to) 1C1528 Ph321 (to head up) Ep110 (operating) Ep111 (should be completing) Ep410 (a grow into Him) Ep415 (created in and through) Col1610 Rv411Ab (has its cohesion in) Col17 (to reconcile through) Co120 (carrying on) Hb13 (because of Him) Hb210 Paul (becomes all to a) 1C922 (forfeited a) Ph38 (a his affairs) Co47 Others: occurring in parables Mk41Ab a one member 1C1219a a secret and a knowledge 1C132Ab¹ 2Ab¹ a because of you 2C415² scripture locks up a under sin Ga322 exposed by the light Ep513 putting away a these Co38 subjected to man Hb28 those in the sea Rv513a.

continually (through every): messengers observing the Father Mt1830 demoniac among the tombs Mk55 disciples in the sanctuary Lu2453 I saw the Lord Ac225 Cornelius beseeching God Ac102 Paul's conscience toward God and men e Ac2410 bow their backs

Rol110 the Lord give peace 2Th316 priests passing Hb90 offering praise to God Hb1315, always-(u)8, continually2, all211, any10, every154 whatsoever1, whole12, who soever30, Plur. all731, as many as1, every7; en: on every side4, thoroughly1; hos: as many as1, every2, whosoever3, whatsoever1 Plur. all30, no12, nothing1.

every. See all.

every. (every the). See every.

every man, each39.

every one, each20.

every side, every3, (on e), everywhere1.

pa n't e EVERYLY

every (way, in), adverb. Tertullus before Felix Ac243, always.

every whit, whole2.

every woman, each1.

everyone, one1.

pa n t a ch ou EVERY-SOIL

everywhere. tidings of Christ came out Mk 1282 disciples (heralding) Mk1620 (curing) Lu96 God charging all men Ac1730 Tertullus before Felix Ac243 this sect contradicted Ac2822 Paul teaching 1Co117. everywhere, in all places1.

pa n t a ch ô EVERY-SOIL

everywhere. Paul teaching Ac2128.

pa n't o then EVERY-WHICH-PLACE

everywhere, adverb. they came to Christ Mk145 enemies pressing Jerusalem Lu1943 ark covered e with gold Hb94, on every side1, round about1.

evidence, conviction1.

dêl'on EVIDENT

evident, made palpably true. Peter's speech making him Mt2673 that it is outside of Him Who subjects 1Co1527 that no one is justified in law Ga311 we carry nothing into the world 1Ti6762. bewray1, certain1, evident1, manifest1.

evident, granted (take for)1, sure1.

dêl'o ô make-EVIDENT

evident (make). to Paul 1Co111 Co18 the day will 1Co313 the holy spirit Hb98 transference of that which is being shaken Hb1227 the spirit of Christ in them 1Pi111 the Lord m e to Peter 2Pi114 (g11Co1612). declare3, show1, signify3.

evident token, display1.

evidently, apparently1.

kak on' EVIL

evil, the opposite of good, to be distinguished from sin, in that it has no moral tinge, for God creates evil Is457, and brought many evils on His people for discipline. e men (killed son) Mt2141 Pilate said, What e does Christ Mt2723 Mk1514 Lu2322 e slave (lord delaying) Mt2448 reasonings out of men's hearts Mk721 Lazarus got his Mt1625 Christ said, Testify concerning Jn1823 if Christ was doing no Jn18308s how much e Saul does Ac913 commit nothing e to yourself Ac1628 Paul (Pharisees finding no e in) Ac239 (suffered nothing e) Ac285Ab3 (the e that I am not willing) Ro710 21 (P wishing they do no e) 2Co137 (Alexander displayed e to) 2Ti441 inventors of Ro130 effecting Ro29 doing Ro38134 not rendering e for e Ro1217 1Ti1515 1Pi390 conquer Ro1221 21 magistrates a fear to the e

Rol334 love is not working Ro13108s to the man who with stumbling is eating Ro1420 saints (to be artless for) Ro1610 (not to be lusters after) 1Co108 (beware of e workers) Ph32 (put to death e desires) Co35 (avoid e and do good) 1Pi311 (not imitating the e) 3Jn11 love not taking account of 1Co135 e conversations 1Co1533 fondness for money a root of 1Ti610 Cretans e wild beasts 1Ti12 discriminate between the ideal and Hb514 God not tried by Ja113 the tongue (turbulent e) Ja38 (cease from e) 1Pi310 face of the Lord on e doers 1Pi312 you cannot bear e men Rv22 an e ulcer Rv1676s (2Co 510). bad1, evil43, harm2, ill1, noisome1, wicked1.

kak i'a EVIL

evil, malice, sufficient for the day its own Mt644 Simon to repent from this e Ac322 filled with all e Ro129 leaven of 1Co58 in e be minors 1Co1420 superabundance of Ja121 malice: be taken away from you Ep431 putting away Co38 1Pi21 leading a life in Ti39, evil1, malice6, maliciousness2, wickedness1.

evil, bad5, evilly2, wicked53.

evil affected (make), illtreat1.

a n e x t'kak on UN-OUT-EVILED

evil (bearing with). Lord's slave must be 2Ti 224. patient1.

kak o poi e'ô EVIL-DO

evil (do). to do good or e (on the sabbath) Mk34Lu69 suffer for 1Pi317 has not seen God 3Jn11.

kak o poi on' EVIL-DOER

evil doer. speaking against you as 1Pi212 316As vengeance on 1Pi214 suffering as 1P 415(AJn1830). evil doer4, malefactor1.

evil doer, malefactor1.

evil doing, injury1.

evil entreat, illtreat2.

evil of (speak), blasphemy10.

evil report, defamation1.

kak o log e'ô EVIL-LAY (say)

evil (say). of father or mother Mt154Mk710 not swiftly s e of Christ Mk939 Jews s e of the way Ac190. curse2, speak evil2.

evil speaking, blasphemy1, vilification1.

evil (suffer). See suffer evil.

evil (suffering). See suffering evil.

evil with (suffer). See suffer evil with.

kak ôs' EVIL-AS

evilly, with have, illness, adverb. daughter e demonized Mt1522 e will be destroying them Mt2141 if Christ speak e Jn1823 requesting e Ja43 evil (ly): epileptic having an e time Mt1715 not declaring e Ac235 illness: bring Christ those who have an Mt424 1435 Mk102 635 Christ cures Mt1816Mk134Ans2 need a physician Mt912Mk217Lu531 slave Lu72Ab3. amiss1, diseased2, evil2, grievously1, miserably1, sick3, sore1.

æst' ès Latin scattarius

ewer, a Roman measure containing about a pint, but later used for a small vessel, as a ewer. baptizing Mk74 s, pot2.

akrib es' EXACT

exact, minutely correct of a sect, strict, expounded the way of God to Apollos Ac1826 investigate that which concerns Paul Ac223 15 29 Felix being acquainted m e Ac2422 strict: Paul according to the strictest sect Ac263. most straightest1, more perfect(ly)4.

akrib'os' EXACT
exact, accurately Ac18²⁰, minutely correct, in the superlative, strictest (sect of Israel) Ac 26⁵, as though to investigate more e Ac 23¹⁵ 20 Felix being acquainted more e Ac 24²², more perfect^(ly) 4, most straitest¹.

exact. See seek out.

ek zēt'e'si's OUT-SEEKING
exaction, when used, adversely, literally a seeking out. interminable genealogies affording 1Ti14^{1a}.

akrib'eia EXACTITUDE
exactitude, of Israel's law Ac22³.

akrib'o'o make-EXACT
exactly ascertain. Herod Mt27¹⁶, inquire diligently².

[h]ups'o'o HEIGHTEN
exalt. Capernaum not being Fm1123Lu10¹⁵ any one e himself humbled Fm2312Lu14¹¹ 1814 one humbling himself e Fm2312Lu14¹¹ 1814 God e (the low) FLu15² (this Inaugurator) Ac5³¹ (people of Israel) Ac13¹⁷ (shall be e you) fJa4¹⁰ 1P5⁰ as Moses e the serpent Jn3¹⁴ Son of Mankind (thus must) Jn3¹⁴ 12³¹ (whenever you should be) Jn8²⁸ (out of the earth) fJn12³² (to God's right hand) Ac23³ Corinthians e r2C11⁷. **exalt¹⁴, lift up⁶.**

exalt self, lift up³.
exaltation. See high.
exalted (be), high¹.

ana' kri'si's UP-JUDGING
examination, of Paul Ac25²⁶.

ana' kri'n'o UP-JUDGE
examine, hold up so as to judge. Jesus e by Pilate Lu23¹⁴ the apostles Ac4⁹ guards e by Herod Ac12¹⁹ the scriptures Ac17¹¹ Paul e (by the Romans) Ac24⁸ 28¹⁸ (by man's day) 1C4³ (not e self) 1C4³ (by the Lord) 1C4¹ (my defense to those) 1C9³ spiritually 1C24¹⁵ 15Aba¹ 15Aba¹ e nothing (meat market) 1C10²⁵ 27 e by all 1C14²⁴, ask question², discern¹, examine⁶, judge⁶, search¹.

examine, interrogate², test¹, try¹.

[h]upo deig'ma UNDER-SHOW
example. Christ gave an Jn13¹⁵ of stubbornness Hb4¹⁴ the divine service Hb8⁵ of that in the heavens Hb9²³ of suffering evil Ja5¹⁰ Sodom and Gomorrah 2P2⁰. **example¹, example¹, pattern¹.**

example, copy¹, specimen¹, type².

dia pon'e'o mai THROUGH-MISERY
exasperate. priests Ac4² Paul Ac16¹⁸, be grieved².

orus's'o EXCAVATE
excavate. trough in a vineyard Fm213³³Mk12¹ a slave in the earth Fm25¹⁸, dig³.

exceed, superabundant², transcend³.
exceeding, superabundant¹, transcendence², tremendously¹, very⁵.
exceeding glad (be), exult¹.
exceeding (more). See excessive (more).

peri'ss'os' ABOUT-AS
exceedingly, adverb, throng cried e "Crucify" Mt27²²Mk15¹⁴ disciples e astonished Mk10²⁶ Saul e maddened against saints Ac26¹¹, exceedingly¹, more exceedingly¹, out of measure¹, the more¹.

exceedingly, fear¹, great¹, superexcessively¹, tremendously¹.

peri'ss'o ter'os more-ABOUT-AS

exceedingly (more), more superabundantly.
Paul (rather rejoiced m e) 2C7¹³ (in weariness and jails) 2C11²³ 23 (even if loving you) 2C12¹⁵ (possessing m e zeal for traditions) Ga1¹⁴ (endeavor m e to see the saints) 1Th2¹⁷ the brethren m e daring to speak Ph1¹⁴ we must m e be heeding Hb2¹ entreated the Hebrews m e Hb13¹⁰.

more superabundantly: Paul (behaved himself) 2C11² (love for the saints) 2C2⁴ Titus' compassions e more 2C7¹⁵ God intending m s to exhibit Hb6¹⁷ 18 (eMk736).

exceedingly (more). See excessive (more).

excel. See consequence.

excel, superabundant¹, transcend¹.

excellency, superior (be)¹, superiority¹.

excellent. See excellency.

excellent, magnificent¹, transcendence², (more e), excellent², (most e), mighty (most)², (things that are e), consequence (be of more)².

dia'phor on THROUGH-CARRYING
excelling, excellent. graces Ro12⁶ foods and drinks and baptizings Hb9¹⁰ **excellent: Christ's (name more e) Hb1⁴ (more e ministry) Hb8⁶, differing¹, diverse¹, more excellent².**

ei me IF NO
except. say Lord is Jesus e by holy spirit 1C 12³ e he be interpreting 1C14⁵ e before two or three witnesses 1Ti5¹⁹, etc. but⁵, except⁶, if not⁵, more than¹, save¹⁸, saving², save that¹, only that¹, unless¹.

excess. See excessive.
excess, incontinenet¹, profligacy¹, puddle¹.
excess of wine, debauch¹.

peri'ss'on' ABOUT-ED
excessive Mt5⁴⁷, excess Mt5³⁷ Mk6^{51a}, superabundantly of life Jn10¹⁰, superfluous to write 2C9¹, prerogative Ro3¹, advantage¹, more², abundantly¹, superfluous¹.

peri'ss'o ter'os (Adj.) ABOUT-MORE
excessive (more), exceeding (more), exceedingly (more), excessively (more), superabundantly (more) Hb7¹⁵, scribes getting m e judgment Mk12⁴⁰ Lu20⁴⁷ killing the body and have nothing m e to do Lu12⁴ lest swallowed up by the m e sorrow 2C2⁷ exceeding (more): members of the body (weaker we are investing with m e honor) 1C12²³ 24 (indecent have m e respectability) 1C12²³ exceedingly (more): John e m than a prophet Mt13¹⁹ Lu7²⁶ herald Jesus' deed m e Mk 736 Paul toils m e than all 1C15¹⁰ excessively (more): e m than all holocausts Mk 12³³ 34 m e requesting of him Lu12⁴⁸ if Paul boasting m e 2C10⁸ (eHb6¹⁷).

excessively (more). See excessive (more).

ant'all'ag ma INSTEAD-CHANGE

exchange, for the soul Mt16²⁶ Mk3³⁷.

exchanger, banker¹.

gas'a EXCHEQUER

exchequer, the treasury department. the much over Ac3⁷, treasure¹.

ana sei'o UP-QUAKE

excite, the people (priests) Mk15¹¹ (Jesus accused) Lu23⁵, move¹, stir up¹.

ana bo a'ō UP-IMPORE

exclaim. Jesus e (Eloi) M2746as throng
(that one be released) Mk158a father of
epileptic Lu938a (sLu142). cry1, -aloud1,
-out1.

exclude, debar2.

excuse. See refuse.

excuse, defend2. (without e), defenseless1.

pelek is'ō HATCHETIZE

execute, put to death. souls of those vR204bs.
behead1.

executioner, life-guardaman1.

exempt. See nullify.

gumn az'ō NAKED

exercise, with clothing laid aside. in devout-
ness IT147 faculties e Hb514 by discipline
Hb1211 heart e in greediness 2P214.

gumn as'ia NAKEDNESS

exercise. bodily IT148.

exercise, exert1.

dexercise. See do.

ask e'ō EXERT

exert. Paul to have conscience no stumbling
block Ac2416. exercisel.

em phus a'ō IN-INFLATE

exhale. Jesus e saying get holy spirit Jn2022.
breathe on1.

epi deik'nu mi ON-SHOW

exhibit. Christ (ask Him to e a sign) Mt161
(e to Me the currency) Mt2210 (e to Him
the buildings) Mt241 (says go, e yourself)
Lu1714 (e His hands) Lu2440a e tunics and
garments Ac939. Apollos e through the scrip-
tures Ac1828. God e immutability of His
counsel Hb617. showe.

par ain e'ō DESIDE-PRaise

exhort. Paul e mariners Ac270 22. admon-
ish1, exhort1.

exhort, console2, promotel.

exhortation, consolation8.

met oik e s'ia after-HOMING

exile. the Babylonian Mt1112 17 17. carry-
ing away into2, the time they were carried
away to1, they were brought to1.

met oik is'ō after-HOMIZE

exile. God (e Abraham) Ac74 (Israel beyond
Babylon) Ac743. carry away1, remove into1.

di ex'od os THROUGH-OUT-WAY

**exit, the gate where the main thoroughfare of
a city leads to the surrounding country,
through which all who come in or out must
pass.** of the roads Mt229. highway1.

ex'od os OUT-WAY

exodus. spoke of Christ's Lu931 of the sons
of Israel Hb1122 after Peter's r2P115. de-
cease2, departure1.

ex'ork is'ō OUT-OATHIZE

exorcise. Caiaphas e Jesus Mt2663. adjure1.

ex'ork is t'es' OUT-OATHIST

exorcist, one who adjures. Jews Ac1913.

par epi'dem ON DESIDE-ON-PUBLIC-er

**expatriate, one who is among an alien populace,
who lives in a foreign land.** the faithful of
old were mHb1113. Peter writes to 1P11211.
pilgrim2, stranger1.

elpi z'ō EXPECT

**expect something in the future, expectation
(have), rely on a present person or thing,**

(Hope has degenerated into a desire for
something which we have no real reason to
expect.)

from whom you e to get back Lu634. Herod
e to be perceiving some sign Lu238 we e
that Christ is the One Lu2421. Felix e money
from Paul Ac2426 twelve tribes e to attain
Ac267 why is he e it Ro824bs* if we are e
it we are awaiting Ro825. Paul e to gaze
upon Roman saints) Ro1524 (to stay with
the Corinthians) 1C167 (that they will re-
cognize) 2C113 (to be made manifest) 2C511
(that they will know) 2C130 (to send Tim-
othy) Ph219 23 (to come to Timothy) 1Ti314
(to be granted to Philemon) Phn22. Love
is e all 1C137. not according as we e 2C85as
the assumption of what is being e (faith) Hb
111 e perfectly the grace 1P113. John e to
come 2J12 3J14.

expectation: in this life only 1C1519. holy
women whose e is in God 1P35. rely: on His
name the nations will Mt1221. Ro1512. Moses
on whom you Jn545. God on Whom we r 2C
110 1Ti410 (widow) 1Ti55. not on the dubi-
ousness of riches 1Ti617. hope13, trust18.

expect, hope1, wait1.

ap elpi z'ō FROM-EXPECT

expect from. be lending e nothing f Lu633.
hope for again1.

elpi z' s' EXPECTATION

expectation, a sure and certain hope. my flesh
tenting in (David) Ac220 e of income was
come out Ac1610. Paul (judged concerning
the e) AAc236 (having an e in God) Ac2415
(stands in e) AAc268 (indicted by the Jews)
AAc267 (the e of Israel, this chain) Ac2820
(e confirmed) 2C17 (having such an e) 2C
312 (premonition and e) Ph120 (who is
our e.you) 1Th240 all further e of being
saved Ac2729. Abraham being beyond e be-
lieves with Ro418 18. glorying in e Ro52
testedness producing Ro54. not mortifying
Ro55. creation subjected to vanity in Ro820
to e were we saved ARo824. e being observed
is not Ro824 24. rejoicing in Ro1212. we may
have Ro154. God of e, superabounding in
ARo1513 13. plowing and threshing in e of
partaking 1C910 10 11s2. now are remaining
faith, e, love 1C1313. having the e 2C1015
e of righteousness AGa55 of His calling AEp
118. having no Ep212 1Th413. called with one
Ep4. which is reserved ACo15. e of the
evangel ACo123. Christ among you the e of
glory ACo127.

Lord Jesus Christ (endurance of e of) 1Th
138s (our E) A1Ti11 the e of salvation
P1Th53 a good e in grace 2Th216. e of life
eonian T112 anticipating the happy e A12123
enjoyers in e of the allotment T13. glory-
ing of the e confirmed Hb36 assurance of
the e Hb611 lay hold of the AHB618 super-
induction of a better Hb719 retaining the
avowal of the e Hb1023 a living e 1P13. e
is to be in God 1P121 an account of the e
in you 1P315 who has this e purifying him-
self 1J33. hope53, faith1.

**expectation, hope1, (be in e), hope1, (earnest
e), premonition2.**

expectation (have). See expect.

sum'phor on TOGETHER-CARRYING

expedience. of the saints 1C735. Paul not
seeking his 1C1033. profit2.

expedience. See expedient (be).

sum'pher'ō TOGETHER-CARRY

expedient (be), expedience, carry together

(scrolls to burn) Ac19¹⁰, e to lose (one eye) PMt5²⁰ (one hand) PMt5³⁰ to hang a millstone Mt18⁶ not e to marry Mt19¹⁰ for one man to be dying Jn11⁵⁰ 18¹⁴ Christ (e to come away) Jn16⁷ (disciplined for our e) Hb12¹⁰ Ephesians informed of anything e Ac20²⁰ all allowed not all e 1C6¹² 10²³ a view to e (the gifts) 1C12⁷ e for the Corinthians 2C8¹⁰ Paul's boasting not e 2C 12¹, be better¹, be expedient¹, be good¹, bring together¹, profit⁰.

ex air'ō OUT-LIFT

expel, the wicked one 1C5¹³, put away¹.
expel, cast out¹.

pros dapan a'ō TOWARD-SPEND

expend, whatever you PLu10³⁵, spend more¹.

dapan'ē SPENDING

expense, first calculate PLu14²⁸, cost¹.

a da'pan on UN-SPENT

expense (without). Paul placing evangel IC 9¹⁸, without charge¹.

[h]up ech'ō UNDER-HAVE

experience, justice of fire eonian Ju⁷ss, suffer¹.
experience, testedness².
experiment, testedness¹.

gnō's tēs KNOWER

expert, one who has exceptional knowledge.
Agrippa Ac26³.

ek pne'ō OUT-BLOW

expire, Jesus Mk15³⁷ 39Lu23⁴⁶.

expire, fill¹, finish¹.

epi lu'ō ON-LOOSE

explain, Jesus, to disciples Mk4³⁴ in a legal ecclesia Ac19³⁰, determine¹, expound¹.

epi'lu si s ON-LOOSING

explanation, no prophecy its own 2P12⁰, interpretation¹.

r[h]ē t'ōs GUSH-AS

explicitly, the spirit is saying IT14¹, expressly¹.

ele[n]g'chō EXPOSE

expose, make the facts known, e him between you and him alone Mt18¹⁵ Herod e by John Lu3¹⁰ lest his acts should be Jn3²⁰ none e Christ concerning sin Jn8⁴⁰ holy spirit e the world Jn16⁸ plain person e by all 1Q 14²⁴ e unfruitful acts of darkness Ep5¹¹ being e is made manifest Ep5¹³ Timothy to e 1Ti5²⁰ 2Ti4² Titus to e Ti19 13²⁵ nor faint when e by the Lord Hb12⁵ being e by the law Ja2⁰ to e all the irreverent Ju¹⁵ Christ is e and disciplining Rv3¹⁰ (AJu22), convict¹, convince², rebuke⁰, tell one's fault¹.

expose. See expound.

ek'thet on OUT-PLACED

exposed, Israel's babes Ac7¹⁹, cast out¹.

ele[n]g x IS EXPOSING

exposed, Balaam 2P2¹⁰, rebuke¹.

e leg m os' EXPOSING

exposure, all scripture beneficial for 2Ti3¹⁶As.

ek the (tithēmi) OUT-PLACE

expound, expose (Moses) Ac7²¹, Peter Ac11⁴ Priscilla and Aquila Ac18²⁶ Paul Ac28²³, cast out¹, expound², rehearse¹.

expound, explain¹, interpret¹.

express, see say.

express image, emblem¹.

expression. See word.

expression (false). See false expression.

expressly, explicitly¹.

ol o thr eu'ō WHOLE-RUIN
exterminate, the firstborn Hb1²⁸, destroy¹.

ex ol o thr eu'ō OUT-WHOLE-RUIN

exterminate (utterly), every soul not hearing Ac3²³, destroy¹.

ol'e thr os WHOLE-RUIN

extermination, of the flesh 1C5⁵ standing by unawares 1Th5³ justice of eonian 2Th¹⁹ swamping men in 1Ti6⁹, destruction⁴.

ol o thr eu' tēs' WHOLE-RUINER

exterminator, destroyed by 1C10¹⁰, destroyer¹.

sbe'n'u u mi EXTINGUISH

extinguish, quench, middle, go out, not e smouldering flax PMt12²⁰ the fiery arrows Ep6¹⁶ quench: not the spirit 1Th5¹⁹ the power of fire Hb11³⁴ go out: torches Mt 25⁸ worm not deceasing, fire not g o Mk 9^{44A} 40A 48, quench⁷, go out¹.

extortion, pillage¹.

[h]ar'p a x SNATCHER

extortioner, rapacious, saints not to committing with 1C5¹⁰ 11, not enjoying allotment 1C6¹⁰ rapacious; false prophets r wolves. Mt17¹⁵ the Pharisee not PLu18¹¹, extortioner¹, ravening¹.

extract. See cast out.

ek peri ssōs' OUT-ABOUT-AS

extravagantly (more), Peter spoke Mk14³¹, more vehemently¹.

a'kr on EXTREMITY

extremity, tip (of the finger) Lu16²⁴, top (of Jacob's staff) Hb11²¹, e of earth and heaven PMt24³¹ 31Mk13²⁷ 27, other¹, tip¹, top¹, utmost part².

ex air'ō OUT

extricate, wrench out the eye PMt5²⁹ 18⁹, God e (Joseph) AC7¹⁰ (Israel) AC7³⁴ the Lord e Peter AC12¹¹ Paul AC23²⁷ 26¹⁵ the saints GAl4 (s¹Mt188), deliver⁵, pluck out², rescue¹.

[h]adr ot'ēs EXUBERANCE

exuberance, lavish abundance, no one should find fault with Paul's 2C8²⁰, abundance¹.

ag all i a'ō VERY-MUCH-LEAP

exult, be rejoicing and e Mt5¹² Miriam's spirit Lu14¹⁵ Jesus e in holy spirit Lu10²¹ Jews e an hour Jn5³⁵ Abraham Jn8⁵⁰ David's tongue Ac2²⁶ the warden Ac16³⁴ disciples (in the last era) 1P18 (with joy unspeakable) 1P18 (in the unveiling) 1P4¹³ (wedding of the Lambkin came) RVr19⁷, be glad¹, be exceeding glad¹, greatly rejoice¹, rejoice⁷, with exceeding joy¹.

ag all i'a si s VERY-MUCH-LEAPING

exultation, exulting for gladness, for Zechariah Lu14 Elizabeth's babe jumps with Lu 14¹ disciples partook nourishment with Ac 24⁶ anoints Christ with oil of AHb19 in sight of His glory in Ju²⁴, exceeding joy¹, gladness², joy¹.

om'ma VIEW

eye, the outer, exposed parts of the eye, Jesus (touches blind men's e) Mt20³⁴ (soothing in to blind man's e) Mk8²³.

oph thal m os' VIEWER

eye, the organ of sight, the e snaring you PMt5²⁹ 18⁹ FMK9⁴⁷ an e for an e 1M5³⁸ 38 lamp of the body is PM16²² Lu11³⁴ single PMt6²² Lu11³⁴ wicked PMt6²³ a20¹⁵ AMK7²² mote and beam in PM7³ 34455 Lu6⁴¹ 41 42 42 42 Christ (opens e of the blind) Mt9²⁹ 30

2033 31 Mk825 Jn96 10 11 14 15 17 21 26 30 32 1137
(having e are you not) Mk818 (e of all on)
NLu420 (every e viewing) NRv17 (His e
as a flame) Rv114 218 v1912 Israel (they
squit with) PM11315 Ac2827 (lest perceiv-
ing with) PM11315 Jn1249 Ac2827 (God has
b'inded) PJn1240 (e not to be observing)
PRoll18 (e darkened) PRoll110

disciples (happy your) NM11316 Lu1023 (e
heavy) PM12643 Mk1440 (e were held) FLu2410
(opened) Lu2491 (Christ taken up from)
Ac19 (seen with our e) LJ11 Lift up the e
(disciples) Mt178 (Christ) ALu630 Jn65 1141
171 (rich man) PLu1623 (tribute collector
would not) PLu1813 (gaze on countrysides)
Jn435 to be cast into Gehenna Mt189 Mk947
marvelous in our NM2142 Mk1211 Simeon's
e perceived God's Salvation PLu230 hid from
e of Jerusalem NLu1942 no demon can open
Jn1021 Saul (e opened, observing nothing)
Ac98 (as if scales fall from) Ac918 Ta-
bitha opens her Ac940 Paul to open e of the
nations PAc2618 no fear of God in front of
men's NRo318 saints (which the e did not
perceive) IC29 (e of your heart) AEpl18 ear
saying I am not an e IC1216 17 21 in the
twinkle of IC1532 Galatians (before whose
e) AGa31 (gouging out) Ga415 God (bared

to the e of Him) CHb413 (e on the just) c1P
312 (brushing tears from) VRv717 A214 e of
an adulteress 2P214 darkness blinds FJ211
desires of AJJ216 eyesave to anoint FRv318
animals replete with VRv408 Lambkin with
seven VRv56, eye100, sight1.

tré'ma BORE

eye, a hole made by penetrating, as the eye of
a needle. Lu1823as (bs* Mt1924 s1* Mk1025).

tru ma l'i'a BORE

eye, of a needle. PMk1025ab2. (ALu1825).

tru'pé ma BORE

eye, of a needle. Mt1924s2.

oph thal m o dou l'ci'a VIEW-SLAVERY

eye slavery, working to suit the outward show.
saints obeying not with FEp66 FCo322. eye-
service2.

koll ou'r i on JOIN-GUSH

eyesalve, to buy FRv318.

aut op't és SAME-VIEWER

eyewitness, of the word Lu12.
eyewitness, eye slavery2, spectator1.

F

fago, faway, fby, fuff denotes from.
fable, myth3.
dfabricate. See do.

pros'op on TOWARD-VIEW

face of a person, surface of things, aspect,
idiomatically personal.

Christ (messenger before Thy) AMt1110 Mk
12Lu727 (f shines as the sun) Mt172 (not
looking at the) AMt2216 Mk1214 (falls on His)
Mt2630 (men spit into) Mt2687 (covering
about) Mk1465 (f became different) vLu920
(fixes His f steadfastly) NLu951 (dispatches
messengers before) ALu932 (His f going to
Jerusalem) NLu953 (two by two before His)
ALu101 (men beat His) Lu2264 (the saints
in the f of) A2C210 (glory of God in the f
of) F2C46 (hide from f of Him) ARv616 (from
Whose f earth) ARv2011 (seeing His f) ARv224

the Lord's f (gladness from) ACa228 (re-
freshing from) AAC319 (extermination from)
r2Th19 (on evil doers) c1P312.

Paul (see his f no more) AAe205 38 (un-
known by f) Ga122 (withstood Peter to) AGa
211 (bereaved in) ALTh217 (endeavor to see
the saints f) ALTh217 310 (not seen my
f in flesh) Co21 face to f (have the accus-
ers) ACa2510 (observing) AC1312 12

Others: in fasting (disguising the f) Mt616
(washing) Mt617 disciples fall on Mt176
messengers observing the Father's cMt1810
f of all the people ALu231 leper falling on
Lu512 1716 women inclining f to the earth
Lu245 before the f of Pilate AC313 of the
Sanhedrin ACa541 perceiving Stephen's Ac
615 15 of the fathers ACa745 falling on his f
worshipping IC1425 saints (from many f God
thanked) A2C111 (with uncovered) F2C318
f of Moses (not able look into) 2C315 (glory
of) 2C37 (placed covering over) 2C315 of
the ecclesia A2C824 if anyone lashing you in
2C1120 f of God (Christ disclosed before)

CHb924 the f inherited Ja123 like a human f
(third animal) VRv47 (locusts) VRv977 fall-
ing on their f (messengers, etc.) VRv711 1116
messenger's f as the sun VRv101 of the ser-
pent ARv1214

surface: Christ not taking Lu2021 of the
earth Lu2135 Ac1726 are you looking on F2C107
aspect: of the sky Lu1256 the human AGa
26 comeliness of a flower's PJal11 of things
Ju16

personal: Christ's p entrance AC1324 p ap-
pearance (those who boast in) A2C512 (Paul's)
A2C101 (ALu170). appearance2, before2, coun-
tenance3, face56, fashion1, person1, presence7.

face, countenance1, mouth1.

kat en'anti DOWN-IN-INSTEAD

facing, village f disciples Mt212 Mk112 Lu1930
Jesus f (sanctuary buildings) Mk1241 133
Abraham f the promise Ro417 f God in
Christ 2C1219 (bMt2724 Abs* 2C217). before2,
over against5.

eri th ei'a STRIFE-

faction, to those of f, indignation Ro28 lest
there be 2C1220 of the flesh Ga520 an-
nouncing Christ out of Ph117 saints (not to
be disposed toward) Ph23 (if you are hav-
ing) Ja314 where f, there turbulence Ja316,
contention1, strife5, that are contentions1.

aisth é t'ri' on SENSE-KEEPER

faculty, exercised to discriminate Hb514. sense1.

mara i n' o FADE

fade, lose freshness and beauty, the rich shall
Ja111. fade away1.

fade away, fadel.

fadeth not away, unfading1.

fail, default3, fall1, -out1, lack1, nullify1, want1.

faileth not, default (not)1.

fain, desire1.

ek lu'ô OUT-LOOSE

faint, be physically unstrung, lest the (thongs)
Mt15³²Mk4³ (saints not) Ga6⁰Hb12³ 5.

otiy o'pouch on FEW-COOLED

faint-hearted, saints to comfort the 1Th5¹⁴, feeble-minded¹.

en'dik on IN-JUST

fair, whose judgment is Ro3⁸ disobedience obtained f reward Hb2², just².

fair, glad (-den) (be)l, handsome¹, ideal¹, (exceeding f), divine¹.

eu pros ôp e'ô WELL-TOWARD-VIEW

fair face (put on), in the flesh rGa6¹², make a fair show¹.

fair havens, ideal harbors¹.

fair show (make a), fair face (put on)¹.

fair speeches, blessing¹.

faith, expectation¹.

piet'is BELIEF

faith, the noun for believe, an assumption of what is being expected, a conviction concerning matters which are not being observed, Hb1¹¹, belief of the truth 2Th2¹³, of service, by association, faithfulness. Note the special lists of the quantity of faith, and its usage with into, in, on, toward, and through.

degrees of faith

no faith: Pharisees leave Mt23²³ disciples Mk4⁴⁰Lu8²⁵ will the Son of Mankind find Lu1⁸⁸ not for all is the 2Th3² withdrawing from a1Ti4¹ subverting the f of some 2Ti2¹⁸ disqualified as to 2Ti3⁸ not blended with Hb4² apart from f impossible be well pleasing Hb1¹⁰ little faith: disciples scant f not drive out demon Mt17²⁰ (f as a mustard kernel) Mt17²⁰Lu17⁶ (add to us) Lu17⁷ (not be defaulting) Lu22³² take to yourselves the infirm in aRo14¹ shipwreck as to 1Ti1¹⁰ much faith: centurion Mt8¹⁰Lu7⁹ of the Canaanitish woman Mt15²⁸ Stephen Ac6⁵ Barnabas Ac11²⁴ Abraham not infirm but invigorated by Ro4¹⁹ 20 if I should have all 1Ci3²Ans¹ of the saints (growing) 2Ci10¹⁵ (toward God has come out) 1Th1⁸ (flourishing) 2Th1³ (boldness in) 1Ti3¹³ (worthiness of old) Hb11³ 39 22 times

into

Paul (certifying f toward our Lord) Ac20²¹ (Felix hears him concerning f in Christ) Ac24²⁴ (grace for obedience of f) Ro1⁵ those hallowed by Ac2¹⁸ God's righteousness revealed for Ro17⁷ f about to be revealed Ga3²³ stability of your f Co2⁵ f and expectation to be in God 1Pi2¹

in

in Christ's blood Ro3²⁵ns in Christ Ga3²⁶ in the Lord Jesus Ep1¹⁵ in Christ Jesus Co14¹ 1Ti1¹⁴ 313 2Ti1¹³ 315

on

lame man healed in the f of Christ's name Ac3¹⁶ not disrupting f on God Hb6¹

towards

the saint's f t God 1Th1⁸ Philemon's t the Lord Phn5³ through

lame man's f t Christ Ac3¹⁰ justifying Uncircumcision t Ro3³⁰

Justification by faith

God's righteousness (revealed out of f for f) Ro17¹⁷ (through J C f for all) Ro3²² (from God for f) Ph3⁹ the just by f shall be living Ro17¹⁷ Ga3¹¹ Hb1⁹ns God justifies: him who is of the f of Jesus Ro3²⁶ apart from works of law Ro3²⁸ justify out of f and through the f Ro3³⁰ 30 righteousness: reek-

oned for [into] righteousness Ro4⁵ 9 in uncircumcision Ro4¹¹ observing elements of Ro4¹²ns the promise of Abraham through f r Ro4¹³ not those of law enjoyers of the allotment Ro4¹⁴ of f to accord with grace Ro4¹⁶ of the f of Abraham Ro4¹⁸ being then justified by f Ro5¹ nations overtook r out of f Ro9³⁰ Israel pursuing a law of r out of f Ro9³² the r [out of] f Ro10⁶ the declaration of f Ro10⁶ not justified by works except through f of Christ Ga3¹⁴ 16 God justifying the nations by [out of] f Ga3²⁴ righteousness by [out of] f Ga5⁵ r which is through the f of Christ Ph3⁹ not by f only Ja2²⁴

other occurrences

f, not doubting (if you have) Mt12¹²Mk11²² (requesting in) Ja1⁶ remain (Paul entreating disciples r in [to] the f) Ac14²² (now are r, f, expectancy) 1Ci3¹³ (should r in f and love) 1Ti2¹⁵ God (opens door of f) Ac14²⁷ (cleansing their hearts by [to] f) Ac15⁹ (tendering f to all) Ac17³¹ (parts to each the measure of) Ro12³ (your f may be in power) 1C2⁵ (love with f from God) Ep6²³ (roused through f in operation of G) Co2¹³ (His administration which is in f) 1Ti1⁴ (secret of the f of) a1Ti3⁹ given (the ecclesiastical stable in [to] the f) Ac16³ (to another is g f by [in] the same spirit) 1Ci2⁹ (contending for [to] the f) aJu⁹ (f obedience (Paul obtained grace for [into] the f of) Ro1⁵ (made known to all nations for [to] the f of) Ro16²⁶ law (boasting debarred through f) Ro3²⁷ (are we nullifying through f) Ro3³¹ (before coming of f, garrisoned under) Ga3²³ (the law is not of [out of] f) Ga3¹² saints access (in [to] f) Ro5²As (with confidence through Christ's f) Ep3¹² f is out of tidings Ro10¹⁷ stand (nations s in [to] f) Ro11²⁹ (saints s firm in the) 1C16¹³ (s fast in [to] the f) 2C12⁴ the analogy of Ro12⁶ take to yourselves the infirm in [to] Ro14¹ have (the f which you) Ro14²² (the same spirit of f) 2Ci1³ (h f and a good conscience) 1Ti1¹⁹ (h the secret of f) a1Ti3⁹ (no partialities in the f of our Lord) Ja2¹ (has f, yet no works) Ja2¹⁸ (you h f and I have works) Ja2¹⁸ (if eating is not out of Ro14²³ everything not out of f is sin Ro14²³Ans¹ if Christ not roused f is for naught 1Ci5¹⁴ 17 Paul (not lordling over the saint's f) 2C12⁴ (now evangelizing the) aGa1²³ (living in [to] f of the Son of God) Ga2²⁰ walking by [through] f 2C5⁷ superabounding in [to] 2C8⁵ try yourselves if you are in 2C13⁵ those of [out of] f these sons of Abraham Ga3⁷ promise of the spirit through Ga3¹⁴ locked up for [into] the f Ga3²³ on the coming of Ga3²⁵ f operating through love Ga5⁶ the family of Ga6¹⁰ save (in grace through f) Ep2⁸ (the f cannot s him) Ja2¹⁴ (vow of f s the faltering) Ja5¹⁵

Christ (to dwell in your hearts through) Ep3¹⁷ (one Lord one f) aEp4⁵ (f and love in C Jesus) 1Ti1¹⁴ the unity of f Ep4¹³ the shield of Ep6¹⁰ progress and joy of Ph1¹⁵ competing together in [to] the f aPh1¹⁵ persisting in [to] the f Co13²³ confirmed in Co2⁷ the eurus of 1Th5⁸ endurance and f of the saints 2Th1⁴ rRo13¹⁰ work (fulfilling every w of f) a2Th1¹¹ (f is dead by itself) Ja2¹⁷ (show me your f apart from) Ja2¹⁸ (showing my f by [out of] my w) Ja2¹⁸ (f apart from w is dead) Ja2²⁰ 20 (not justified by [out of] f only) Ja2²⁴ withdrawing from the a1Ti4⁴ words of f 1Ti4⁶ disowned the 1Ti5⁸ widows repudiate first f

17i512 led astray from 17i610 to pursue 17i611 27i222 ideal contest of 17i612 as to the f they swerve 17i621 of God's chosen ones 7i11 the common f 7i14 salivation through Hb928ab assurance of Hb 1022 by [to] f we are apprehending sons to readjust Hb113 apart from f impossible be well pleasing Hb116 righteousness which accords with (Noah) Hb117 garrisoned by power of God through 1P15 conquers the world 1J54 most holy f Ju20 keeping the f of Jesus Rv1412

persons who have faith

the men carrying the paralytic Mt92Mk25 Lu520 faith has saved you (woman with hemorrhage) Mt92Mk54Lu848 (blind man) Mk1052Lu1842 (penitent woman) Lu750 (Samaritan leper) Lu1719as according to your Mt929 obey the f (priests) AC67 Elymas seeking to pervert proconsul from Ac138 impotent man has f to be saved Ac140 f of the saints being announced Ro16 consoled through one another's Ro12 Paul (ministration of your) Ph217 (remembering your work of) 1Th13 (sends to know of their) 1Th35 (consoled through the saint's) 1Th37 (has kept the) 2Ti17 (greet the friends in) Ti315 Timothy (to console you for the sake of your) 1Th32 (bringing Paul the evangel of the saint's) 1Th36 (readjust the deficiencies of their) 1Th310 (genuine child in) 1Ti12 (to be model in) 1Ti42 (his unfeigned f) 2Ti15 (to fully follow Paul's) 2Ti310 love and unfeigned f 1Ti15 sound in the (Creteans may be) 4Ti113 (aged men to be) Ti22 fellowship of Philemon's Phn60 who through f (enjoying the promise) Hb612 (subdue kingdoms) Hb1133 f for [into] the procuring of the soul Hb1039 by [to] f (Abel offers) Hb114 (Enoch) Hb115 (Noah) Hb117 (Abraham) Hb1181017 (Sarah) Hb1111 (Isaac) Hb1120 (Jacob) Hb 1121 (Joseph) Hb1122 (Moses) Hb1123 24 27 28 (the Israelites) Hb 1129 (walls of Jericho fall) Hb1130 (Rahab) Hb1131 these all (died in f) Hb1113 (being testified to through f) Hb1139 the Inaugurator and Perfector of Hb123 whose f be imitating Hb137 the testing of (producing endurance) Ja13 (by fire) 1P17 the poor rich in Ja25 works (f worked together with Abraham's w) Ja222 (by w perfected) Ja222 the consummation of 1P19 solid in [to] the f 1P59 equally precious 2P11 in your f supply virtue 2P15 you do not disown My f Rv213 I am aware of your Rv219 faithfulness: fruit of the spirit is AGa522 slaves to be displaying all good ATi210Ab2 (ARo105 bTi27), assurance, belief, believe2, faith239, fidelity.

faith (scant). See scant faith.

faith (scant of). See scant of faith.

faithful. See believing.

faithfulness. See faith.

faithless, unbelieving.

pipt'ō FALL

fall, fall down. magi Mt211 house Mt736 3v Lu117 sparrow Mt1020 seed PMt134 578 Mk44 578 Lu85 078 Aba114 the blind into a pit PMt1514 scraps from the table PMt1527 Lu1621 disciples on their faces Mt176 epileptic Mt1715Mk920 on this stone shattered PMt2144 4Lu2018 18 the stars from heaven Mt2420 vRv614 v810 10 v91 Jesus in Gethsemane Mt2630Mk1435 Jairus at Jesus' feet Mk522Lu811 leper Lu512 1716 Satan from heaven Lu1018 a son or ox into a well Lu145 ceph of the law PLu1617 by the edge of the

sword Lu2124 f on us (mountains) Lu2330 vRv616 Mary at Jesus' feet Jn1132 kernel of grain Jn1224 the squad Jn186 lot f on Matthias Ac126 Sapphira Ac510 Saul Ac94 227 Cornelius f before Peter Ac1025 fog, on Elymas Ac1311 tabernacle of David Ac1516 Israel RRo1111 22 standing or f (to his own Master) RRo14 23,000 in one day 1C108 not be f (beware) 1C1012 (the sun) vRv716 f on his face, worshipping God 1C1425 carcasses Hb317 into stubbornness PHb411 walls of Jericho Hb1130 under judgment vJa512 John f before (Christ) Rv117 (messenger) vRv 1910 228 whence you have f Rv25 elders vRv410 58 14 711 1110 1941 one-tenth of city vRv1113 Babylon ARv148 AsA182 2A cities of the nations ARv1619 five kings Rv1710 all the nations ARv183 fall down: if Jesus f d and worship the Adversary Mt40 slaves PMt1826 29 Ananias Ac55 Eutyhus Ac209 (AsMk1325 AsLu639 A49 As86 AB134 AsJn1810 AAC839 AB184 A1917 B237 AsB1C138 AsRv95 sb1111 s148). fall1, fall68, -down19, light1.

pt'ō'si FALLING

fall, of that house Mt727 of many in Israel PLu234.

fall, become2, collapse1, descend1, fall down2, offense2, sink1, tripi1, (occasion to f), snare1. fall. See fall out.

fall among. See fall into.

fall among, fall into.

para pipt'ō BESIDE-FALL

fall aside. once enlightened Hb66. fall away1. fall at, prostrate1. fall away, fall aside1, -out1, withdraw1. fall by transgression, transgress1.

kata pipt'ō DOWN-FALL

fall down. seed on rock Lu86a Paul (to the earth) Ac2644 (about to f d dead) Ac286. fall2, -down1.

fall down. See fall.

fall down at, prostrate1.

fall down before, prostrate5.

apo pipt'ō FROM-FALL

fall from. as if scales f f Paul's eyes Ac918. fall from, fall out2. fall into, fall on1.

peri pipt'ō ABOUT-FALL

fall into or among. man f a robbers PLu1030 ship f i channel Ac2741 believers f i various trials RJa12.

em pipt'ō IN-FALL

fall into. a pit (a sheep) PMt1211 (the blind) PLu639a with robbers Lu1036 novice into (judgment) 1Ti36 (reproach) R1T137 rich into trial R1T169 into the hands of living God RRo1031 (sAc2729). fall among1, -into6.

sun tu [nɔ] ch [a'n] 6

TOGETHER-HAPPEN-1P

fall in with. Christ Lu819. come at1.

fall off. See fall out.

fall off, fall out2.

epi pipt'ō ON-FALL

fall on. many f on Jesus Mk310 fear f o (Zechariah) Rv1114 (all) PAc1917Bs (those beholding) Rv1114a Siloam tower o eighth-ten Lu134s father f o son's neck PLu1520 holy spirit (not as yet f o them) PAc104 (f o all) Ac1044s 1115 Paul f o Eutyhus Ac2010 disciples on Paul's neck Ac2037 reproaches o Christ RRo153 (AsJn1325). fall into1, -on8, -upon2, lie on1, press upon2.

fall on knees. See knees (fall on).

ek pti'tō OUT-FALL
fall out, fall off, lapse, id. fall. stars f o of heaven Mk13^{25A} you f o of grace fGa5⁴
fall off: chains from Peter's hands Ac12⁷
 leave skiff to f o Ac27³² flower of grass Ja1111P12⁴ **lapse:** not as though the word of God has Ro9⁰ love never 11C13³² **Idiomatically, fall:** lest f into the quicksand Ac27¹⁷Ab² on a certain island Ac27²⁸ on rough places Ac27²⁹Ab on steadfastness f2P3¹⁷ be cast¹, fall¹, fall⁹, -away¹, -from², -off², take none effect¹.

fall out, come¹.
fall to, cast on¹.
falling (from), tripping (from)¹.

pseud es' FALSE
false, that which is not true. f witnesses Ac61³ apostles Rv2² the f in the lake burning with fire vRv21⁸bs. false¹, liar².

false. See falsehood.
false accusation (take by), blackmail¹.
false accuser, adversary².

pseud apo'stolos FALSE-FROM-PUT
false apostle. such are 2C11¹³.

pseud a'delphos FALSE-BROTHER
false brother. Paul in danger among 2C11²⁶ were smuggled in Ga2¹.

pseud o'christos FALSE-ANointed
false Christ. Mt24²⁴Mk13²².

pseud o'logos FALSE-LAY(SAY)ing
false expression. hypocrisy of it4² speaking lies¹.

pseud o pro phē'tēs FALSE-BEFORE-AVERER
false prophet. take heed of Mt7¹⁵ roused Mt24¹¹24Mk13²² did the same to Lu6²⁸ Bar-Jesus Ac13⁹ there came to be 2P2¹ have come out 1J4¹ out of the mouth of the vRv16¹³ arrested vRv19²⁰ in the lake of fire vRv20¹⁰.

pseud o di da's kal os FALSE-TEACHER
false teacher. there came to be 2P2¹.

pseud o mart'ur'ia FALSE-MARK
false testimony. out of the heart Mt15¹⁹ Sanhedrin sought Mt26⁵⁹Mk14⁵⁵a. witness¹, false².

pseud o mart'ur FALSE-MARKER
false witness. approaching Mt26⁶⁰60a we are being found if 1C15¹³.

false witness, false testimony², (bear f w). testify falsely⁶.

pseud'os FALSE-
falsehood, false, lie. men will believe 2Th2¹¹ not found in their mouth (144,000) vRv14⁵ everyone fabricating f (outside the city) Ry22¹⁵ false: saints putting off Ep4²⁵ miracles 2Th2⁹ lie: Adversary speaking a Jn8⁴⁴ men alter the truth of God into Ro12⁵ no 1 (is of the truth) 1J2²¹ (His anointing is true) 1J2²⁷ not entering the city Ry21²⁷. lie⁷, lying².

falsely, falsify¹.

pseud on'u m on FALSE-NAMED
falsely named. knowledge 1Ti6²⁰. falsely so called¹.

falsely so called, falsely named¹.
falsely (testify). See testify falsely.

pseud'ō FALSIFY
falsify, lie. on Christ's account Mt5¹¹ Ananias f the holy spirit Ac5⁹ f the truth Ja3¹⁴ lie: Ananias not l to men Ac5⁴ Paul not l Ro9¹ 2C11¹³ Ga1²⁰ 1Ti2⁷ saints not to Co3⁹ impossible for God to Hb6¹⁸ those walking

in darkness 1J1⁶ of the synagogue of Satan Rv3⁰. falsely¹, lie¹¹.

kamm'ō FALTER
falter, lose courage and strength. lest you should be fHb12³ saving the f fJa5¹⁵. be wearied¹, faint¹.

fame, resounding¹, tidings³, word¹.

phē'mē AVERMENT
fame. Christ's f came out (at the healing of Jairus' daughter) Mt9²⁶ (in Galilee) Lu4¹⁴.

oik ei'on HOME-be-er
family (of faith) fGa6¹⁰ (saint's) 1Ti5⁸, member of (God's) mEp2¹⁰.
family, kindred¹.

lim os' FAMINE
famine, lack of sufficient food. there shall be Mt24⁷Mk13⁸Lu2¹¹ over the land of (Israel) Lu4²⁵ (Canaan) Ac7¹¹ in the far country fLu15¹⁴ 17 Agabus signifies fAc12⁹ cannot separate us Ro8³⁵ Paul in 2C11²⁷ kill with vRv6⁸ arriving on Babylon vRv18⁸. dearth², famine², hunger³.

fan, winnowing shovel².

makr on' FAR
far, in space, in time, prolix (in praying) Mk12⁴⁰Lu20⁴⁷. f country (younger son) Lu15¹³ (a noble went into) Lu19¹² far², long².

far, distance (at a)², many¹, (f from), afar¹.

makr an' FAR
far, afar, far off mEp2¹³. f from them a herd of hogs Mt8³⁰ not f from (the kingdom) fMk12²⁴ (Jesus from centurion's house) Lu7⁶ (disciples from land) Jn2¹⁸ (God from each one) Ac17²⁷ younger son f distant Lu15²⁰ afar: those a (promise to) Ac2³⁰ (Christ brings evangel to) fEp2¹⁵ delegating Paul a to the nations Ac22²¹, a good way off¹, afar off², far¹, hence¹, -off¹, great way off¹.

far above, up over².

mē d am ōs' NO-YET-SIMULTANEOUS-AS
far be it from me. Peter Ac10¹⁴ 11⁸. not so².

far off. See far.

far passed, many¹.

far spent, many¹, (be f s), progress¹, recline¹.

r[h] ō n nu mi FARE-WELL.
farewell. James Ac15²⁹ Claudius Lysias Ac23³⁰.

farewell (bid), leave (take)².

ge ōrg'ō on LAND-ACT

farm. saints are God's mC13⁹. husbandry¹. farm, field¹.

ge ōrg e'ō mai LAND-ACT
farm, work the land. because of whom the land is Hb6⁷, be dressed¹.

ge ōrg os' LAND-ACTER

farmer. parable of nobleman and f fMt21³³ 34 35 38 40 41Mk12¹ 2 7 9Lu20⁹ 10 10 14 10Ab³ My Father is the CJn15¹ first to partake f2Ti2⁶ awaiting the precious fruit Ja5⁷. husbandman¹⁹.

farther (go), advance¹.

farther side, other side¹.

farthing, penny², quadrans².

schēm'a FIGURE
fashion, the prevailing form. of this world 1C7³¹ Christ found in f as a man Ph2⁹.

fashion, fact¹, perception¹, type¹.
fashion according to, configure¹.
fashioned like, conformed¹.

nēst cu'ō negative-EAT

fast, refrain from food. Christ Mt42 disciples Mt616 17 18 913 15 Mk218 19 19 20 Lu534 35 Pharisees Mt618 Lu1812 John's disciples Mt914 Mk218 18 Lu533 Cornelius Ac1030a apostles Ac132 3.

nēst e'ia negative-EAT

fast, abstinence from food. Hannah Lu237 Paul and Barnabas Ac1423 passed by Ac279 Paul 2C63 1127 (s²Mt1722 s²Mk929 s²1C75).

fast (make), secure.

fasten eyes upon, look intently².

kath ap'tō DOWN-TOUCH

fasten on, viper on Paul's hand Ac283.

fastened on (be), look intently¹.

fasting, abstinence.

nē'st is negative-EATING

fasting, dismiss through Mt1532 Mk83.

pater' FATHER

father. Besides the usual meaning of father it is applied to any male ancestor, as Abraham, Isaac, Jacob, David, and in the plural to the patriarchs and those who came out of Egypt at the exodus. Figuratively, it is a token of highest respect in the orient. Spiritually, it is applied to God to reveal His care, provision and affection for those who are brought into this relationship to Him. Of the fathers patriarchal Ro153.

used of men

proper names: Archelaus' f Herod Mt222 Abraham (have A for f) Mt39 Lu339 (oath the Lord swears to) Lu173 (A and rich man) Lu1624 27 30 (ous' f) Jn839 (not you are greater than) Jn853 (exults) Jn858 (the God of glory seen by) Ac72 (after the death of his f) Ac74 (f of those believing) Ro411 (of the circumcision) Ro412 (footprints of) Ro412 (of us all) Mo416 (of many nations) Ro417 18 (Levi still in loins of) Hb710 (justified by works) Jn221 Zebedee (of James and John) Mt24 22 Mk120 Jairus f of the girl Mk540 Lu851 David (kingdom of) Mk1110 (throne of) Lu132 (Thy boy) Ac425 Simon f of Alexander Mk1521 Zechariah f of John Lu159 62 67 Joseph (called) f of Jesus Lu233ns 48 Jn642 819 Jacob (not you are greater than) Jn412 (Joseph calls) Ac714 Moses (reared in home of his f) Ac720 (hid) Hb1123 Timothy son of a Greek f Ac161 3 f of Publius Ac238 Isaac our f Ro910

father and/or mother: fond of Mt1037 honoring Mt1519 Mk710 1019 Lu1820 Ep62 speaking evil of Mt15 Mk719 saying, an oblation Mt15 Mk719 by no means honoring Mt154 a man will be leaving Mt195 Mk107 Ep531 one who leaves Mt1929 Mk1029 no longer letting him do anything for Hb712 getting back Ro1030ns hating his Lu1420

the father(s): which of the two does the f's will PM2131 John to turn the hearts of Lu17 ate and died Jn658 circumcision is of the Jn722 king illtreats the Ac710 a promise to Ac1332 Israel (whose are the) Ro95 (beloved because of) Ro1128 time purposed by the Ga42 God speaking to Hb11 were not to repose 2P34

your father(s): you should not be calling one on earth Mt239 fill full the measure of Mt2332 prophets (y f kill) Lu1147 (persecute) Ac752 endorsing the acts of Lu1148 ate the manna Jn649 God covenanted with Ac325 I am the God of Moses' f Ac732 as y f, you also Ac751 holy spirit speaks to Ac2825 try Me in the testing Hb39

our father(s): if we were in days of Mt2330 the Lord (speaks to) Lu155 (to do mercy with) Lu172 worship in this mountain Jn420 ate the manna Jn631 God of f (glorifies His Boy Jesus) Ac313 (rouses Jesus) Ac530 (fixes upon Paul) Ac2214 Jacob (delegates o f) Ac712 (is deceased, he and o f) Ac715 Moses (with o f) Ac738 (to whom o f not obedient) Ac739 found no provender Ac711 (succeeding M) Ac745 tabernacle was with Ac744 face of o f (nations God thrusts out from) Ac745 the God of this people Israel chooses Ac1317 yoke o f not strong enough to bear Ac1510 promise made by God to Ac266 all were under the cloud 1C104 men addressed as father(s); by Stephen Ac72 by Paul Ac221 Ep64 Co321 by John Jn1213 14

otherwise: entomb my f Mt831 Lu959 f giving up child Mt1021 Mk1312 against f (man) Mt1035 (son) Lu1253 (f against son) Lu1253 f of the epileptic Mk921 Lu942 their f did same to the prophets Lu623 26as some f (son requesting) PLu1111 of younger son PLu1512 1225 17 18 18 20 20 21 22 (elder) PLu1527 28 29 courtier Jn453 David added to Ac1363 but not many f PLu415 has his f's wife 1C51 as a child with Ph222 as a f (to his own children) 1Th211 (entreating an elder) 1Ti51 Abs' covenant which I made with their Hb89 disciplining a son Hb127 of our flesh Hb129

the Adversary

called father of Jews Jn838 41 44 44 44

father used of God

your F: neither will y F be forgiving Mt615 spirit of y F speaking in you Mt1020 sparrow not falling to earth without Mt1029 is pitiful Lu630 is aware you need these Lu1230 delights to give you the kingdom Lu1232 I am ascending to Jn2017 **your F in the heavens**: (glorify) Mt510 (become sons of) Mt545 (surely you have no wages with) Mt61 (giving good things) Mt711 (not His will one of these perish) Mt1814 (forgiving your offenses) Mk1125 26a **your heavenly F**: (is perfect) Mt1548 (forgiving) Mt614 (nurturing the flying creatures) Mt620 (aware you are in need of these) Mt632ns2 (One is y F) Mt239 **your F**: (observing in hiding) Mt64 618 (pray to) Mt60 (appearing to be fasting) Mt618

Your F with God (aware of what you have said) Mt68 if G were y F MjN842

My Father: all is given up to Me by Mt1127 Lu1022 made ready by (seated at My right) Mt2029 Mk1049s hither blessed of Mt241 kingdom of (drinking with you in) Mt2629 (covenanted to Me) Lu2229 able to entreat Mt2653 I must be among things of Lu249 I am delegating the promise of Lu2449 M F's house (merchant's store) Jn218 (many abodes in) Jn142 is working Jn517 in the name of (I have come) Jn543 (works which I am doing) Jn1025 is giving the true Bread Jn632 this is the will of Jn649ns neither with Me are you acquainted nor with Jn819 19 as M F teaches Me Jn828 what I have seen with Jn838 I am honoring Jn849 glorify (Who is g Me) Jn854 (in this is M F g) Jn158 precept (I got from) Jn1018 (I have kept) Jn1510 is greater than I with Jn1029 M F's hand (not able snatch them out of) Jn1029 many ideal acts I show you from Jn1032 M F's works Jn1037 you would have known Jn147 I am in Jn1420 will be loved by Jn1421 will be loving him Jn1423 is the

Farmer Jn15¹ all I hear from Jn15¹⁵ hating Jn16²³ 24 I am going away to Jn16¹⁰ not as yet have I ascended to Jn20¹⁷ 17 I have obtained from Rv22⁷ avowing his name in front of Rv35³ seated with M F on His throne Rv32¹ My F in the heavens: doing the will of Mt7²¹ 1250 him will I be avowing in front of Mt10³² disowning Mt10³³ reveals to Peter Mt16¹³ messengers observing face of Mt18¹⁰ come to be to them from Mt14¹⁰ My heavenly Father: every plant which He does not plant Mt15¹³ thus will He also be doing to you Mt18³⁵

the Father: except (no one recognizing the Son) Mt11²⁷ (neither...s the Son) Mt11²⁷ (no one aware of the day) Mt24⁴⁹ (no one knows who the Son is) Lu10²² 22 (it should be given him by) Jn6⁶⁵ (through Me) Jn14⁶ baptizing into the name of Mt28¹⁹ glory of (Son of Mankind coming in) Lu9²⁶ (Christ roused through) Ro6⁴ giving holy spirit Lu11¹³ an only begotten from Jn14¹ is loving the Son Jn35¹⁰ 1017 159 worshiping Jn42¹ 23 23 Son observing what the F doing Jn5¹⁰ is fond (of the Son) Jn5²⁰ (of you) Jn16²⁷ is rousing the dead Jn5²¹ not judging anyone Jn5²² as they are honoring Jn5²³ has life in Himself Jn5²⁶ give (the works He has to Me) Jn5²⁶ (all that He is to Me) Jn6³⁷ (to all into Jesus' hand) Jn13³ (the cup) Jn18¹¹ (g thanks to) Co12^{2a} (what manner of love) 1J31 has commissioned Christ Jn5³⁶ 2021 accusing you to (not supposing I shall) Jn5⁴⁵ (Moses is) Jn5^{45a} who hears from Jn6⁴⁵ see (not seen by anyone) Jn6⁴⁶ (this One has) Jn6^{48a} (he who has seen Christ has) Jn14⁹ I living F has commissioned Christ Jn6⁵⁷ I am living because of Jn6⁵⁷ He said this to them of Jn8²⁷ know (t F knows Me) Jn10¹⁵ (you do not) Jn16³ (you know) 1J214 I and the F are one Jn10³⁰ Whom the F hallowes Jn10³⁶ in Me is t F and I in Him Jn10³⁸ 38 1410 10 11a 11 shall be honoring him Jn12²⁶ has declared it to Me Jn12⁵⁰ Jesus proceeding to Jn13¹ show us Jn14²⁹ remaining (in Me) Jn14¹⁰ (in t F) 1J224 I am going to Jn14¹² 28 1617 28 glorified in the Son Jn14¹³ I shall be asking Jn14¹⁶ sending the consoler from Jn14²⁶ 1526 is greater than I Jn14²⁸ I am loving Jn14³¹ directs Me Jn14³¹ requesting t F in My name Jn15¹⁶ 1623 spirit of truth going out from Jn15²⁶ whatever t F has is Mine Jn16^{15a} 2 reporting to you concerning Jn16²⁵ asking t F concerning you Jn16²⁶ is with Me Jn16³² promise of Ac14 the eras in His own jurisdiction Ac17 obtain (promise of holy spirit from) A-233 (precept from) 2J4 access in one spirit to Ep21⁸ of our Lord J C Ep314 of spirits Hb12⁹ of lights Jn17 invoking 1P117 life eternal which was toward t F 1J12 fellowship of ours is with Jn13 and Entering with J121 the love of t F not in Jn12¹⁵ ostentation of living not of 1J216 disowning (antichrist) 1J222 (the Son, neither has) 1J223 he who is avowing the Son has 1J223 has dispatched the Son 1J414 from the Lord J C the Son of 2J3 has both the Son and 2J9 the F Who sends Me: is not honoring Jn5²³ testified concerning Me Jn5³⁷ 318 should not be drawing him Jn6⁴⁴ I am not alone, but I and Jn8^{16a} 2 has given Me the precept Jn12⁴⁰ the word not Mine but His Jn14²⁴

the Father with God: the only begotten G Who is in the bosom of Jn18 the One G F seals Jn6²⁷ to us there is one G the F 1C 86 of nities and G 2C13 giving thanks to

Ep5²⁰ Co317 love with faith from Ep6²³ acclaiming J C as L for the glory of Ph211 ecclesia of the Thessalonians in 1Th11^{1a} grace and peace from 2Th12 Ti14 2J3 foreknowledge of 1P12 Christ got from G t F honor and glory 2P117 beloved in Jut through J C and t F (Paul an apostle) Ga11 His G and F (giving up the kingdom to) 1C1524 t G and F of our Lord J C t F of glory Ep117 t G and F of our Lord J C Ro15¹⁹ 2C11 Ep13a Co13 1P13 of the Lord J C 2C1131 of C (the secret of) Co22a ritual clean and undefiled with Jn127 His Father: Son of Mankind coming in glory of Mt16²⁷ Mk8³⁸ His F with God: H own F is G Jn5¹⁸ kingdom and priests to H G and F Rv16

our F with God: grace to you and peace Ro17 1C13 2C12 Ga13 Ep12 Ph12 Co12 1Th11a 2Th12 1Ti12 Phn3 our G and F (according to the will of) Ga14 (be glory for the eons) Ph420 (expectation in front of) 1Th13 (establish your hearts) 1Th313 may G Himself even o F be directing our way 1Th311 ecclesia of the Thessalonians in 2Th11 console your hearts 2Th215 one F with God: one F have we G Jn8⁴⁴ one G and F of all Ep46 Others: in the kingdom of their F Mt1343 I will be a F (to you) 2C618 (to Him) Hb15 blessing the Lord and F Ja39 It's F's name Rv141 God addressed as Father

by Christ: acclaiming to Thee am I F Mt1125 Lu1021 Yea, F for thus it came to be a delight Mt126 Lu1021 F if it is possible let this cup Mt2639 42 Abba F all is possible to Thee Mk1436 F if it is Thy intention Lu2242 F forgive them Lu2334b F into Thy hands am I committing My spirit Lu2346 F I thank Thee Jn1141 F save Me out of this hour Jn1227 28 F come has the hour Jn17 glorify Thou Me Jn175 Holy F keep them Jn1711 as Thou F art in Me Jn1721 F whom Thou hast given Me Jn1724 Just F Jn1725

by others: our F Who art in the heavens Mt8 Lu112 crying Abba F Ro815 Ga46 sMt16a sJn646 46 s826 b1627 b1711 sAc313). father151, Father285, parent1.

father, forefather1.

patr o par a'do t os FATHER-BESIDE-GIVEN father (handed down by tradition from), vain behavior 1P119, received by tradition from the fathers1.

penther os' father-IN-LAW father-in-law (masculine), Hannas, of Caiaphas Jn1813.

patr ik on' FATHER-ic father (of), traditions Ga14.

father (thrasher of). See thrasher of father.

a pat'or UN-FATHERED fatherless. Melchizedek rPhb73, without father1, fatherless, orphan1, (of the f), hereditary3.

org u i d' EXTENDED-LIMB fathom, the space to which a man can extend his arms, sounding twenty (fifteen) f Ac27 28 28.

fatting, grain-fed1.

pio't os FATNESS fatness, of the olive Ro117.

fatted, grain-fed3.

fault. See cause.

fault, cause3, discomfiture1, offense2, sin1, (find f), blame3, (without f), flawless1.

an aī'ti on UN-REQUESTED
 aυtlless, priests profaning the sabbath Mt 12^s should not convict Mt12^t. blameless¹, guiltless¹.
 aυtlless, flawless¹.
 aυtlless, blameless¹, flawless¹.
 ivor. See behalf (on) and grace.
 ivor, grace⁶.
 ivor (surrender as a). See grace.
 ivored (highly), grace¹.

phob'os FEAR
 ar, an emotion excited by impending evil. from fear: (disciples cry out) Mt14^s (keepers quaked) Mt24^s (chilling of men) Lu12^s with fear: (women came from tomb) Mt28^s (all are filled) Lu5^s (and trembling) 2C 71^sEp6^sPh21^s (behave) 1P11^t (be subject to owners) 1P21^s (their f. be not afraid) 1P31^t (meekness and) 1P31^t (be merciful) Ju2^s great fear: (disciples afraid with) Mk41^t (shepherds) Lu20^{as} (Gergesenes pressed with) Lu8^t (came on all) Ac5^s (on the whole ecclesia) Ac51^t (falls on those beholding) Rv11^t

feared (on Zechariah) Lu11^t (on all, at Ephesus) Ac19^t came on all (at John's birth) Lu6^s (at Pentecost) Ac24^{as} got all (at Nain) Lu7^s because of f of the Jews Jn71^s 193^s 201^s of the Lord (going on in) Ac9^t (Paul aware of) 2C51^t of God (no f) Ro31^s (completing holiness in) 2C71^t slavery's spirit to Ro5^s not to the good act Ro13^s to whom f. Ro13^t Paul came in 1C2^s inside 2C7^s produces 2C11^t in the f of Christ Ep5^t that the rest may have 1Ti 5^s in f of death Hb21^s pure behavior in 1P32^s is not in love 1J41^s perfect love casting out 1J41^s has chastening 1J41^s of Babylon's torment vRv1810^s15. exceedingly¹, fear⁴, sore¹, terror³.

phob'e'ō FEAR
 ar, passive be afraid. fear (Him Who is able to destroy) Mt10^s28 (the authority) Ro 13^t (wife f the husband) Ep5^s33 (f God) 1P21^t (nothing) Rv21^s chief priests (f the throng) Mt12^s (f Jesus) Mk11^s18 (the people) Mk11^s22 Lu22^s Herod f John Mk6^s29 disciples (f to inquire of Jesus) Mk9^s2 Lu9^s45 (f Saul) Ac9^s26 those following Jesus Mk 10^s32 women Mk16^s f the Lord (mercy to those) Lu15^s (slaves) Co3^s22 not f God (a judge) Ph18^s24 (malefactor) Lu23^s40 slave f his lord vRv19^s21 f the Jews (parents of blind man) Jn9^s22 deputies f the people Ac5^s28 fear God (Cornelius) Ac10^s22 (those in every nation) Ac10^s35 (at Antioch) Ac 13^s1626 (the praising God) Rv19^s mariners Ac27^s19 should not haughty but f Ro11^s21 if you be should be doing evil Ro13^s4 Paul 2C11^s1220 Ga41^t Cephas Ga21^s2 f no dismay 1P 3^s not perfected in love 1J41^s f Thy name Rv11^s

feared not (Christ to disciples) Mt10^s31 142^t 17^s Mk6^s50 Lu12^s32 Jn6^s20 (to the women) Mt 2^s45 10^s (to father of epileptic) Mk5^s30 Lu8^s50 (to Zechariah) Lu11^s (to Miriam) Lu13^s (to shepherds) Lu21^s (to Simon) Lu51^s (to daughter of Zion) Jn12^s15 (to Paul) Ac18^s9 27^s4 (to John) Rv11^sAbas^t

be afraid: Joseph (not to be a to accept Miriam) Mt11^s20 (a to go into Judea) Mt2^s22 throngs (at healing of epileptic) Mt9^s be not a (Jesus to disciples) Mt10^s24 (of those killing the body) Mt10^s28 Lu12^s4 Herod a of the throng Mt14^s Peter Mt14^s30 disciples (on the mount) Mt17^s0 Lu9^s34 (when Jesus stilled the storm) Mk4^s4 Lu8^s25 (at Jesus on

the water) Jn6^s10 chief priests Mt21^s40 Mk 12^s12 Lu20^s10 slave Rv25^s25 centurion Mt27^s54 Gergesenes Mk5^s15 Lu8^s35 woman with a hemorrhage Mk5^s33 shepherds Lu2^s9 of Whom you may b a Lu12^s5 Abas^s5 Pilate Jn19^s8 officers at Philippi Ac16^s38 the captain (recognizing that Paul is a Roman) Ac22^s29 (lest Paul pulled to pieces) Ac23^s10 lest seeming to be deficient Hb41^s not a (Moses' parents) Hb11^s23 (Moses) Hb11^s27 (of what man shall be doing) Hb13^s8 you should not be a with their fear 1P31^s4 of God and give glory Rv14^t who may by no means be a of These Rv15^s4 (Mt10^s28 sLu24^s3). be afraid²⁰, fear⁶, reverence¹.

fear, piety², timidity¹, (godly f), dread¹, (moved with f), pious (be)¹.
 fear exceedingly, terrified¹.

phob'er'ō FEARFUL
 fearful, waiting for judgment Hb10^s27 falling into the hands of the living God Hb10^s31 so f was the spectacle Hb12^s21. fearful¹, -thing¹, terrible¹.
 fearful, timid³.

phob'ō't'ōn FEAR-
 fearful sight. and great signs Lu21^s11.

a phob'ōs UN-FEAR-AS
 fearlessly, offering divine service Lu17^s4 Timothy to be with you f 1C16^s10 speak the word f Ph14^s carousing Ju12^s without fear¹.

feast, dinner³, festival²¹, reception², (keep f), festival (keep)¹.
 feast day, festival³.
 feast with, carouse together².
 feeble, paralyzed, (more f), infirm¹.
 feeble minded, faint-hearted¹.

bi brō'sk'ō FEED
 feed, 5000 were Jn61^s3, eat¹.
 feed, drink (give)¹, graze⁸, morsel (out)¹, nourish⁴, satisfy¹, shepherd⁶, (bestow to), morsel out¹.

brō'sis FEEDING
 feeding 1C8^s4 Hb12^s16, food, corrosion Mt61^s20, food: Christ (has f to eat) FJn4^s32 (My flesh is true f) FJn6^s53^{as}2 working for Jn6^s27 F27^{as}AR God (kingdom of, is not f and drink) Ro 14^s17 (supplying bread for) 2C9^s10 in f or in drink (let no one be judging you) Co21^s6, eating¹, food¹, meat⁶, morsel of¹, rust².

feel, suffer¹.
 feel after, handle¹.

ap'ag'e'ō FROM-PINE
 feeling (be past), get away from feeling.
 nations are Ep41^s.

po d'ēr'ēs FOOT-LIFTED
 feet (reaching to the). garment Rv11^s3. garment down to the foot¹.

[h]upo kri'nō mai UNDER-JUDGE
 feign, keep one's real decision under. eaves-droppers, f themselves be just Lu20^s20.
 feigned, suave¹.

eik'e'ō SIMULATED
 feignedly, authority not f wearing the sword Ro13^s4 except you believe 1C15^s2 did you suffer Ga31^s4 lest Paul's toil Ga41^s1 puffed up Co21^s8 (sMt5^s22). in vain⁵, vanity¹, without a cause¹.

Phē'līx FELIX
 Felix, the eleventh procurator of Judea. Ac23^s21 20 24^s 22 24 25 27 27 2514.

fellow, comrade¹, man¹, partner¹.

fellow captive. See **captive (fellow).**

sum pol i't ês TOGETHER-MANY

fellow citizen. of the saints *Ep219.*

sum math êt ês TOGETHER-LEARNER

fellow disciple. of Thomas *Jn1114.*

sun presb u'ter os TOGETHER-SENIOR

fellow elder. Peter *1P51.*

fellow helper². -laborer³, worker (fellow)⁵.

fellow soldier. See **soldier (fellow).**

sun ek'dem on TOGETHER-OUT-PUBLIC-er

fellow traveler. of Paul (Gaius and Aristarchus) *Ac1929* (a brother) *2CS19.* companion in travel, to travel with¹.

fellowship. See **communion.**

fellowship. administration¹, partnership¹.

fellowship with. participant¹, (-be joint)¹.

thê'u NIPPLE

female. male and f (God makes them) *Mt194*

Mk106 (in Christ no) *Ca323* alter natural

use *Ro12627.* female³, woman².

gun aik ei'on WOMANish

feminine. as the weaker *1P37.* wife¹.

chalep on' FEROCIOUS

ferocious demonsiacs *Mt823*, perilous periods *2Ti*

31. Aristotle applies it to wild boars, fiercel¹, perilous¹.

dia pera'd THROUGH-OTHER-SIDE

ferry. used of passage over water. Jesus *Mt91*

Mk521 to Gennesaret *Mt1434Mk653* not able

to *Lul1626* Paul to Phœnicia *Ac212.* can

pass¹, go over¹, pass over³, sail over¹.

fervent. earnest¹.

ze'ô BOIL

fervent (be). be agitated from within. In

spirit (Apollon) *Ac1825* (saints to be) *rRo*

1211.

fervent heat (with). combustion (by)².

fervent mind. zeal¹.

fervently. earnestly².

[h]eort ê' FESTIVAL

festival. a periodic celebration, especially the

seven convocations prescribed in the twenty-

third chapter of Leviticus. Not all were

feasts. not in the f (lest a tumult) *Mt265*

Mk142 at the f (release a prisoner) *Mt2715*

Mk158Lul2317s (Passover, many believe) *Jn*

223 (having seen all He does) *Jn445* (Jews

sought Him) *Jn711* to the f (Passover, His

parents went) *Lul2442* (Galileans also came)

Jn445 (His brothers went up) *Jn710* (He

may not come) *Jn1156* f of unleavened

bread *Lul221* f of the Jews (Jesus went up)

Jn51 (Passover was near) *Jn64* (of Taber-

nacles) *Jn72* to this f (His brothers told to

go up) *Jn78* (I am not going) *Jn78* (the

great day of the *Jn737* for the f (through

coming) *Jn1212* (buy what you have need

of) *Jn1329* in the f (Greeks worshipping) *Jn*

1229 before the f (Passover, Jesus being

aware) *Jn131* in the particulars of a f (judg-

ing you) *Co216*, feast²¹, -day³, holiday¹.

[h]eort as'ô FESTIVALIZE

festival (keep). that the saints may *1CS8.*

keep the feast¹.

festivities (wedding). See **wedding.**

Phês't os FESTUS

Festus. the successor of Felix as procurator of

Judea. *Ac2427* 251 4 9 12 13 22 23 24 26 24 25 32.

kom iz'ô FETCH

fetch *Lul737* (in the middle voice), recover, or be

required. recover (what is mine) *Pt2527*

(Abraham r Isaac) *Hb1119* be required: for

that which one puts into practice *2CS10* by the Lord *Ep68* for that which he injures *Co* 325 with the promise *Hb1038* (not) *rHb* 1113^{3s} 39 with the consummation of your faith *r1P10* with an unfading wreath *1P54* with the wages of injustice *2P213Ae.* bring¹, receive⁹, -for¹.

ek kom iz'ô OUT-FETCH

fetch out. only son was f o *Lul712.* carry

out¹.

fetch out. lead out¹.

ped'ô FOOT-

fetter. the demonsiac bound with *Mk51Lul829*

crushed *Mk54.*

fetter. See **tie.**

pur et os' FIRE-

fever. bodily heat. Peter's mother-in-law *Mt*

815Lul438 3939 courtier's son *Jn452* Public¹

father *Ac238.*

pur es'ô FIRE-

fever (with a). Peter's mother-in-law *Mt815*

Mk130. of a fever².

oliu'on FEW

few. limited in quantity, opposed to many. In

time, brief, briefly, in action, slight, in space,

slightly, a sip of wine *1Ti523.* scant.

few: finding the narrow way *PtM714* work-

ers *PtM937Lul102* small fishes *Mt1534Mk1*

are chosen *Mt2214* a f things (faithful over)

Mt2521 23 (bodily exercise beneficial for)

1Ti48 (against you) *Rv214* Jesus cures *Mk*

65 of f is there need *Lul1042as* lashes *Lul1249*

being saved *Lul1323* days (disciplined) *Hb*

1210 eight souls *1P320* names (in Sardis)

Rv34 not a f (allotted to Paul) *Ac174* (be-

lieve) *Ac1712* one with f lessens not *2CS15*

brief: no b time (Paul and Barnabas tar-

ried) *Ac1428* in b (Paul writes before) *Ep34*

season the Adversary has *Rv1212* briefly:

disciples to rest *Mk631* Paul persuading

Agrippa *Ac2628* 29 appearing (a vapor are)

you) *Ja414* being sorrowed *1P16* suffering

1P510 Peter writes *1P512* other thing must

remain *Rv1710*

slight: no s disturbance (among the sol-

diers) *Ac1218* (at Ephesus) *Ac1923* no s

commotion (Paul and Barnabas had) *Ac152*

no s (income) *Ac1924* (tempest) *Ac2720*

slightly: advancing s Jesus perceived James

Mk119 backing up s from land *Lul53*

scant: pardoning *Lul747* loving *Lul747.*

few¹⁶. -stripes¹, -words¹, for a season¹, lit-

tle⁵, -time¹, one time¹, short¹, -space¹,

small⁵, while².

agr os' FIELD

field. ground which is cultivated or capable of

cultivation, an open, uninhabited place. of

the f (anemonies) *Mt628* (God thus garbing

the grass) *Mt630Lul1228* (darnel) *Mt1336* in

his f (man sowing ideal seed) *PtM1324as* 27

(mustard) *PtM1331* is the world *PtM1334*

treasure hid in *PtM1344* man is buying *PtM*

1344 one who leaves *Mt1929Mk1029* came

away to his own f *PtM225* in the f: (let him

not turn back) *Mt2418Lul131* (two shall be)

Mt2440 (those grazing hogs) *Mk514Lul834*

(elder brother was) *PtLul525* f of the Potter

of Blood *Mt227* s s into the f: (coming

away to be buying) *Mk636* (wherever Jesus

went) *Mk656* (two walking) *Mk1612* (to

find forage) *Lul912* (to fraze hogs) *PtLul515*

getting back *PtMk1030* soft foliage out of *Mk*

119as Simon coming from *Mk1521Lul2320*

I buy a f *PtLul418* slave entering from *Lul77*

Barnabas selling *Ac437*, country⁸, farm¹, field²¹, land¹, piece of ground¹.

field, country², freehold², (abiding in the f),
field fold¹.

agraulē f⁵ FIELD-COURT
field fold, shepherds out in Lu²⁸, abiding
in the field¹.

anēm'er on UN-MILD

fierce, men will be 2Ti³³.

fierce, ferocious¹, hard¹, (be the more f), in-
sistent (be)¹.

fierceness, fury².

pur' in on FIRE-Y

fiery, cuirasses f^{RV917}, of fire¹.

fiery, conflagration¹, fire (be on)¹.

fiery. See fire.

pur' r on FIERY-red

fiery red, horse f^{RV64} dragon f^{RV123}, red².

deka pen't e TEN-FIVE
fifteen, stadia Jn¹¹¹⁸ fathoms Ac²⁷²⁸ days
Gal¹⁸.

pent e kai dek'a t on FIVE-AND-TENTH
fifteenth, year of Tiberius' government Lu³¹.

pemp't on Fifth

fifth, seal f^{RV69} messenger f^{RV91} 1610 founda-
tion f^{RV2120}.

pent e'konta FIVE-TY

fifty, the people (lean back by) Mk⁶⁴⁰ (re-
cline in groups of) Lu⁹¹⁴ debtor owed f
denarii f^{Lu741} f baths of oil f^{Lu168} years
(Jesus not yet) Jn⁸⁵⁷ a hundred and f-three
fishes Jn²¹¹¹ four hundred f years Ac¹³¹⁹.

fifty thousand. See five and ten thousand.

fifty thousand, five and ten thousand¹.

suk' on FIG

fig, the Ficus carica of botanists, of the sub-
order Morea of the Bread-fruit family, the
fruit of which is an enlarged succulent, hol-
low, pear-shaped receptacle, containing the
imperfect flowers on its inner walls. Figur-
atively, it represents Israel nationally, not
culling f from (star thistles) f^{Mt710} (thorns)
f^{Lu644} not the season of Mk¹¹¹³ no grape
vine can produce f^{Ja312}.

suk' e' FIG

fig tree, Jesus perceiving Mt²¹¹⁰ Mk¹¹¹³ with-
ered Mt²¹¹⁹ Mk¹¹²⁰ 21 doing this to Mt²¹²¹
parable f^{Mt2432} Mk¹³²⁸ Lu²¹²⁰ man had f^{Lu}
1307 Nathanael under Jn¹⁴⁸⁵⁰ no f t can
produce olives f^{Ja312} casting its shriveled
figs f^{RV613}.

fig (untimely), shriveled fig¹.

mach'o mai FIGHT

fight, seek to injure or destroy another, or
others, Jews Jn⁶⁵² two Israelites Ac⁷²⁸
saints must not f^{2Ti224} you are f^{Ja42},
fig¹, strive³.

fight, battle¹, box¹, contend³, contest².

dia mach'o mai THROUGH-FIGHT

fight it out, Pharisees f^{Ac230}, strive¹.

thēr i mach' e'ō WILD-BEAST-FIGHT

fight wild beasts, Paul in Ephesus 1Ci⁵³².

thē o mach'os PLACE (God) -FIGHTER
fighter against God, Ac⁵³⁰, to fight against
God¹.

mach' e' FIGHT

fighting, outside 2C⁷⁵ generating f^{2Ti223}
about law f^{Ti39} whence the f^{Ja41},
fighting², strife¹, striving¹.

thum o mach' e'ō FEET-FIGHT

fighting fury (be in), Herod Ac¹²²⁰,

be highly displeased with¹.

figure, parable², representation², type².

plēthō [pim'ple mē] FILLED
fill, fulfill, occupy the whole of anything, f is
the wedding Mt²²¹⁰ f sponge with vinegar
Mt²⁷⁴⁸ with holy spirit: (John) f^{Lu115}
(Elizabeth) f^{Lu141} (Zechariah) f^{Lu167} (dis-
ciples) f^{Ac24431} (Peter) f^{Ac48} (Paul) f^{Ac}
917 130 Jews f with (fury, at Nazareth)
f^{Lu428} (folly, at the healing of the withered
hand) f^{Lu611} (jealousy) f^{Ac517} 1345 dis-
ciples f both ships Lu⁵⁷ f with (fear, heal-
ing of the paralytic) Lu⁵²⁶ (awe, of the
lame man) f^{Ac310} (confusion, Ephesus)
f^{Ac1920}.

fulfill: days f: (of Zechariah's ministry)
f^{Lu223} (for Miriam to be bringing forth)
Lu²⁶ (of Jesus' circumcision) f^{Lu221} (of
their cleansing) f^{Lu222} (of vengeance, to f
all) f^{Lu2122} Elizabeth's time f^{Lu157} (Jn
123 A1929), accomplish¹, come full¹, fill¹⁷,
ful-1, furnish¹.

fill, blend², cram⁷, fulfillment¹, fully assure¹,
satisfy¹³.

plē r o'ō FILL

fill, fill full, fulfill, complete, house f with
odor of attar Jn^{1234s} sorrow f heart of dis-
ciples Jn¹⁶⁸ bare f house Ac²² f me with
gladness (David) Ac²²⁸ Satan f Ananias'
heart Ac⁵⁹ f Jerusalem with their teaching
Ac⁵²⁸ men with injustice Ro¹²⁹ the saints
(with all knowledge) Ro¹⁵⁴ (fruit of right-
eousness) Ph¹¹¹ (God f your every need)
Ph⁴¹⁹.

fill full: a dragnet Mt¹³⁴⁸ the measure of
your fathers Mt²³³² the little boy with wis-
dom Lu²⁴⁰ every ravine Lu³⁵ joy (dis-
ciples) Jn¹⁵¹¹ 1624 Ac¹³⁵² (the saints) Ro
1514s 2Jn¹² (Paul) Ph²² 2Ti¹⁴ (John) 1J
14 Paul with consolation 2C⁷⁴ Ph⁴¹⁸ the
saints (to be f f with spirit) Ep⁵¹⁸ (with
realization of God's will) Co¹⁹.

fulfill: prophets (the virgin) Mt¹²² (out
of Egypt I call My Son) Mt²¹⁵ (a sound in
Rama) Mt²¹⁷ (a Nazarene shall He be called)
Mt²²³ (land of Zabulon) Mt⁴¹⁴ (He our
infirmities got) Mt⁸³⁷ (My Boy Whom I
prefer) Mt¹²¹⁷ (opening My mouth in para-
bles) Mt¹³³⁵ (your King is coming) Mt²¹⁴
(the whole of this has occurred) Mt²⁶⁵⁶
(they got the thirty silver pieces) Mt²⁷⁹
(who believes our tidings) Jn¹²³⁸ (the suf-
fering of His Christ) Ac³¹⁸ (chiefs f in
judging Him) Ac¹³²⁷ to f all righteousness
Mt³¹⁵ law (Jesus came to) Mt⁵¹⁷ (they
hate Me gratuitously) Jn¹⁵²⁵ (the just re-
quirement of) Ro⁸⁴ (he who is loving an-
other) Ro¹³⁸ (has been f in one word) Ga
514 scripture (how may the s be f) Mt²⁶⁵⁴
(that they may be) Mk¹⁴⁴⁹ (today this s
has been) Lu⁴²¹ (he who is masticating
bread with Me) Jn¹³¹⁸ (except the son of
destruction) Jn¹⁷¹² (they divide My gar-
ments) Jn¹⁹²⁴ (a bone of it not broken) Jn
1938 (concerning Judas) Ac¹¹⁶ (Abraham
believes God) Jn²²³ ora (has been f) Mk¹¹⁵
(of the nations) Lu²¹²⁴ messenger's words
Lu¹²⁰ till it be f in the kingdom Lu²²¹⁶
all must be f (written of Christ) Lu²⁴⁴⁴ joy
f (John's) Jn³²⁹ (Christ's) Jn¹⁷¹³ My sea-
son has not yet been Jn⁷⁸ the saying f (I
do not lose anyone) Jn¹⁸⁹ (that Jesus' word
may be) Jn¹⁸³² considerable number of days
Ac²³³ Barnabas and Paul's work f Ac¹⁴²⁶
Paul pondered in spirit as these things f Ac
1921 two years f (Felix got a successor) Ac
2427 that Archippus f his service Co⁴¹⁷ every
delight of goodness 2Th¹¹¹.

complete: Jesus (c His declarations) Lu⁷¹
(exodus about to be) Lu⁹³¹ Moses (forty-

year time was c) Ac7²³ (messenger seen by)
Ac7³⁰ Barnabas and Saul c the dispensing
Ac12²⁵ John, his career Ac13²⁵ Paul (the
evangel of Christ) Ro15¹⁹ (the word of God)
Co12⁵ your obedience may be 2Co10⁶ the
complement (by which all in all is being)
Ep12³ (c for the entire c of God) Ep3¹⁹ that
He should be c all Ep4¹⁰ saints are c in
Him rCo2¹⁰ your acts not c in sight of God
Rv3² till their number should be Rv6¹¹
(sJn19²⁸ pPh2²⁰ Ja2¹⁰), accomplish¹, after¹,
be complete¹, be filled with¹, be full⁷, be full
come¹, be performed¹, end², expire¹, fill¹⁷,
fill up¹, fulfill⁴⁶, make full¹, perfect¹, preach
fully¹, supply¹.

em plē'mi IN-FILL

fill, the Lord (f the hungry) Lu15³ (our
hearts with nourishment) Ac14¹⁷ you who
are f now Lu6²⁵ the 5000 are rJn6¹² Paul
first f in part rRo15²¹, be full¹, fill⁴,
fill full, See fill.

ana plē'r o' ō UP-FILL

fill up, in them is f u the prophecy rMt13¹⁴
the place of a plain man 1Co14¹⁶ this de-
ficiency of yours 1Co16¹⁷ the law of Christ
Ga6² the saints' want of ministration Ph
230As to f u their sins fTh2¹⁶, fill up¹,
fulfill², occupy¹, supply².

fill up, fill up in stead¹, finish¹.

ant ana plē'r o'ō INSTEAD-UP-FILL

fill up in stead, Paul f u in Christ's s rCo12¹⁴,
fill up¹.

filled, See fills (that which).

plē'r ōma FILLING

fills (that which), complement, filled Mk8²⁰,
full Mk6⁴³ that which is put in to fill, a
piece that fills, not fullness, the state of be-
ing full, but the necessary increment which
makes full, of cloth, that which fills, of frag-
ments of food, filled hamper, that which
fills Christ, or Israel, or the saints, or the
earth, the complement of the nations, of law,
of the era, of the universe, of God, of Christ,
full time Ga4¹, is taking away from the
cloak Mt9¹⁶Mk2²¹ Christ (we all obtained
of) Jn1¹⁶ (the blessing of) Ro15²⁹ the na-
tions Ro11¹²ns the Lord's is the earth and
t w f it 1Co10²⁶

complement: of the nations Ro11²⁵ of law
is love Ro13¹⁰ of the eras Ep1¹⁰ by which
all in all is being completed Ep1²³ entire c
of God Ep3¹⁹ Christ (stature of the c of)
Ep4¹³ (entire c delights to dwell) 1Co1¹⁹
(c of the Deity dwelling) Co2⁹, full², ful-
ness¹², piece that fills up¹, that which is put
in to fill up¹.

r[h]up'os FILTH

filth, that which makes dirty, nasty, foul,
of the flesh 1P3²¹.

filth, off-scouring¹.

r[h]up'a r'a FILTHINESS

filthiness, putting off all rJa1²¹.

filthiness, pollution¹, vileness¹.

r[h]up'a r'on' FILTHY

filthy, attire Ja2² let the f be filthy Rv
22¹¹bs, vile¹, filthy¹.

filthy, shameful, wantonness¹.

r[h]up'a in' ō be-FILTHY

filthy (be), let the filthy be Rv22¹¹As.

filthy communication, obscenity¹.

filthy dreamer, dream¹.

di ēnck es' THROUGH-CARRY
finality, Melchizedek priest to a Hb7³ sacri-
fices never able perfect to a Hb10¹ Christ
(seated to a) Hb10¹² (has perfected to a f
those hallowed) Hb10¹⁴, continually², for
ever².

finally, finish¹, rest⁵.

[h]cur'is k ō FIND

find, finding Christ (if the magi should) Mt
2⁸ (disciples) Mk1³⁷ Jn1⁴¹ 45 (shepherds)
Lu2¹² 16² (parents) Lu2⁴⁵ 46 (Jews) Lu2³²
(the people) Jn6²⁵ (Jews not f) Jn7⁹⁴ 35 36
Christ finding (so much faith) Mt8¹⁰ Lu7⁹
(nothing on fig tree) Mt21¹⁹ 34* Mk11¹³ 13
(disciples drowsing) Mt26⁴⁰ 43 Mk14³⁷ 40 Lu
22⁴⁵ (place in the scroll) Lu4¹⁷ (was f
alone) Lu9³⁶ (f the faith on the earth) Lu
16⁸ (f Philip) Jn1⁴³ (those selling) Jn2¹⁴
(the healed man) Jn5¹⁴ 935 (Lazarus in
tomb) Jn11¹⁵ (a little ass) Jn12¹⁴ (f in
fashion as a man) Ph2⁸ (may be f in Him)
Ph3⁹ (f eonian redemption) Hb9¹² (no gulle
f in His mouth) 1P2²² (f by C in peace) 2P
31⁴ (I have not f your acts completed) Rv3²
proper names: Mary f pregnant Mt1¹⁸
Peter (f a stater) Mt17²⁷ (Eneas) Ac4³
(many at Cornelius' house) Ac10⁴⁷ (Herod
not f) Ac12¹⁹ f Simon (a Cyrenian) Mt27³²
Syro-Phoenician woman f the little girl cured
Mk7³⁰ Miriam f favor with God Lu1³⁰ Phar-
isees (f an accusation against Jesus) Lu6⁷
(nothing evil in Paul) Ac23⁹ Gergesenes f
demoniac sane Lu8³⁵

Pilate (f no fault in Christ) Lu23¹⁴ 22 Jn
18³⁸ 194 6 Ac13²⁸ Andrew f Simon Jn1⁴¹
Philip (f Nathanael) Jn1⁴⁵ (was f at Azo-
tus) Ac5⁴⁰ youths f Sapphira dead Ac5¹⁰
David (f favor before God) Ac7⁴ 46 (may f a
tabernacle) Ac7⁴⁶ (God f) Ac13²² Saul
f those of the way Ac9² Barnabas f Saul
Ac11²⁵ Barnabas and Saul f Elymas Ac13⁶
Jews (not f Paul and Silas) Ac17⁶ (f Paul a
pestilence) Ac24¹⁵ (not f Paul in the sanctu-
ary arguing) Ac24¹² (f Paul purified) Ac
24¹⁸ (what injury, in the Sanhedrin) Ac24¹⁰
Paul (f a pedestal) Ac17²³ (Aquila) Ac
18² (some disciples) Ac19¹ (a ship) Ac21²
(brethren) Ac28¹⁴ (precept for life) Ro7¹⁰
(the law) Ro7²¹ (being f false witnesses)
1Co15¹⁵ (not f Titus) 2Co13³ (may not be f
you such) 2Co12²⁰ 29 f God (groping for
Him) Ac17²⁷ (by those not seeking) rRo10¹⁰
Lysias f Paul indicted Ac23²⁹ Abraham f
(what then shall we declare) Ro4¹ Mace-
donians f you unprepared 2Co4¹ Onesiphorus
(f Paul) 2Ti1¹⁷ (f mercy) 2Ti1¹⁶ Esau
was not f Hb11⁵ Esau did not repentance
Hb12¹⁷ John f children 2J4¹ not f (place for
the dragon) Rv12⁸ (Babylon) Rv18²¹

Others: seeking and f rMt7⁷ Lu19¹⁰
the cramped gate Mt7¹⁴ centurion f (boy
sound) Mt8¹³ (slave) Lu7¹⁰ (ship sailing
to Italy) Ac27⁶ f the soul rMt10³⁹ 38* 39 16²⁴
rest in your souls Mt11²⁹ unclean spirit
(not f rest) Mt12⁴³ Lu11²⁴ (f house unoc-
cupied) Mt12⁴⁴ Lu11²⁵ man f (treasure) Mt
13⁴⁴ (a pearl) Mt13⁴⁶ (lost sheep) Mt13¹³
Lu15⁴ 5 6 (others standing) Mt20⁶ (no fruit
on fig tree) Lu13⁶ 7 slave f (fellow slave)
Mt18²⁸ (call to the wedding) Mt22⁹ 10 dis-
ciples f (ass) Mt21² (colt) Mk11² 4 Lu19³⁰ 32
(upper room) Mk14¹⁶ Lu22¹³ (tomb empty)
Lu24³⁴ (the two f the eleven) Lu24³³ (fish)
Jn21⁶ lord f slave (giving nourishment in
season) Mt24⁴⁶ (not f drowsing) Mk13³⁶
(watching) Lu12³⁷ 38 chiefs (f no false wit-
nesses) Mt26⁶⁰ 60A Mk14⁵⁵ (f not how de-
stroy Christ) Lu19⁴⁸ (how to be chaste)

ing Peter and John) Ac24²¹ (be f fighters against God) Ac39⁹ four men not f how to wet in Lu51¹⁰ the people to be f forage Lu91² woman f lost drachma Lu158^{9,9} was lost and was f (son) Lu152^{31,32} was none f returning Lu17¹⁸ the women (f stone rolled away) Lu24² (f not the body) Lu243²³ f pasture Jn10¹⁰ deputies (f not the apostles) Ac522²³ (f the prison locked) Ac523³ our fathers f no provender Ac71¹ f the value of the books Ac191⁸ mariners sounding f Ac2728²⁸ that one be f faithful IC4² not be f naked C263⁵ according as we also f 112 f sinners RGA 217 f grace Hb416⁴ as your faith may be f for applause 1P17 the earth and its works will be 2P310¹⁰ you f apostles false Rv22² no one f worthy Rv54⁴ not f (death) Rv9⁸ (falsehood) Rv14⁵ (mountains) Rv162²⁰ (in the scroll of life) Rv201⁵ in Babylon Rv1814^{22,24} no place f for heaven and earth Rv2011¹ (s'Lu1421 bRv1822). find172, can-1, get1, obtain1, perceive1.

find, become1, find out2, grasp1.

an enu'i's kō UP-FIND

find out. Paul f o disciples Ac214¹ (abs'Lu 210). find2.

line linen, cambric¹, linen wrapper1.
line flour, flour1.

dak' tul os FINGER

finger, a terminal member of the hand. with f (scribes not willing stir loads) PM1234⁴ (lawyers not grazing loads) PLu1146 Jesus thrusts f into deaf-mute's ears Mk733³ God (Jesus casting out demons by) ALu120 tip of his f (Lazarus to be dipping) PLu1624 with His f (Jesus wrote in the earth) [Jn861] Thomas (except I thrust my f into the prints) Jn2025 (bring your f here) Jn2027.

tel'os FINISH

inish (not in the sense of cessation but of accomplishment) a task or thing, accomplish, consummate, discharge an obligation Rv227² Rv24², settle fRo136, settle tribute fMt1724, Christ f (these sayings) Mt728^{19,26,21} (prescribing) Mt111¹ (parables) Mt1335⁵ disciples f cities of Israel Mt1023³ Paul f career 2Ti 47 the two witnesses Rv117 the thousand years Rv203^{5,7}

accomplish: Joseph and Mary a all Lu239 Christ (pressed till the baptism should be a) Lu1250 (what has been written) Lu1831^{22,31} Ac1329 (on the cross) Jn1928³⁰ God's word Rv1717

consummate: not be c the lust of the flesh Rv218³ God's secret of f Rv107 (fury of) Rv151 calamity Rv158 (As824C129) accomplish4, end1, make an-1, expire1, fill up1, finish8, fulfil7, go over1, make perfect1, pay1, -tribute1, perform1.

tel'os FINISH

inish 1P38, the consummation of action or time, with till, ultimately C113, tribute, considered as the consummation of the subjugation of a country Mt1725 Ro137⁷, consummation: he who endures to Mt1022^{24,19} Mk13¹³ not (as yet is) Mt24Mk137 (immediately) Lu219 arriving shall be Mt2414 Peter not to see Mt2638 Satan would be having a Mk326 Christ (of His kingdom there is no) Lu133 (that which concerns Me is having) Lu2237 (loves His own to) Jn131 (will be confirming you until) IC18 (the Origin and the C) MRv219^{22,13} widow before the judge PLu185⁵ of those things is death Ro621 is life conian Ro622 the c of law (Christ is) Ro104⁴ c of the eons have attained IC1011 thereafter the c AC1C524

of that which is being nullified 2C131¹⁰ as whose c (according to acts) 2C111⁵ (is destruction) Ph310¹⁰ (is burning) Hb68⁸ indignation 1Th216⁶ of the charge is love 1Ti15⁵ confirmed unto the c (expectation) Hb36⁴ as (assumption) Hb314⁴ until the c (expectation) Hb611¹ (keeping My acts) Rv226⁶ nor having c of life Hb73³ of the Lord JA511¹ of your faith 1P19⁹ c of all is near 1P47⁷ of those who are stubborn 1P417⁷ (sRv18). custom3, end3, -tel-1, finally1, the uttermost1.

fel' o'ō FINISH-

finish, perfect, the days f (Jesus' parents) Lu 243 Christ f the work Jn171¹ perfect: Christ (p the third day) Lu1332 (His power in infirmity p) 2C129² (p through suffering) Hb210⁵ (p for the work) Hb728 Christ perfecting (the work) Jn434^{5,6} (those who are hallowed) Hb104⁴ may be p (disciples) Jn1723 (scripture) Jn1928²⁸ Paul (p my career) Ac2024⁴ (not that I am already) Ph312 the law p nothing Hb719 cannot make the one offering p Hb99 never able to p to a finality Hb101¹ may not be p (apart from us) Hb1140 spirits of the just p Hb 1223³ as2 by works was faith Ja222² love p 1J25^{4,12,17,18} be perfect1, -ed3, consecrate1, finish4, fulfil2, perfect1, make-12, finish, become1, conclude1, complete1, consume1, finish up2, terminate1, wherewithal1.

ck tel' o'ō OUT-FINISH

finish up. not strong enough to Lu1429³⁰, finish2.
finisher, perfecter1.

pur FIRE

fire, idiomatically fiery fHb1027, cast into (tree not producing fine fruit) PM1310^{7,19} Lu 39 (epileptic) Mk922 (branches) PLu158 holy spirit and (Christ baptizing in) PM1310 Lu816 unextinguished (burning up the chaff with) PM1314¹⁴ Gehenna) Mk434⁴, Gehenna of f (liable to) Mt522 (cast into) Mt189Mk947⁷ burned up with (darnel) Mt 1340 (Babylon) vRv1718¹⁸ furnace of Mt 1342⁵⁰ falling into (epileptic) Mt1715 f eonian (cast into) Mt188 (go from Me into) Mt2541 (justice of) Ju7 not going out f Mk944^{40,48} salted with PMk949 descend from heaven (may we be telling f to) Lu954 (wild beast causing) vRv1313 casting on the earth PLu1249⁹ f and sulphur (rains on Sodom) Lu1729 (tormented in) vRv1410 (Adversary cast into lake of) vRv 2010 (lake burning with) vRv218 kindling (in the middle of the court) Lu2255 tongues (as of f on the disciples) Ac23 (the t is a f) fJa38 blood and f Ac219 flaming f of a thorn bush vAc730 into the f (Paul twitching the wild beast) Ac285 heaping embers of f on his head Rv1229 work (revealed by) IC318 (testing) IC913 saved as through IC135 flaming f (dealing out vengeance in) 2Th18 (His messengers are) fHb17 flame of (Christ's eyes are) vRv114^{218,19,12} quench the power of Hb1134 burned with (you have not come) Hb1218 (mountain) vRv88⁸ our God is a consuming fHb1229 what amount of f is kindling fJa35 eating your flesh as Ja53 being tested by f1P17 heavens and earth stored with 2P37 snatching them out of fJu23 gold refined by fRv318 torches of (burning in sight of the throne) vRv45 of the altar vRv85 hall and f vRv87 f and fumes and sulphur vRv917¹⁸ pillars of vRv 101 out of witnesses mouths vRv115 jurisdiction over vRv1418 glassy sea mixed with vRv152 scorch mankind with vRv168 lake

of (wild beast and false prophet cast into) vRv1920 (death and the unseen cast into) vRv2014 (is the second death) vRv2014 (those not written in the scroll cast into) vRv2015 descending from God vRv2009.

pur o' FIRE

fire, a burning pile of material. barbarians kindling Ac28² Paul placing kindling on Ac28³.

fire, light⁶, (of f), fiery¹, (set on f), aflame (set)².

fire. See fire (be on).

pur o' FIRE

fire (be on), fire vRv115, refine vRv318, better to marry than f1C70 Paul f2C11²⁹ heavens 2P31² fiery arrows Ep61⁸. be on fire¹, be tried¹, burn³, fiery¹.

fire of coals, charcoal fire².

metr o' t' c's MEASURE

firkin, a liquid standard of nearly nine gallons. Jn2⁹.

sthen o' FIRM

firm, be unyielding, solid, stable. God will be f you r1P510, strengthen¹.

firm, confirmed¹.

first, firstly¹, former³, one², origin², (be f), lie before¹.

prōt on BEFORE-most

first or formerly in time or order, the former of two, the foremost in rank, the front room of the tabernacle. The indefinite gender is used adverbially. Occurs too often to list. A few specimens follow. f extract the beam Mt7⁵ f last and last f rMt1030 Mk1031 Mt2016 Lu1330 binding the strong man Mk32⁷ wanting to be rMk935 last state worse than the f Lu1262 P2250 f robe Lu1522 f man (Adam) 1C1545 (out of the earth) 1C1547 f of all (Paul entreating) 1Ti21 covenant (if it were unblamable) Hb87 (deliverance of those under) Hb915 (not dedicated apart from blood) Hb918 Christ the f and the last MrV 118 28 2213 you leave your f love Rv24 former: covenant (God has made it old) Hb813 (had just statutes) Hb91 acts (do) Rv25 (last more than the f) Rv219 f resurrection (live and reign with Christ) Rv205 (have a part in) Rv206 f heaven and earth pass away Rv214 things Rv2146⁸ foremost: men (Herod makes dinner for) rMk621 wanting to be Mk1044 women believed Ac174 man of Melita fAc287 of the Jews (Paul calls together) Ac287 in me Paul the f 1Ti116

front: Christ in f of John Jn115 30 f part of tabernacle (lampstand in) Hb92 (pass continually in) Hb96 (while standing) Hb 98, before³, beginning², best¹, chief¹², first136, former².

prōt e'u'ō be-BEFORE-most

first (be), that in all He may be becoming first Col18, have the pre-eminence¹.

first (from the very). See above (from).

first-begotten, first born².

first day, one⁶.

first estate, origin¹.

first preached, heralding (previous)¹.

prōt o'tok on BEFORE-most-BROUGHT-FORTH firstborn. Christ: the f Son (of Miriam) Lu 27 (among many brethren) rRo829 (of every creature) rCo115 (from the dead) rCo 118 Rv15 (leading into the inhabited earth) rHb16 Others: exterminator of Hb1128 ecclesia of rHb1223, first-begotten², first-born⁷.

firstfruit, the first fruit to ripen and be presented to God, the saints (have f of the spirit) rRo823 (f of the Fathers's creatures) rJa118 f is holy rRo118 f of Asia rRo163 Christ F of those reposing r1C1520 23 f of Achaia 1C1615 a f to God rRv144 (s2Th 213), first fruit¹, -fruits⁷.

prōt ōs BEFORE-most-AS

firstly, disciples styled Christians Ac1126²⁸.

ichthu' s' FISH

fish, water vertebrates with permanent gills and fins. son (requesting) PM710 Lu1114 five cakes and two f (disciples) Mt1417 Mk638 Lu913 (Jesus takes) Mt1419 Mk641 41 Lu 918 seven cakes and the f Mt1536 first f (Peter to pick up) Mt1727 disciples (pick up the fragments of) Mk643 (em pound a multitude of) Lu56 (hand Jesus part of broiled f) Lu242 (no longer strong enough to draw the net of) Jn2198 (a hundred and fifty-three) Jn2111 awe engulfs Peter a the catch of Lu59 another flesh of 1C1539

[h]al'ieu'ō SALT

fish, that which is salted down. Peter going Jn213, go a fishing¹.

a[n]g'kis tr on FISH-HOOK

fish hook, a barbed, curved wire for catching fish. Peter to cast Mt1727, hook¹.

fish (little), fish (small)¹.

ichthu'di on FISH(dim.)

fish (small), disciples had a few Mt1534 Mk37 little fishes¹, small¹.

[h]al'ieu' s' SALTER

fisher, one who salts down fish, then any fisher Peter and Andrew Mt418 Mk1617 step ping off from the ship Lu52, fishers¹, fish erman¹.

fisherman, fisher¹.

fisher's coat, overcoat¹.

fishing (go a), fish¹.

pug m e' FIST

fist, wash hands with Mk73^{3A}, f1.

eu'the t on WELL-PLACED

fit, (not) f in the kingdom fLu962 neithe for the land fLu1439 herbage f for those rHb67, fit², meet¹.

fit, readjust¹, (be f), proper (be)¹, befitting (be)¹.

ex art iz'ō OUT-EQUIP

fit out, Paul at Tyre Ac215 for every good act 2Ti317, accomplish¹, furnish thoroughly¹

a n eu'the t on UN-WELL-PLACED

fitness (no), harbor for wintering Ac2715 not commodious¹.

pen'te FIVE

five, the numeral between four and six. f Luke Mt1417 19 169 Mk638 41 819 Lu913 16 Jn69 13 41 gins Mt252 talents Mt2515 16 16 20 20 2 months Lu124 Rv95 10 sparrows Lu126 in one home Lu1252^{AB}18 yoke of oxen Lu141 brothers Lu1628 minas Lu1918 cities Lu191 husbands Jn418 porticos Jn52 twenty-five or thirty stadia Jn619 5000 (men) Ac4 seventy-five souls (with Jacob) Ac174 50, 000 (f miriads) pieces of silver Ac1919 day Ac206 241 words (Paul would rather speak 1C1419 f kings fall Rv1710 (AAc2737 s'Rv11 s126).

pent a ko'si a FIVE-hundred

five hundred, denarii PLu741 brethren 1C156

pent akis chil'i a FIVE-times-THOUSAND five thousand, men eating Mt1421 Mk614 s Lu914 Jn610.

pent a'kis FIVE-TIMES
ve times. Paul got f t forty save one 2C1124.
x. establish.
x. steadfastly. See *establish.*

pro cheir iz'o mai BEFORE-HAND
x upon before. Christ Ac320 Paul Ac224
 2618, choose1, make1, preach1.

par i'ô mi RESIDUE-LET
accid (be). f hands fHb1212, hang down1.

kop az'ô STRIKE-
ag. weary from continual striking. the wind
 Mt1432 Mk439 651, cease3.

phlo x' BLAZE
ame. pained in this fLu1624 fire of f thorn
 bush Ac730 messengers in f fire 2Th118
 ministers as f of fire fHb17 eyes as f of fire
 (Christ) vRv114 218 1912.

em prê'th ô IN-INFLAME
ames (set in). troops s their city i f Mt227
 (s1Ac289), burn up1.

astr apt'ô GLEAM-FLING
ash. Son of Mankind coming as lightning f
 Lu1724 men in f attire Lu244, lighten1,
 shine1.

peri astr apt'ô ABOUT-GLEAM-FLING
ash about. light f a Paul Ac93 220, shine
 round1, -about1.

ashing. See *lightning.*

ed'aph os LEVEL
at (Paul falls) Ac227, ground1.

kolak e'ia FLATTER
atter. use adulation. Paul does not become
 f in expression 1Th25.

môm'os FLAW
aw. an imperfection or blemish. they are
 spots and f fP2P213, blemish1.

môm a'o mai FLAW
aw (find). lest f be f with the service f2C
 63 no one should f2Cs20, blame2.

a môm'ô t on UN-FLAWED
awless. unspotted and f f2P213as, blame-
 less1.

a'môm on UN-FLAWED
wless. holy and f (saints to be) fEp14 (the
 ecclesia) fEp527 (to present you) fCol22
 in the midst of a crooked generation fPh215
 Christ (offers Himself f to God) fHb914 (His
 blood as of a f lamb) 1P119 to stand you f
 fJu24B3 the 144,000 are fRv145, faultless1,
 unblameable1, without blame1, -blemish2,
 -fault1, -rebuke1, -spot1.

lin'on FLAX
ax. made of flax fM1220, linen Rv150.

phoug'ô FLEE
se. run away from. f into (Egypt) Mt213
 (a different city) Mt1023 (into the moun-
 tains) Mt2410Mk1311Lu2121 (woman into
 wilderness) vRv129 f from (impending in-
 dignation) Mt37Lu37 (judgment of Gehen-
 na) fMt2333 (youth f f the squad) Mk1452
 (women from the tomb) Mk168 (sheep f a
 stranger) Jn105 (saints f prostitution) f1C
 618 (saints f idolatry) f1C1014 (these
 things) f1Ti611 (f the edge of the sword)
 Hb1134 (the Adversary f f you) fJn47 (death
 is f f them) fRv90 (the graziers) Mt833Mk514
 Lu834 disciples deserting Jesus f Mt2650Mk
 1450 the hireling Jn1012 13A Moses Ac729
 mariners seeking to Ac2730ns f youthful de-
 sires f2Ti222 every island fRv1620 earth
 and heaven vRv2011 (s1Mt2637 s1Jn615 s1Hb
 1225), escape1, can-1, flee20, -away2.

flee, escape2, flee for refuge1.

dia phoug'ô THROUGH-FLEE
flee away. lest the prisoners Ac2742, escape1.
flee away, flee2.

kata phoug'ô DOWN-FLEE
flee for refuge. Paul and Barnabas Ac146
 we who are fHb618, flee1, -for refuge1.

apo phoug'ô FROM-FLEE
flee from. corruption f2P14 scarcely 2P218
 defilements f2P220, escape2.

sar x FLESH
flesh, the tissue of an animal body, which is
 composed of flesh, blood and bones; opposed
 to spirit and subject to the soul, but not in
 itself sinful. Idiomatically *fleshly* Ac2018.
flesh and blood (does not reveal to Simon)
 Nm1617 (not able enjoy an allotment) N1C
 1550 (Paul did not submit his evangel to)
 NGa116 (not ours to wrestle with) NEp612
 (little children have participated in) NHB214
 one *flesh* (the two will be) Mt195Mk103 1C616
 Ep531 (no longer two) Mt196Mk103 no
flesh (would be saved) Nm12422Mk1320 (jus-
 tified by works of law) NRo320 Ga216 (boast-
 ing in God's sight) N1C129 is infirm Nmt
 261Mk1438 all *flesh* (shall see the salva-
 tion of God) N1C30 (Christ given author-
 ity over) Njn172 (pouring out from My
 spirit on) NAc217 (not all f is the same f)
 1C1539 39 (is grass) 1P124 Christ having f
 and bones Lu2439 not begotten by the will
 of AN113 the Word became Njn114 begot-
 ten by f is f Njn366

Christ's *flesh* (He is giving) Njn651 52
 (eating) fJn633 (masticating) fJn634 56 (is
 true food) fJn655 (not acquainted with de-
 cay) Ac231 (of the seed of David) Ro13
 (enmity in) Ep215 (by His body of) NCo122
 (in the days of) NHB57 (the curtain) NHB
 1020 (put to death in) A1P318 (suffered in)
 N1P41 (having come in) N1J42 3s (coming in)
 N2J7 (not benefiting anything) AN663
according to flesh (you are judging) Njn
 N15 (Abraham our forefather) NRo41 (not
 walking) ARo81As2 (Paul's relatives) NRo93
 (out of whom is Christ) NRo95 (not many
 wise) N1C126 (observe Israel) N1C1018 (is
 Paul planning) N2C117 (acquainted with
 no one) N2C516 (if we have known Christ)
 N2C510 (reckoning us as walking) N2C102
 (not warring) N2C103 (many are boasting)
 N2C1118 (Ismael) NGa423 29 (be obeying
 your masters) NCo322 (judged a to men in)
 1P46 my f tenting in expectation NAc226
 what is apparent in f circumcision Ro238 in-
 firmity of ARo19 NGa419 when you were in
 fRo7 Saul's *flesh* (food not making home
 in) NRo718 (slaving for Sin's law with) NRo
 725 law was infirm through ARo33 sin's
 f NRo83 God condemns sin in Ro33

Paul (provoking to jealousy) NRo114 (f
 has no ease) N2C75 (walking) N2C103 (a
 splinter in) 2C127 (living in) Ga220 NPh122
 (you do not scorn your trial in my) NGa414
 (staying in) NPh124 (am even I having con-
 fidence in) NPh34 (filling up in my f) NCo
 124 (have not seen my face in) NCo21AAs
 (if I am absent in) NCo25 (Onesimus a
 brother) NPhn10 in *accord with f* (law ful-
 filled in . . . not walking) ARo84 (those
 who are in) ARo85 (living in) ARo12 13 dis-
 posed to that which is of ARo85 disposition
 of (is death) ARo80 (in enmity to God) ARo
 87 those in f not able please God ARo88
 saints are not in ARo89 not debtors to the
 ARo812 children of NRo98

lusts of (making no provision for) *N*Rol314 (not consummating) *N*Ga516 (conducted ourselves in) *A*Ep23 (luring by) *A*2P218 for the extermination of *N*ICa5 affliction in *N*IC728 another *f* (of beasts) *IC*1539 (of flyers) *IC*1539^{us} our mortal *f* *N*2C411 pollution of *f* and spirit *2*C71 completed in *N*Ga39 incentive to *A*Ga513 lusting against *N*Ga517 works of *N*Ga519 crucify *N*Ga524 his own *f* (sowing for) *A*Ga68 (no one hates) *N*Ep529 reaping corruption from *A*Ga69 a fair face in *N*Ga612 boasting in *N*Ga613 will of *A*Ep23 nations in *N*Ep211 those termed Circumcision in *N*Ep211 obeying masters according to *N*Ep65 have no confidence in *N*Ph334 stripping off the body of *A*Co211 the uncircumcision of *Co*213 surfeiting of *N*Co229 secret of devoutness manifested in *N*Ti310 statutes for *N*Hb910 cleanness of *N*Hb913 *A*Ja53 (Babylon's) *Rv*1716 (of kings, etc.) *Rv*1918 18 18 18 18 filth of *N*1P321 Christ suffered in *N*1P41 his lifetime in *N*1P42 going after *N*2P210 desires of *A*1216 other *f* *N*Ju7 defiling *Ju*8 spotted by *N*Ju23 birds satisfied with *Rv*1921 (*s*²*E*530). carnal(-ly)³, flesh(-ly)¹⁴⁶, flesh, meat².

sar k ik on' FLESHIC
fleshly, having the characteristics of flesh. Saul is *Ro*714^s *f* things (minister to them in) *Ro*1527 (reaping of your) *IC*911 Corinthians are *IC*3334 not *f* (Paul's wisdom) *2*C112 (Paul's weapons) *2*C104 abstaining from *f* lusts *1*P211, carnal², fleshly².

fleshly. See flesh.

sar'kin on FLESHY
fleshy, composed of flesh. Paul speaks to them as *IC*31 tablets of the heart *2*C33 law of a *f* precept *R*Hb716 (*A*s²*R*714). carnal², fleshly¹.

phcug e' FLIGHT
flight, not in winter *M*t2420*M*k1318^{AS}.
flight (turn to), recline¹.

poim'n e SHEEP-herd
flock, a company of sheep, shall be scattered *F*m2631 maintaining guard over *Lu*28 becoming one *Jn*1016 tending a *f* and not eating? *1*C977, flock⁴, fold¹.
flock, flocklet⁵.

poim'ni on SHEEP-herd(*dim.*)
flocklet. Fear not little *F*Lu1232 take heed to *F*Ac2023 wolves not sparing *F*Ac2029 elders (to shepherd) *F*1P54^{AS} (models for) *F*1P54^{AS}, flock⁵.

tum pa n is'o BEAT-UP
flog, beat as a drum. *Hb*1135, torture¹.
flog with rod. See rod (flog with).
flood, deluge¹, inundation¹, river¹.
floor, threshing floor².

semi'dal is FLOUR
flour, pulverized grain. for Babylon *Rv*1813, fine flour¹.

[*h*]uper aux[an]'o OVER-GROW[-UP]
flourish, your faith *F*2Th13, grow exceedingly¹.
flourish again, blossom¹.
flow, gush¹.

an'th os FLOWER
flower, the bloom of a plant, the *f* of grass *F*Ja110 11 *F*1P124 24.
flower of age (pass the), meridian (over)¹.

aul os' FLAGEOLET
flute, a small wind-instrument in which musical tones are produced by opening or closing holes. soulless things *IC*147, pipe¹.

aul e'o FLAGOLET
flute. children *F*Mt117*Lu*732 how will the *f* be known *IC*147, pipe².

aul e' s' FLAGEOLETER
flutist. Jesus perceiving *M*923 sound of *R*1822, minstrel¹, piper¹.
flux (bloody), dysentery¹.

pet'o mai EXPAND
fly, expand the wings as a bird, animal like a *f* vulture *Rv*47 vulture *f* *Rv*815 woman *f* *Rv*124 messenger *f* *Rv*146 bird *f* *Rv*1917

pt'e n on' EXPANDER
flyer. another flesh of *IC*1539, bird¹.

pet'ei n on' EXPANDER
flying creature. look at the *M*1626 have roosted *M*820*Lu*958 devoured the seed *F*Mt134*Mk*4*Lu*85 roost in mustard tree *F*Mt133*Mk*4*Lu*1319 of more consequence are you than *Lu*1224 Peter saw *V*Ac1012 116 image of *R*123 being tamed *Ja*37, bird⁵, fowl¹.

foal. See son.
foam, froth².
foam out, froth forth¹.
foameth, froth¹.
foe, enemy².

achlus' FOG
fog, cloudlike vapor near the ground. falls on Elymas *F*Ac1311, mist¹.

fold. See court.
fold, flock¹.
fold (field). See field fold.
fold (many). See many-fold.

en'tuli s's o IN-FOLD
fold up. Joseph *f* the body of Jesus in linen wrapper *M*2739*Lu*2353 handkerchief *f* u apart *Jn*207, wrap in², together¹.

folk. See people.
a kol on the'o UN-JOIN-PLACE

follow. Jesus (Peter and Andrew) *M*t420*Mk*118 (James and John) *M*t422 (the throng) *M*t425 81 1413 192 *M*k524 *Lu*79 911 *Jn*62 (those *f* Him) *M*t810 219 *Mk*1032 119 (I will be *f* Thee) *M*t819*Lu*957 61 (be *f* Me) *M*t822 99 1921 *Mk*214 1021 *Lu*527 923 59 1822 *Jn*143 2119 22 (disciples) *M*t823 1927 28 *Mk*61 1028 *Lu*511 1828 2235 *Jn*137 38 (Matthew, Levi) *M*t99*Mk*214*Lu*24 (blind men) *M*t927 2034 *Mk*1052 *Lu*1843 (he who is not) *M*t1038 (many) *M*t1213 (let him be *f* Me) *M*t1624 *Mk*34 *Jn*1226 (Peter from afar) *M*t2638*Mk*1344*Lu*2234 (women) *M*t2735 *Mk*1541 (sinners) *Mk*215 (multitude) *Mk*37 *Lu*2327 (Andrew) *Jn*140 (he who is *f* Me) *Jn*812 (My sheep) *Jn*1027 (Peter, not at present) *Jn*1336 36 37 (Peter and John) *Jn*1815 (John) *Jn*2120^{AS} (144,000 *f* the Lambkin) *Rv*1744 (the armies of heaven) *vRv*1914 Jesus *f* Jairus *M*t919 the Rock *f* the food *IC*104 Others: disciples (not *f* u) *Mk*938A *Lu*949 (*f* a man) *Mk*143*Lu*2210 sheep *f* the shepherd *Jn*1045 Jews *f* Mary *Jn*1131 Peter *f* (John) *Jn*206 (messenger) *Ac*128 9 Jews *f* Paul *Ac*1343 2136 Unseen *f* Death *vRv*64 a second messenger *f* *vRv*148 9 works *f* with them *vRv*1413 (*s*²*M*935 *A*m⁵37 *A*151). follow⁹⁰, reach¹.

follow, become¹, follow after¹, -out³, -up³, -with², imitate¹, persecute¹⁰, with¹.

kat a kol ou the'o DOWN-UN-JOIN-PLACE
follow after. women. to the tomb *Lu*233 maiden, Paul *Ac*1617, follow¹, -after¹.

follow after, follow up¹, trail¹, (those that f a), consecutively¹.

par a kol ou the'o BESIDE-UN-JOIN-PLACE follow (fully). signs, those who believe f Mk 16¹⁷ Luke, all f Lu¹³ Timothy, the teaching f Ti¹⁴ 2Ti³¹⁰, attain¹, follow¹, have perfect understanding of¹, know fully¹.

ex a kol ou the'o OUT-UN-JOIN-PLACE follow out, not myths f 2P¹¹⁶ wantonness, path of Balaam 2P²² f¹⁵, follow¹.

follow together, imitator together¹.

ep a kol ou the'o ON-UN-JOIN-PLACE follow up, signs f Mk¹⁶ good work f Ti⁵¹⁰ sins f Ti⁵²⁴ in footprints of Christ 6P²²¹, follow¹, -after¹.

sun a kol ou the'o TOGETHER-UN-JOIN-PLACE follow with, Christ (in Jairus' house) Mk⁵ f¹⁸ (a youth) Mk¹⁴ f¹⁵ (women from Galilee) Lu²³⁴ f¹⁵, follow¹.

following, imitator¹.

following, ensue², (day f), next¹.

a'no i a UN-MIND folly, thoughtlessness. Jews filled with Lu⁶ f¹¹ obvious to all 2Ti³⁹, folly¹, madness¹.

folly, imprudence¹.

phil o'storg ON FOND-NATURAL-AFFECTIONED fond affection. saints to have for one another Ro¹², kindly affectioned¹.

phil e'o be-FOND fond of (be), responsive affection based on approval and regard, in contrast with love, which finds its source in the subject, apart from any worthiness in its object, friend Ti³¹⁵, kiss, hypocrites f o standing in the synagogue Am¹⁶ above Christ (f o father or mother) Mt¹⁰ f¹⁷ scribes f o (first reclining places) Mt²³ (salutations) Lu²⁰ f¹⁶ the Father f o (the Son) Jn⁵ f²⁰ (the disciples) Jn¹⁶ f²⁷ Christ f o (Lazarus) Jn¹¹ f³⁶ (of that disciple) Jn²⁰ (as many as I am f o I am exposing) Rv³ f¹⁹ he who is f of his soul Jn¹² f²⁵ the world f o its own Jn¹⁵ f¹⁹ f o Christ (disciples) Jn¹⁶ f²⁷ (Simon) Jn²¹ f¹⁵ 17 17 17 (if anyone is not) 1C¹⁶ f²² fondling a falsehood Rv²² f¹⁵ kiss: of Judas Mt²⁶ f¹⁸ Mk¹⁴ f⁴⁴ Lu²² f⁴⁷, kiss¹, love²².

phil o prô te eu'o FOND-BEFORE-most fond of being foremost. Diotrephes 3Jn⁹, love to have preeminence¹.

phil a'delph ON FOND-BROTHER fond of brother. 1P³⁸, love as brethren¹.

phil o'tek n ON FOND-BROUGHT-PORT fond of children. young wives to be Ti²⁴, love children¹.

phil o'the ON FOND-PLACER fond of God, of own gratification rather than 2Ti³⁴, lover of God¹.

phil andr ON FOND-MAN fond of husband. young wives to be Ti²⁴, love husbands¹.

phil ar'gur ON FOND-SILVER fond of money. Pharisees Lu¹⁶ f¹⁴ men will be 2Ti³², covetous².

a phil ar'gur ON UN-FOND-SILVER fond of money (not), supervisor must not be 1Ti³³ saints not to be Hb¹³, not greedy of filthy lucre¹, without covetousness¹.

phil ed'on ON FOND-GRATIFICATION fond of own gratification. men will be 2Ti³⁴, lover of pleasures¹.

phil ag'ath ON FOND-GOOD fond of that which is good. supervisor must be Ti¹⁸, lover of good men¹.

kata phil e'o DOWN-FOND fondly kiss, a common mark of affection among men in the East, k Jesus f Judas Mt²⁶ f⁴⁰ Mk¹⁴ f⁴⁵ (woman k His feet) Lu⁷ f³⁸ f⁴⁵ futher f k his son Lu¹⁵ f²⁰ saints f k Paul Ac² f³⁷, kiss¹.

fondness (brotherly). See brotherly fondness. fondness for humanity. See philanthropy.

phil argur i' a FOND-SILVER fondness for money. a root of all that is evil 1Ti⁶, love of money¹.

brô'ma FOOD food, nutritive substance for the sustenance of life. buying Mt¹⁴ f¹⁵ Lu⁹ f¹³ cleansing all Mk⁷ f¹⁹ sharing Lu³ f¹¹ God (Christ's f to do His will) Mj⁴ f³⁴ (give us no standing with) 1C⁸ because of f (if your brother sorrowing) Ro¹⁴ f¹⁵ 20 not solid f 1C¹³ for the bowels 1C⁶ f¹³ 13 if f is snaring 1C¹³ f¹³ spiritual f (all ate the same) f 1C¹⁰ f¹³ abstaining from 1Ti⁴ f³ f and drinks Hb⁹ f¹⁰, not confirming the heart by Hb¹³ f⁹ (smk636), meat¹⁵, victuals¹.

food, nourishment², sustenance¹.

brô'sim ON FOOD food, edibles. have you any Lu²⁴ f⁴¹, meat¹.

food. See feeding.

food for moths. See moths (food for).

food of worms. See worms (food of).

fool, foolish¹, imprudent⁸, stupid¹⁵, unwise¹, (be as a f), insane (be)¹, (become a f), stupid (make)¹.

a no'et ON UN-MINDED foolish, thoughtless, and tardy of heart Lu²⁴ f²⁵ to the wise as well as to the f Ro¹⁴ Galatians Ga³ f³ many f and harmful desires 1Ti⁶ we also were once f Ti³, fool¹, -ish¹, unwise¹.

foolish, imprudent², stupid⁷, unintelligent², (make f), stupid (make)¹.

foolish talking, stupid speaking¹.

foolishly, imprudence².

foolishness, imprudence¹, stupid¹, -ity⁵.

po u s FOOT foot. feet of Christ: dashing Thy f against a stone Mt⁴ f¹¹ Lu⁴ f¹¹ toss the lame at Mt¹⁵ f³⁰ placing enemies underneath Am² f²⁴ 1C¹⁵ f²⁵ women held Mt²⁸ f⁹ Jairus falling at Mk⁵ f²² Lu⁸ f⁴¹ Syro-Phoenician woman prostrates at Mk⁷ f²⁵ enemies a footstool for Am¹² f³⁶ Lu²⁰ f⁴³ Ac²⁵ f¹³ Hb¹³ f¹⁰ 13 sinful woman standing beside Lu⁷ f³⁸ 38 44 45 46 Simon does not give water for Lu⁷ f⁴⁴ demoniac sitting at Lu⁸ f³⁵ Mary (seated at) Lu¹⁰ f³⁰ (wipes and rubs) Jn¹² f³ (falls at) Lu¹⁰ f³⁰ healed leper falls at Lu¹⁷ f¹⁶ perceive My Lu²⁴ f³⁹ He exhibits Lu²⁴ f⁴⁰ messenger seated at Jn²⁰ f¹² sandals of Whose Ac¹³ f²⁵ subjects all under 1C¹⁵ f²⁴ f²⁵ like white bronze vRv¹⁵ f²¹ 21 John falls at vRv¹⁷ f¹⁷ earth the footstool for (God's) cM¹⁵ f³⁵ (of the Most High) cAc⁷ f⁴⁹.

proper names: of Lazarus found Jn¹⁴ f⁴ of Peter (washing) Jn¹³ f⁸ 9 (Sapphira falls at) Ac⁵ f¹⁰ (Cornelius) Ac¹⁰ f²⁵ of Moses (loose sandals from) Ac⁷ f³³ of Saul (witnesses put off garments at) Ac⁷ f⁵⁸ (stand on) Ac²⁶ f¹⁰ of Paul and Barnabas (shaking dust off) Ac¹³ f⁵¹ of Paul and Silas (in the stocks) Ac¹⁶ f²⁴ of Agabus (binding) Ac²¹ f¹¹ of Gamaliel (Paul reared at) Ac²² f³.

of others: of hogs (trampling pearls) Mt⁷ f⁶ of disciples (to shake the dust from) Mt¹⁰ f¹⁴

Mk6¹¹Lu9⁵ 10¹¹ (Jesus washing) Jn13⁵ 12¹⁴ (you ought to) Jn13¹⁴ your f (snaring you) Pmt18⁸Mk9⁴⁵ (crushing Satan under) ARo12²⁰ (sandal) Ep6¹⁵ (make upright tracks for) Hb12¹³ (worshipping before) ARv3⁹ having two Pmt18⁸Mk9⁴⁵ bind his f (one with no wedding garment) Pmt22¹³ direct our f into path of peace NLu1⁷⁰ of younger son PLu15²² washing his f (no need) Pjn13¹⁰Ab of apostles (price of freeholds at) Ac4³⁵ (Barnabas) Ac4³⁷ (Ananias a part) Ac5² of those who entomb Ananias NAc5⁹ platform for Ac7⁵ of men (at Lystra) Ac14¹⁸ 10 (God subjects all underneath) Hb2⁸ their f (sharp to shed blood) NRo3¹⁵ (witnesses stand on) Rv11¹¹ how beautiful are ARo10¹⁵ saying (if a f should) t1C12¹⁵ (head, to f) 1C12²¹ of saints (widow if she washes) t1S10¹⁰ of messengers (as pillars of fire) Rv10¹ (places right f on the sea) Rv10² (John falls in front of) Rv19¹⁰ 22⁸ of the woman (moon underneath) vRv12¹ of wild beast (as a bear's) vRv13² (AJa23).

foot, instep¹, (garment down to the f), feet (reaching to the)¹.

pe z'eu δ FOOT
Paul Ac20¹³, go afoot¹.

ich'n os TRACE
footprint, as a man is traced by his tracks. Abraham's RRo4¹² Paul and Titus in the same f2C12¹⁸ Christ's f1P22¹, step³.

[h]upo pod'i on UNDER-FOOT
footstool, the earth f of His feet (God) Mmt5³⁵ (the Most High) fAc7⁴⁹ enemies the f of Christ's feet RMc12³⁶As Lu20⁴³ Ac23⁵ Hb13¹⁰ 13³ sit here under my Ja23.

g ar' SURELY-CONSEQUENTLY
for, a causal conjunction introducing the logical reason. f that which is being generated Mt12²⁰ Jesus (f He shall be saving His people) Mt12¹ (we perceived His star) Mt2² (f Herod about to be seeking) Mt2¹³ f thus it is written Mt2⁵ f out of you (Bethlehem) Mt2⁶, etc. and⁴, because³, -that², but², even¹, for¹⁰⁰⁶, indeed², no doubt¹, seeing¹, therefore¹, verily², what², why¹, yet¹.

for, about⁶⁰, account (on)²¹, as², because⁸, out², since in fact⁴, until².
isfor. See instead.
tfor. See into.
for. See over.
onfor. See on.
for all that, thus¹.
for as much as, since², -in fact¹, -in fact even¹.
for . . cause, behalf (on)³.
for now. See have.
for sake, about¹.
for . . sake, through⁴⁷.
for sake of. See over.
for that, since¹.
for the sabbath. See sabbath (for the).
for this cause, through¹⁴.
for which cause, wherefore².

epi sit is m os' ON-GRAIN
forage, food searched for. finding Lu9¹², victuals¹.

kath o'ti DOWN-WHICH-ANY
forasmuch as. Elizabeth was barren Lu17 Zacheus a son of Abraham Lu19⁹ Christ not held by death Ac22⁴ some had need Ac24⁵ 43⁵, as¹, forasmuch⁻¹, according⁻¹, -that¹.
forbear, bear with², slack¹, spare¹, (can f), refrain².

an och e' UP-HAVING
forbearance (God's) Ro24³ 32⁵.

kōlu'ō FORBID

forbid by word of mouth, prevent by other means. f not little children Mt19¹⁴Mk10¹³Lu18¹⁶ f one casting out demons Mk9³⁸ 39Lu9⁴⁰ 50 f to give taxes Lu23² can not be anyone to f water Ac10⁴⁷ Peter not able f God Ac11¹⁷ Paul being f by the holy spirit Ac16⁶ f not languages 1C14³⁹ f Paul to speak to the nations 1Th2¹⁶ to marry 1Ti4³ yoke-beast f Balaam 2P21⁶ Diotrephes 3J10 prevent¹, not p him taking your cloak Lu26²⁹ lawyers p those entering Lu13³² what is p the eunuch Ac36⁶ p no one to be subservient to Paul Ac24²³ centurion p soldiers from killing prisoners Ac27⁴³ Paul from going to Rome Ro13³ death p priests from abiding Hb7²³, forbid¹⁶, -to take¹, hinder², keep from¹, let¹, suffer not¹, withstand¹.

forbid, prohibit¹,
forbidding (no man), unforbidden¹,
force (of), confirmed¹, (take by f), snatch³,
pro au'i on BEFORE-COURT
forecourt. Peter came into Mk14⁶⁸, porch¹.

pro pat'or BEFORE-FATHER
forefather. Abraham Ro4¹, father¹,
forefather, progenitor¹.

sun al iz'ō TOGETHER-SALT
foregather, the partaking of salt together was a token of amity and friendship, hence gather together closely or intimately, the disciples Ac14, be assembled together with¹.

forego. See refrain.
met' op on WITH-VIEW
forehead, seal of God on vRv73⁹⁴ wild beast's emblem on vRv13¹⁵ 14⁹ 20⁴ Father's name on vRv14¹² 22⁴ on the woman's f vRv17⁵.

all o gen es' CHANGE-BECOME
foreigner, cleansed leper Lu17¹⁸, stranger¹,
foreigner, sojourner¹.

pro gin'ōsk δ BEFORE-KNOW
foreknow, know before Ac26⁵ 2P31⁷, whom God f cRo8²⁹ 11² unspotted lamb f 1P12¹⁰ Abs² (ARo8³⁰ As² Ro11¹). foreknow², foreordain¹, know¹, -before¹, from the beginning¹.

pro'gnō si s BEFORE-KNOWLEDGE
foreknowledge, knowing previous to the event. of God (Christ given up by) cAc22³ (according to) 1P12².

archi tēkt'ōn ORIGIN-ARTISAN
foreman. Paul 1C3¹⁰, master-builder¹.
foremost. See first.
foreordain, foreknow¹.
forepart, prow¹.

pro'drom os BEFORE-RUNNER
forerunner. the F Jesus Hb6²⁰.

art em'ōn SUSPEND
foresail, a small sail at the prow of the ship. a jib. hoisting to the breeze Ac27⁴⁰, mainsail¹.

foresee, perceive before¹, see before¹.
foreship, prow¹.

pro phtha'n δ BEFORE-OUTSTRIP
foretell. Jesus f Peter Mt17²³, prevent¹.
foretell, announce before¹, declare before¹, predict².
forewarn, intimate¹.
forewarned, say before¹.

zēmi'a FINE
forfeit, lost as a penalty, the ship Ac27¹⁰ 21 Paul deeming all fPh3⁷ 8, damage¹, loss³.

zēmi o'ō FINE

forfeit. his soul Mt16²⁶Mk8³⁰ himself FlLu9²⁵
one's work 1C13⁵ nothing 2C7⁹ Paul f all
Ph3⁸. lose³, receive damage¹, suffer loss⁴.

epi lafai th[an] o' mai
b=ON-OBLIVIOUS[-UP]

forget. disciples f bread Mt16⁵Mk8¹⁴ God
not f (sparrows) Lu12⁹ (your work and
love) Hb6¹⁰ Paul f that behind Ph3¹³
saints not f (hospitality) Hb13² (contribut-
ing) Hb13¹⁰ f what kind he was Ja1²⁴.
be forgetful¹, forget⁷.

epi lēs m on ē' ON-OBLIVIOUS

forgetful (listener) Ja1²⁵.
forgetful (be), forget¹.
forgive. See let.
forgive, dismiss², grace¹¹.
forgiveness, see pardon.
forgotten, oblivious¹.

ele ein on' MERCYABLE

forlorn. more f 1C15¹⁰ Laodicea FrV3¹⁷.
miserable².

morph ē' FORM

form, visible shape and appearance. Christ
(in a different f) Mk16¹² (in the f of God)
Ph2⁰ (the f of a slave) Ph2¹.

morph o'ō FORM

form. until Christ may be being f in you FrGa4¹⁹.
form, mold², pattern¹, type¹.

morph o'ō sis FORMING

form. f of knowledge Ro2²⁰ of devoutness
2Ti3⁵.

form. See construct and do.
formed (thing), molded (which is)¹.
former, first².

pro'ter on BEFORE-MORE

former, -ly, previously (offer up sacrifices) Hb
7²⁷. f behavior Ep4²² days Hb10³² desires
1Pi1⁴ formerly: where Son of Mankind
was Jn6⁶² Nicodemus f came to Jesus Jn
7⁵⁰ns² beholding the blind man Jn9⁸ where
John was baptizing Jn10⁴⁰ Paul (intended
f to come) 2C11¹⁶ns¹ (I bring the evangel)
Ga4¹³ (was a persecutor) 1Ti1¹³ to whom
the evangel was f brought Hb4⁰. first³, be-
fore¹, former³.

former, -ly. See first.
fornication, prostitution²⁶.
fornicator, paramour⁰.

e[n]g kata leip'ō IN-DOWN-LACK

forsake, conserve (a seed) ArRo9²⁰. Christ
(Why didst Thou) Mt24⁴⁰Mk15³⁴ (not f my
soul in the unseen) Ac27³¹ Paul (perse-
cuted but not f) 2C4⁹ (Demas f P) 2Ti4¹⁰
(all f) 2Ti4¹⁴ not f assembling Hb10²⁵
God not f you Hb13⁵. forsake⁷, leave⁰.

forsake, leave², -(take)¹, let⁰.forswear, perjure¹.

forth. See out.

forth, midst¹.

forth (froth). See froth forth.

ex aut ēs' OUT-SAME

forthwith, an adverb of time indicating that ac-
tion follows without an interval. that you
(Herod) f give Mk6²⁵ f Cornelius sends Ac
10³⁹ f three men stand Ac11¹¹ soldiers and
centurions f Ac21³² f Lysias sends Paul Ac
23³⁰ns to send Timothy f Ph2²³, by and
by¹, immediately³, presently¹, straightway¹.
forthwith, immediately⁵, instantly¹, straight-
way³.

Phortuna'tos (Latin) FORTUNATUS

Fortunatus. the house of 1C16¹³2¹⁷.

te s s a r a'kont a FOUR-TY

forty. f days (Jesus fasts in wilderness) Mt
4²Mk13¹³Lu4² (visualized to disciples) Ac
13¹ f and six years (temple built in) Jn2²⁰
f years (lame man more than) Ac4²² (Moses,
at the completion of) vAc7³⁰ (Moses led Is-
rael out) Ac7³⁶ (offer sacrifices) Ac7⁴²
(God gives them spail) Ac13²¹ (acquainted
with My acts) Hb3⁹ (God disgrusted with)
Hb3¹⁷ f men (seek kill Paul) Ac23¹³ 21
f save one (blows Paul got) 2C11²⁴ a hun-
dred f-four (thousand) vRv7¹⁴ 141³ (eubits,
the wall) vRv21¹⁷ f-two months (nations
treading holy city) vRv11² (wild beast's
authority) vRv13⁵.

te s s a r a'kont a et es' FOUR-TY-YEAR

forty year. as Moses' f y time completed Ac
7²³ God carries Israel Ac13¹⁸.

Phor'on (Latin) FORUM

Forum, Appii Forum was a town about forty-
three miles southeast of Rome on the Ap-
pian Way, about 41½° north, 13° east.
brethren meet Paul at Ac28¹⁵.

forward, diligent¹, (be f), endeavor¹, will¹,
(bring f), send forward¹.
forwardness, diligence¹.
forwardness of mind, eagerness¹.

en treph'ō IN-NOURISH

foster. with words of faith FIT14⁶. be nour-
ished up in¹.

sun'troph os TOGETHER-NOURISHED

foster brother. Mannaen, Herod's Ac13¹.
which had been brought up with¹.

foul, unclean².foul weather, winter¹.

the meli o'ō PLACE-CARE

found, ground (verb). house f on a rock Mt
7²⁵ Thou Lord dost f the earth FrHb1¹⁰
Christ will f you FrPs10⁵ ground: the saints
(in love) FrEp3¹⁷ (and settled) FrCol2³ (ALu
648). found², ground², lay foundation off,
settle¹.

the mel'os PLACE-CARE

foundation, the stone or other material on
which a building or wall is to stand. f of
(a house, with and without) FrLu6⁴⁸ 40 (of
a tower, laying) FrLu14²⁹ (of prison, was
shaken) Ac16²⁶ (of apostles) FrEp2²⁰ (of
repentance) Hb6¹ Paul (lest I be build-
ing on another's f) FrRo15²⁰ (I lay a f) FrC
31⁰ other f can no one lay f C13² build-
ing on this f Jesus Christ Ph3¹³ an ideal
f for the future FrTi6¹⁹ God's solid f stands
FrTi2¹⁹ the city having f Hb11¹⁰ the wall
of the city has f vRv21¹⁴ 19 19.

foundation, disruption¹⁰, (lay f), found¹.

founder. See fulfillment.

fountain, spring⁰.

te s s a r a FOUR

four, the numeral between three and five.
winds AMt24³¹Mk13³⁷ vRv7¹ paralytic lifted
by Mk2³ eighty-f years (Hanna a widow till
she is) Lu2³⁷ f days Lazarus in the tomb Jn
11¹⁷ f parts of Jesus' garments Jn19²³ sheet
with f edges vAc10¹¹ 115 quaternions to
guard Peter Ac12⁴ daughters of Philip Ac
21⁹ men having a vow Ac21²³ anchors Ac
27²⁹ twenty-f (thrones) vRv4¹⁴ (elders)
vRv4¹⁰ 58 1116¹⁹ f animals (around the
throne) vRv4⁰ (six wings) vRv4⁸ (in the
center of, a Lambkin) vRv5⁰ (fall before
Lambkin) vRv5⁸ (said Amen) vRv5¹⁴ (one
of, saying come) vRv6¹ (voice in midst of)
vRv6⁰ (messengers stand around) vRv7¹¹
(singing a new song before) vRv14³ (one of,

gives golden bowls) vRv157 (fall and worship) vRv194 f messengers (John perceived) vRv71 (to injure the land) vRv72 (having been bound) vRv914 (loosed) vRv915 f corners of the earth vRv71 20⁸Ab a hundred forty-f (thousand) vRv71Ab 141 Abs² (cubits, wall) vRv2117 (bRv913).

four days, fourth day¹.

te tra ko'si a FOUR-hundred

four hundred, f h men inclined to Theudas Ac536 f h years (illtreat the seed) Ac76 f h and fifty years (God distributes their land by lot) Ac1319 f h and thirty years afterward the law came Ga317.

te tra'men on FOUR-MONTH

four months, and harvest is coming Jn435.

te tra'gon on FOUR-CORNERED

four square, city vRv2116.

te tra kis chi'ti a FOUR-times-THOUSAND four thousand, those eating Mt1538Mk89 seven cakes of Mt1610Mk820 of the Assassins Ac2138.

tetra plo'on FOUR-COMPOUNDED fourfold, Zaccheus giving back Lu198. fourfooted beasts, quadruped³.

deka te'ssar es TEN-FOUR

fourteen, generations Mt117 17 17 years (Paul acquainted with a man) 2C12 (went up to Jerusalem) Ga21.

te s s a r c s' kai dek'a ton

FOUR AND TENTH fourteen, night Ac272 day Ac273.

te't a r t on FOUR

fourth, fourth Ac1090, f watch (Jesus came to them) Mt1428Mk648 f animal (like a vulture) vRv45 (voice of) vRv67 f seal vRv67 f of the earth (jurisdiction over) vRv68 f messenger (trumpets) vRv812 (pours out his bowl) vRv168 foundation emerald vRv2119 (ARv68 A812).

te t a r t ai' on FOUR(dim.)

fourth day, Lazarus Jn1139, four days¹, fowl, flying creature⁹, fox, jackal³.

kat ag'n u mi DOWN-FRACTURE

fracture, Christ not be f a crushed reed PMt 1220 f the legs (of the malefactor) Jn1931 32 (not of Jesus) Jn1933, break⁴.

kla' s ma BREAK-effect

fragment, from five cakes Mt1420Mk643 819 Lu917Jn612 13 from seven cakes Mt1537Mk 89 20, broken meat², fragments⁷.

eu öd i'a WELL-ODOR

fragrance, a f of Christ 2C125 fragrant a f odor FEp52 Ph418, sweet savor¹, -smell².

frame, readjust¹.

frame fitly together, connect together¹.

i'ban os (Hebrew) WHITE

frankincense, the gum of a tree, probably imported from India through Arabia Is606, used in compounding the holy incense Ex3034. Magi offer Jesus Mt211 for Babylon Rv1813, frankly forgive, grace¹, fraud (keep back by), deprive¹.

dol'i on FRAUDulent

fraudulent, workers 2C1113, deceitful¹, *eleuth'er on* FREE free, freeman, without bonds, the sons are PMt1726 you shall be Jn833 really f Jn836 f as to Righteousness Ro620 she is f (from the law) Ro73 (to be married) 1C739 if you are able to become 1C721 being f (he

who is called) 1C722 Paul (am I not) 1C91 (being f of all I enslave myself to all) 1C91 slave and f (imbihe one spirit) 1C1213 (in Whom there is no) Ga328 (requested by the Lord) Ep68 (emblem given) Rv1318 free woman (son of Abraham, out of) Ga422 23 30 (we are of the) Ga431 Jerusalem above is Ga426 as f and not having freedom for a cover 1P216

freeman: Scythian, slave, f Co311 hid themselves Rv1352 birds eating flesh of Rv 1918, at liberty¹, free¹⁸, -man¹, -woman³.

eleuth'er o'd FREE

free, make free, liberate from bonds, being f from Sin Ro618 22 the spirit's law of life f you Ro82 creation shall be Ro821 for freedom Christ f you Ga51 make free: the truth shall Rv832 if the Son shall Rv836, deliver¹, make free⁶.

apeleuth'er os FROM-FREED

freedman, one who has been made free, the Lord's M1C722, freeman¹.

libertin'oi (Latin) FREEDMEN

freedmen, liberated Jews, who had been Roman slaves, synagogue termed Ac69, Libertines¹.

eleuth'er i'a FREEDOM

freedom, liberty, lack of restraint, of the children of God Ro821 decided by another's conscience 1C1029 where the spirit of the Lord is 2C317 to spy out our Ga24 for f Christ frees us Ga51 saints called for Ga513 not for an incentive to the flesh Ga513 law of f (he who peers into) AJa125 (judged by) AJa212 not having f for a cover 1P216 promising 2P219, liberty¹¹, freedom, citizenship¹.

chor'ion SPACE(dim.)

freehold, a piece of ground not subject to allotment, which could be bought and sold, termed Gethsemane Mt2636Mk1432 Jacob gives Joseph Jn45 Judas (acquires) Ac118 (called "Acheldamach F of blood") Ac119 19 disciples sell Ac434 Ananias and Sapphira sell Ac538 belonging to Publius Ac287, field², land³, parcel of ground¹, place², possession¹.

freely, bold (be)1, gratuitously⁶.

freeman, See free.

freeman, freedman¹.

pukn'on' FREQUENT

frequent, frequently, John's disciples fasting f Lu533 Felix sending after Paul Ac 2426 Timothy's f infirmities 1Ti523 (s'Mt914 sMk73), often², oftener¹.

frequently, See frequent.

fresh, See young.

fresh, sweet¹.

phi'l ê FOND(feminine)

friend, woman calling FLu159.

phi'tos FOND-

friend, Jesus (a sinner's f) Mt119Lu734 (centurion sends f to) Lu78 (My f) Lu124 (f of the Bridgeroom) Jn329 (Lazarus our f) Jn1111 (you f of Mine) Jn1514 15 a f at midnight FLu155 6 8 f step further up FLu1410 do not be summoning your Lu1412 man calling the f FLu156 make merry with my FLu1529 f of the mammon of injustice FLu169 disciples will be given up by Lu2116 Herod and Pilate became Lu2312 laying down the soul for his f Jn1513 not a f of Cæsar's Jn1912 Cornelius calling his Ac1024 Paul (f entreated him) Ac1931 (permitted to go to) Ac273 Abraham called f of God Ja 239 f of the world Ja4 f are greeting you 3J15ss greet the f by name 3J15.

friend, comrade³, (make f), persuade¹.

friend. See fond of (be).

phil i'a FONDNES
friendship. of this world Ja4⁴.

frisk. See jump.

ba'trach os IMPORE-ROUGH
frog. unclean spirits as Rv16¹³.

apo' FROM
from, indicates source and separation, and is used with the genitive case, idiomatically /by, /ago Ac10³⁰, /off, etc. With then, thenceforth Mt14¹⁷ 26¹⁶ etc. In composition, from, away, etc. at¹⁰, because of¹, before², by⁹, for¹⁰, from³⁷², -among¹, in⁵, of⁴⁷, out of²⁷, they of¹, on⁵, since¹, upon¹, with³.

from, beside²⁴, near¹, through¹, under².

from. See beside.

ofrom. See out.

from the beginning, above (from)¹, from whence, where¹.

bai'on (Egyptian) FROND
frond, palm foliage. throng got Jn12¹³. branch¹. front. See first.

em'pros the n IN-TOWARD-PLACE
front (in . . of). of men (let your light shine) Mt5¹⁶ (be not doing your righteousness) Mt6¹ (avowing Christ) Mt10³² Lu12⁸ (disowning Christ) Mt10³³ (locking the kingdom) Mt23¹³ oblation i f o the altar Mt24²⁴ not trumpeting i f o you Mt6² not casting pearls i f o hogs Mt7⁶ of the Father (Christ avowing) Mt10³² (C disowning) Mt10³³ (it came to be a delight) Mt12¹⁰ Lu10²¹ (not the will) Mt18¹⁴ as of Christ (John constructing road) Mt11¹⁰ Mk12^{1A} Lu7²⁷ (nations gathered) Mt25³² (soldiers falling on knees) Mt27²⁹ (paralyzed man let down) Lu5¹⁹ (dromical man) Lu14² (Zacchaeus running) Lu19¹⁴ (prevailing to stand) Lu21³⁶ (John dispatched) Jn3²⁸ i f o all (Peter disowns C) Mt26⁷⁰ (Paul said to Cephas) Ga2¹⁴ i f o governor (Christ standing) Mt27¹¹ Christ transformed i f o disciples Mk9² Christ avowing i f o messengers Lu12⁸ slay enemies i f o king Lu19²⁷ i f o people (Christ went) Lu19²⁸ (having done so many signs) Jn12³⁷ Christ has come to be i f o John Jn15^{2A} 30 shepherd going i f o sheep Jn10⁴ i f o God (Cornelius' alms ascended) Ac10⁴ (expectation of our Lord) 1Th1³ (Paul rejoicing) 1Th3⁹ (establish your hearts) 1Th3¹³ (persuading) 1J3¹⁹ as manifested i f o the dais 2Cs10¹⁰ Paul (i f toward the goal) Ph3¹³ (his expectation i f o the Lord) 1Th2¹⁹ i f and behind (animals replete with eyes) Rv4⁶ John falls i f o messenger Rv19¹⁰ AS 22⁹ 28, at¹, before³⁸, prefer before³, in one's sight², in the presence of¹, in the sight of¹, off¹.

ap en'anti FROM-IN-INSTEAD
front of (in), contravening the decrees of Cæsar Ac17⁷. i f o the throng (Pilate washes his hands) Mt27²⁴ as the sepulcher (Mary sitting) Mt27⁶¹ you all (give lame man soundness) Ac3¹⁶ their eyes (no fear of God) Ro3¹⁸. before², contrary to¹, in the presence of¹, over against¹.

en'anti IN-INSTEAD
front of (in). Simon's heart not straight i f o God Ac2¹ (BLu18 sAc19). before¹.

en'anti IN-INSTEAD
front of (in), i f o God (Zechariah the just) Lu1¹⁹ sAs (Jesus a prophet) Lu24¹⁹ the people (declarations) Lu20²⁰ of Pharaoh (Joseph given favor) Ac7¹⁰ AB a lamb i f o its shearers Ac8³² (AMk21²). before⁵, in sight of¹.

meth or'ion WITH-SEE
frontier, near the boundary. of Tyre and Sidon Mk7^{24A}. borders¹.

aphr os' FROTH
froth, foaming bubbles, a spirit convulsing him with Lu9³⁰, that he foameth again¹.

aphr iz'5 FROTHIZE
froth. son with dumb spirit Mk9¹⁸ 20. foam².

ep aphr iz'5 ON-FROTHIZE
froth forth. billows f f their shame fJ13¹. foam out¹.

froward, crooked¹.

karp os' FRUIT
fruit, the pulpy mass surrounding the seeds of various plants and trees. produce f (worthy of repentance) FM13⁹ Lu3⁸ (blade) FM13²⁶ (given to a nation that will) FM21¹³ ideal f (tree not producing) FM13¹⁰ 719 Lu3⁹ (good tree is producing) FM7¹⁷ (rotten tree is not) FM7¹⁸ Lu6⁴³ (make a tree ideal and its f) Mt12³³ tree is known by FM7¹⁶ 20 12³³ Lu6⁴⁴ noxious f (rotten tree producing) FM7¹⁷ (good tree cannot be bearing) FM7¹⁸ rotten f (make a tree rotten) FM12³³ (ideal tree not producing) FM13¹⁰ give f (seed on ideal earth) FM13⁸ Mk4⁸ (in thorns, g no f) FMk4⁷ f of fig tree (Jesus) FM21¹⁹ Mk11¹⁴ (man) fLu13⁷ f of vineyard (sending for) FM21³⁴ 34 41 Mk12² Lu20¹⁰ Abs² (not eating) PlC97 whenever the f may be giving way Mk4²⁹ of Miriam's womb fLu1⁴² have nowhere to gather my fLu1²¹ for life enion Jn4³⁶ bringing forth much Jn12²⁴ f of the vine fJn15² 2 4 5 8 f16 f16 of David's loin fAc2³⁰.

Paul (may be having some) fRo1¹³ (sealing) fRo1⁵² (means f from work) fPh1²² (seeking) fPh1⁷ what f had you then fRo6²¹ f for holiness Ro6²² f of the spirit is love fGa5²² f of the light fEp5⁹ of righteousness (filled with) fPh1¹¹ (peaceable) fHb1²¹ (sown in peace) fJa3¹⁴ farmer first to partake of 2T2⁶ of the lips fHb1³¹ bulging with good f fJa3¹⁷ precious f of the land fJa5⁷ first and late fJa5¹⁹ earth germinates Ja5¹⁹ twelve f vRv22².

fruit, product⁵, (without f), unfruitful¹.

fruit (bear). See bear fruit.

karp o phor'os FRUIT-CARRYING
fruit bearing. seasons Ac14¹⁷. fruitful¹.
fruitful, fruit bearing¹, (be f), bear fruit¹.

op or'a JUICE-HOUR
fruition, the point when fruit becomes juicy and ripe. of Babylon passed away vRv18¹⁴. fruits¹.

fruits, fruition¹,
frustrate, repudiate¹.
fulfill. See fill.
fulfill, become³, conclude¹, do³, fill up², finish⁹, fully fulfill¹.

sum plê ro'ô TOGETHER-FILL
fulfillment, sink from being full, founder Lu8³³. of the days (of Christ's taking up) fLu9⁵¹. (of Pentecost) fAc2¹. be come¹, -fully-, fill¹.

plê res FULL
full, with all space occupied, fullness of faith Ac35⁵, of fragments (twelve panniers) Mt14²⁰ (how many p) Mk8¹⁰ (seven hampers) Mt15³⁷ f grain in the ear Mk4²⁸ Jesus (f of holy spirit) fLu4¹ (of grace and truth) fJn1¹⁴ man f of leprosy Lu6¹² f of the spirit and wisdom (seven men) fAc6³ Stephen f of (faith and holy spirit) fAc6⁵ (grace and power) fAc6⁸ Dorcas f of

- good acts *ῥα936* Barnabas f of holy spirit *ῥα1124* Elymas f of guile *ῥα1310* Ephesians f of fury *ῥα1328* getting f wages 2J8 (AMK643).
- full, brim¹¹, cram², distended⁸, satel¹, (be f), fill¹, bloat¹, satisfy¹.
- full. See fills (that which).
- full age (of), mature¹.
- ek plē'ō sis* OUT-FILLING
- full completion. of the days of purification *Ac2126*, accomplishment¹.
- full proof (of), fully assure¹.
- graph eu's* CARDER
- fuller, of cloth, no f able to whiten Mk93.
- plē ro phor e'ō* FULL-CARRY
- fully assure, fully discharge. matters of which we have been Lull¹ that God is able Ro421 let each one be Rol45 in all the will of God Co412 fully discharge: Timothy, his service 2Ti15 that the heralding may be 2Ti417 (sRo 1513), be fully known¹, --persuaded², complete¹, fill¹, make full proof of¹, most fully believed¹.
- fully consummate. See consummate (fully).
- fully discharge. See fully assure.
- fully follow. See follow (fully).
- ek plē'ō o'ō* OUT-FILL
- fully fulfill. God has f f the promise *ῥα1339*, fulfill¹.
- fully known (be), fully assure¹.
- fully persuaded (be), fully assure².
- fullness. See full.
- fulness, fills (that which)¹².
- fumes. See smoke.
- function. See practice.
- thum o'ō* FEEL
- furious (be), work up a strong feeling. Herod was very f Mt210, be wroth¹.
- ptus's o* ROTATE
- furl, of a written scroll. Christ in the synagogue Lu420, close¹.
- furlong, stadium⁵.
- ka'm in os* BURNER
- furnace, of fire at conclusion of eon Mt1342 50 Christ's feet as fired in *ῥῥv115* smoke of large *ῥῥv92*.
- chor ēg e'ō* CHORUS-LEAD
- furnish, pay the cost of a chorus at Athens, hence furnish anything. God f (seed) 2C 910 (strength) 1P411 (s¹2P15). give¹, minister¹.
- furnish, fill¹.
- furnish thoroughly, fit out¹.
- further, comparative of distant.
- further, distance (at a), still¹, (go f), interval (after)¹.
- anō'ter* on UP-more
- further up, used adverbially, comparative of up, upper. friend step f u Lu1410 f u when saying Hb108, above¹, high¹.
- furtherance, progress².
- furthermore. See rest.
- furthermore, thereafter¹.
- thum os' s* FEEL
- fury, people filled with (at Nazareth) *ῥLu428* (at Ephesus) *ῥAc1938* persuaded to Ro28 lest there be 2C1220 works of the flesh Ga 520 saints (be taken away from) Ep431 (putting away all) Co38 Moses not afraid of the king's Hb1127 the Adversary having great *ῥῥv1212* of Babylon's prostitution *ῥῥv 148 133* God's f (wine of) *ῥῥv1410 1619* (trough of) *ῥῥv1419 1915* (is consumed) *ῥῥv151* (bowls brimming with) *ῥῥv157* (pouring out) *ῥῥv161*, fierceness², indignation¹, wrath¹⁵.

G

- Gabbatha' (Hebrew)* LOFTY
- Gabbatha. Pavement, in Hebrew G Jn1913Ans¹.
- Gabri el' (Hebrew)* might-Deity
- Gabriel, dispatched to (Zechariah) Lu119 (Miriam) Lu126.
- Gad (Hebrew)* RAM
- Gad. 12000 out of the tribe Rv75Ab.
- Gadarēnos'* GADARENE
- Gadarene, an inhabitant of Gadara, the chief city of Perea, the region east of the Jordan and south of the sea of Galilee. It is now called Um Keis, about 32° 43' north, 35° 43' east. (bMt828 AMK51 ALu826 A37).
- Gadarenes, Gergesene³.
- epi stom iz'ō* ON-MOUTHIZE
- gag. who must be *ῥTi11*, stop the mouth off¹.
- kerd'os* GAIN
- gain, what is acquired. Paul (to be dying) *ῥPh121* (which were g I deemed a forfeit) Ph37 teaching for sordid *Ti11*, gain², lucral¹.
- gain, capital², do¹, earn¹, vocation³.
- kerd ai n'ō* GAIN
- gain, obtain possession. g the whole world Mt 1626Mk36Lu925 brother Mt1813 talents Mt 25162 17 20 22 this damage Ac271 Paul g
- (more) 1C919 20 20 21 22 (Christ) *ῥPh38* by trafficking Ja413 husband 1P31, gain¹⁴, win².
- an anti'r r ē t on* UN-INSTEAD-GUSHED
- gainsaid (not to be). these things (scribe at Ephesus) Ac1936, not to be spoken against¹.
- gainsay, contradict².
- gainsayer, contradict¹.
- gainsaying, contradiction¹.
- an anti'r r ē t os* UN-INSTEAD-GUSH-AS
- gainsaying (without). Peter came Ac1029.
- Ga'ios (?)* earthy
- Gaius, gripping Ac1929 the Derbian Ac204 Paul's host Ro1623 Paul baptized 1C114 the beloved 3Jn1.
- Galat i'a* GALATIA
- Galatia, a province in central Asia Minor between 38°-41° north and 31°-35° east. ecclesiastical 1C161 Gal12 Crescens gone to 2Ti 410Ab expatriates of 1P11.
- Galatia (of), Galatian².
- Galat ik on'* GALATIA-ic
- Galatian, province, Paul passed through Ac 166 1823, of Galatia².
- Galat'ēs* GALATIAN
- Galatian. O foolish G Ga31.

Galila'os (Hebrew) circuit
Galilean, a native of Galilee, **Jesus** (Peter with) Mt26⁶⁹ (Pilate inquires if He is) Lu23⁶ (G receive Him) Jn4⁴⁵ Peter a Mk14⁷⁰ Lu22⁵⁰ sinners above all Lu13¹² 2² disciples Ac11²⁷ Judas Ac5³⁷, Galilean⁹, of Galilee³.

Galilai'a (Hebrew) circuit
Galilee, the northern district of Palestine, with Phoenicia on the north and west, Samaria on the south, and the Jordan and its lakes on the east, between 32° 30' - 33° 30' north and 35° - 35° 40' east. **Christ**: came (from) Mt31³ Mk19¹ Mt19²¹ (into) Mt4¹² Mk11¹ Lu4¹⁴ Jn14³ 43⁴³ 45⁴⁷ by the sea of Mt4¹⁸ Mk11¹⁰ Mt15²⁹ Mk7³¹ Jn6¹ led disciples about Mt4²³ follow Him from (throughs) Mt4²⁵ Mk3⁷ (women) Mt27⁵⁵ Mk15⁴¹ Lu23⁴⁹ 55⁵⁵ preceding disciples into Mt26³² 28⁷ Mk14²⁸ 16⁷ findings of Him about Mk12²⁸ as heralding in Mk13⁹ went along through Mk9⁵⁰ Lu17¹¹ in Capernaum a city of Lu4³¹ beginning from (exciting the people) Lu23⁵ (declaration) Ac10³⁷ being still in Lu2⁴⁰ in Cana of Jn21⁴ 46⁵⁴ walked in Jn7¹ remains in Jn7⁹ not out of G is coming Jn7⁴¹ seen by those from Ac13³¹

Other (proper names): **Joseph** (retires into) Mt2²² (went up from) Lu2⁴ (returns into) Lu2³⁹ **Jews** conspire in Mt17²² **Gabriel** dispatched to a city of Lu12⁹ Abas² **Herod**, tetrarch of Lu3¹ **Pharisees** come out of every village of Lu5¹⁷ **Pilate** hearing the word G Lu23³⁰ **Cana** of (wedding in) Jn2¹ (**Nathaniel** from) Jn2¹² is **Nicodemus** of Jn7⁵² **Philip** from Bethsaida of Jn12²¹

Others: of the nations Mt4⁵ disciples to go into Mt28¹⁰ 10¹⁰ foremost men of Mk6²¹ country of the Gergesenes across from Lu8²⁰ no prophet roused out of Jn7⁵² ecclesia of Ac9³¹ (ALu444).

Galilee (of), **Galilean**³, **gall**, **bile**².

Gallio, **Marcus Annonius Novarus**, elder brother of the philosopher **Seneca**, and proconsul of Achaia. Ac18¹² 14¹⁷.

Gamali el' (Hebrew) REQUITTED-Deity
Gamaliel, teacher Ac5³⁴ **Paul** at the feet of Ac22³.

ga[n]g'ra in a GANGRENE
gangrene, a spreading sore. profane prattlings as 2Ti2¹⁷, canker¹.

amphi en' n u mi ENVELOPE-IN
garb, clothe elegantly, if God is thus g the grass F Mt3⁶⁰ Lu12²⁸ as soft g Mt11⁸ Lu7²⁵, clothe⁴.

kēp'os GARDEN
garden, an enclosed cultivated area. mustard kernel F Lu13¹⁹ Gethsemane Jn18¹ 26¹ a new tomb Jn19⁴¹ 41.

kēp'our os' GARDEN-SEE-er
gardener, supposing that He is Jn20¹⁵.

stem'ma WREATH

garland, at Lystra Ac14¹³.

garment, apparel², attire¹, tunic¹.

[h]i'ma t i z'ō GARMENTIZE
garmented, the demoniac Mk5¹⁸ Lu8³⁵, clothe².

[h]i'ma'tion GARMENT(s)
garments, in the singular, the striped, sack-cloth cloak which was worn over the tunic, in the plural, the external garments. **Christ's** g: became white v Mt17¹² Mk9³ soldiers (put Ihs g on Him) Mt27³¹ Mk15²⁰ (divide) Mt27³⁵ Mk15²⁴ Lu23³⁴ Jn19²³ 24²⁴ woman touching

Mk5²⁸ Ab³⁰ laying down Jn13⁴ took Jn13¹² **Other (proper names)**: at Saul's feet Ac7⁵⁸ 22²⁰ **Dorcas** made Ac9³⁹ **Barnabas** and **Paul** tearing their Ac14¹⁴ officers tearing off (Paul and Silas) Ac16²² **Paul** shaking out his Ac18⁹ **Jews** tossing their Ac22²³

Others: on the colt Mt21⁷ Mk11⁷ Lu19³⁵ strew in the road Mt21⁸ Mk11⁸ Lu19³⁶ chief priest tears Mt26⁶⁵ in soft g garbed Lu7²⁵ food for moths Ja5² putting on of IP3² do not pollute v Rv3⁴ white v Rv3⁵ 18⁴ Ab⁴ keeping v Rv16¹⁵

Christ's cloak: touching (woman) Mt29²¹ Mk5²⁷ Lu8⁴⁴ (many) Mt14³⁶ Mk6⁵⁶ purple Jn19²⁵ dipped in blood v Rv19¹³ name written on v Rv19¹⁶ 8

Others: leave him v Mt5⁴⁰ patching an old F Mt9¹⁶ 16¹⁶ Mt22¹ Lu5³⁰ 36³⁶ not to pick up Mt24¹⁸ Mk13¹⁰ blind man casting off Mk10⁵⁰ taking away your Lu6²⁹ demoniac puts on no Lu8²⁷ sell and buy a sword Lu22³⁶ **Peter** to throw about himself Ac12⁸ as a c shall be aged Hb1¹¹, apparel¹, cloak², clothes¹², garment³¹, raiment¹², robe², vesture³.

garner, barn².

a meth'us t os UN-DRUNK
garnet, twelfth foundation Rv21²⁰, amethyst¹, **garnish**, adorn⁴.

ph'rou e'ō GARRISON
garrison, protect with a military force. eth-narch g the city of the Damascenes Ac11³² we were g under law F Ga3⁵⁹ the peace of God shall g your hearts v Ph4⁷ g by the power of God v IP1⁵, keep³, -with a garrison¹.

kata kop t'ō DOWN-STRIKE
gash, demoniac g himself Mk5⁵, cut¹.

pul'e GATE
gate, especially of a city wall, figuratively, as the authorities of the city sat in the gate, the powers or authorities of a place. cramped g F Mt7¹³ 14¹⁴ broad F Mt7¹³ 14¹⁴ of the unseen F Mt16¹⁸ **Christ** (nears the g) Lu7¹² (suffered outside) Hb13¹² the Beautiful G Ac3¹⁰ **Paul** (Jews scrutinized the g for) Ac9²⁴ (came outside the g at Philippi) Ac16¹³ **Peter** came to the iron g Ac12¹⁰ (ALu134⁴).

gate, door¹, portal¹⁷.

sun ap'ō TOGETHER-LEAD
gather, mobilize, take in. **Herod** g the priests Mt2⁴ **Christ** (g His grain) F Mt3¹² Lu3¹⁷ (he who is not g with) Mt12³⁰ Lu11²³ (throng g to) Mt13² Mk4¹ 5²¹ (two or three in My name) Mt18²⁰ (whence you do not scatter) F Mt25²⁴ 26²⁶ (in front of Him g all the nations) Mt25³² (soldiers g to Him whole squadron) Mt27²⁷ (many g to hear) Mk2² (apostles g to) Mk6³⁰ (to g the scattered children) Jn11⁵² (often g in Gethsemane) Jn18² (kings and chancellors g against) Ac4²⁶ 27²⁷ flying creatures not Mt6²⁶ g the grain F Mt13³⁰ dragnet g every species F Mt13⁴⁷ slaves g all whom they found Mt22¹⁰ **Pharisees** (g where Jesus was) Mt12³⁴ 41⁴¹ (g to Pilate) Mt27⁶² (with Jesus) Mk7¹ (g a Sanhedrin) Jn11⁴⁷ where the vultures F Mt24²⁸ elders (g in priest's courtyard) Mt26³⁷ (detail g with) Mt28¹² (g as it became day) Lu22⁶⁰ (in Jerusalem) Ac4⁵ **Pilate** g the people Mt27¹⁷ rich man g his fruits F Lu12¹⁷ 18¹⁸ younger son g all together F Lu15¹³ fruit for life eonian Jn4³⁶ g food fragments Jn6¹² 13¹³ g branches F Jn15⁵ place where disciples g Jn20¹⁹ Ac4³¹ 20⁷ 8⁸ **Paul** (and Barnabas g whole year) Ac12⁶ (city

g (to hear) Ac13⁴⁴ (g the ecclesia) Ac14²⁷ (g the multitude) Ac15³⁰ apostles g in Jerusalem Ac15⁵⁰ saints of Corinth 1C5⁴ for God's dinner vRv19¹⁷ armies g to battle vRv19¹⁰

mobilize: kings for battle vRv16¹⁴ at Har-mageddon vRv16¹⁶ Gog and Magog vRv20⁹ take in: a stranger and took Thee i Mt 25³⁵ 38 43 (s¹ Lu5¹⁴ 17³⁵) assemble themselves¹, -together¹, be assembled⁵, -together¹, be gathered⁴, -together¹², bestow¹, come together⁶, gather¹⁰, -together¹⁰, -up¹, lead into¹, resort¹, take in²

gather, assemble¹, cull⁵, pick³, twist together¹. gather a company, mob (make up)¹. gather assuredly, unite¹.

gather thick together, convene¹. gather together, assemble⁶, convene together², cull¹, gather²².

gather together in one, head up¹.

gathering, collection¹.

gathering together, assembling¹.

gay, splendid¹.

Ga'za (Hebrew) STRONG

Gaza, a city of southwestern Judea, near the Mediterranean, about 31° 29' north, 34° 35' east, now called Ghazeh, from Jerusalem to Ac2²⁰.

thea'o mai PLACE-(gaze)

gaze, place the eyes on an object. to be g at by men Mt6²³ come into the wilderness to g at Mt11¹⁷ Lu7²⁴ king to g at guests Mt 22¹¹ Christ: was g at (by Mary) Mk16¹¹ (by disciples) Mk16¹⁴ Jn14¹⁴ Ac1¹¹ 1J1¹ 41⁴ (C g at, tribute collector) Lu5²⁷ (disciples) Jn1³⁸ (multitude) Jn6⁵ women g at tomb Lu23³⁵ John g upon the spirit Jn1³² disciples to g on the countryside Jn4³⁵ Jews g at (what Jesus does) Jn14¹⁵ (Paul) Ac21²⁷ g at the light (things with Paul) Ac22⁹ Paul expecting to g upon the Roman saints Ro15²⁴ no one has ever g upon God 1J4¹² behold², look on¹, -upon¹, see¹⁸.

gaze at, look at¹.

thea tri'o mai PLACE(GAZE)lized

gazing-stock (be), of reproaches vHb10³³. make a gazing stock¹.

sheu e' INSTRUMENT

gear, the ship's Ac27¹⁹. tackling¹.

gear. See instrument.

Ge'enna (Hebrew) Ravine-of-HINNOM

Gehenna, the ravine just below Jerusalem where the city of Sodom was incinerated. liable to M5²² bodies cast into PM52³⁰ 30 189Mk 943 45 47 Lu12⁵ soul and body Mt10²⁸ son of AM23¹⁵ judgment of Mt23³³ set aflame by vJ3³⁰, hell⁹, -fire⁹.

gender, generate².

gen e a log i'a BECOME-LAY (say)ing

genealogy, endless iT14 stupid questionings and Ti3⁹.

gen e a log c'o BECOME-LAY (say)

genealogy (be in), he who is not of Levi's Hb7⁰, he whose descent is counted¹.

a gen e a log e't UN-BECOME-LAID (said)
genealogy (without a), Melchizedek Hb7³. without descent¹.

general assembly, universal convocation¹.

gen n a'o BECOME

generate, of a male, beget, of a female, bear, be born. that which is g in Mary Mt12⁰ the holy One Who is being Lu13³⁵ Mount Sinai g into slavery vGa4²⁴ according to flesh Ga

42⁹ crude questionings g fightings r2T22²³ beget: Abraham b Isaac Mt14⁷ Ac7⁸ Isaac b Jacob, etc. Christ's human ancestry Mt 12-16 b of God (as many as obtained Him) vJn11³ (everyone doing righteousness) 12²⁹ (is not doing sin) c1J3⁹ (cannot sin seeing that he is) r1J3⁹ (everyone loving God is) r1J4⁷ (everyone believing that Jesus is the Christ) r1J51¹¹ (is conquering the world) r1J54¹ (is not sinning) r1J54¹ (is keeping himself) 1J5⁸ b anew rJn3⁷ can a veteran be Jn34⁴ of water and spirit rJn3⁵ b by flesh Jn3⁶ Ga4²³ by the spirit rJn3⁶

Moses b two sons Ac7²⁹ I, today, have b Thee Ac13³³ Hb15⁵⁵ Paul (through the evangel I b you) r1C4¹⁵ (Onesimus) rPhn1⁰ b by one (Abraham) Hb11¹²

bear: Elizabeth b a son Lu11³ the wombs which b not Lu23²⁹ woman b little child Jn16²¹

be born: Christ (Mary of whom) Mt11⁶ (in Bethlehem) Mt21¹ (Herod ascertained where) Mt24¹ (to be a king) Jn18³⁷ eunuchs b thus Mt19¹² ideal if that man were not Mt26¹⁴ Mk14²¹ Jews not b of prostitution Jn5¹⁴ man b blind Jn9¹⁹ 29 32 wholly b in sins Jn3³⁴ human being b into the world Jn16²¹ vernacular in which we were Ac2⁹ Moses b (was reared) Ac7²⁹ (was hid) Hb11²³ Paul b (in Tarsus) Ac22³ (a Roman) Ac22²⁹ Jacob and Esau not yet being Ro9¹¹ animals b naturally 2P21², bear², be born³⁹, be delivered of¹, beget⁴⁹, be made¹, bring forth¹, conceive, generate², spring¹.

gen e a' BECOME

generation, a man, considered as a link in the genealogical chain, from his birth to that of his son, a considerable group or the mass of mankind during such an interval. fourteen g Mt11¹⁷ 17 17 this g (to what likening) Mt11¹⁶ Lu7³¹ (men of Nineveh condemning) Mt12⁴¹ Lu11³² (queen of the south) Mt12⁴² Lu11³¹ (all these things arising on) Mt 23³⁶ (may not pass till) Mt24³⁴ Mk13³⁰ Lu 21³² (seeking a sign) Mk5¹² 12 Lu11²⁹ (the Son of Mankind a sign to) Lu11³⁰ (blood exacted from) Lu11⁵⁰ 51 (Son of Mankind must be rejected by) Lu17²⁵ (God disgusted with) Hb3¹⁰ a g wicked and an adulteress Mt12³⁹ 164 wicked g (thus will it be to) Mt 124⁵ (no sign given) Lu11²⁹ o g unbelieving and perverse Mt17¹⁷ Lu9⁴¹ adulteress and sinner Mk8³⁸ unbelieving Mk9¹⁹ all g (will count Miriam happy) Lu14¹⁸ (of the son of the sons) Ep3²¹ the Lord's mercy is for g and k Lu19⁵⁰ 50 sons of this son more prudent for their own g Lu16⁸ be saved from this crooked A24²⁴ who will be relating Christ's Ac8³³ David subverting his own Ac13³⁶ God leaves the nations in bygone g Ac14¹⁶ ancient g (Moses has those heralding him) Ac15²¹ secret not made known to other Ep3⁵ crooked and perverse Ph2¹⁵ secret concealed from the aCol2⁶, age², generation³⁰, nation¹, time².

generation, birth¹, product⁴, race¹.

generosity. See singleness.

[h]a pl os' UN-COMPOUND-AS

generously. God giving to all Ja15¹. liberally¹.

Gennēsaret' (Hebrew) GENNESARET

Gennesaret, otherwise known as the sea of Tiberias or Galilee, on the coast on its north-western shore, about 32° 50' north, 35° 35' east. Christ came to Mt14³⁴ Mk6⁵³ beside lake G Lu5¹.

gentile, Greek⁶, nation⁹³, (manner of) g, nations (as)¹.

ἐπι on GENTLE

gentle, mild in disposition. Paul became 1Th 27 God's slave must be 2Ti224.

gentle, lenient³.gentleness, kindness¹, leniency¹.

γενεσις on BECOME

genuine (legitimately born) the Corinthian's love 2Co8 yokefellow Ph43 child (Timothy) 1Ti12 (Titus) Ti14, own², sincerity¹, true¹.

γενεσις on BECOME-AS

genuinely. Timothy g solicitous Ph230, naturally¹.

Γεργεσένος GERGESENE

Gergesene, an inhabitant of Gergesa (now Kheresa) on the east-central shore of the lake of Galilee, about 32° 49' north, 35° 39' east. country of Mt828, Mk1518 Lu826Bs 37ns. Gadarenes¹, Gergesenes¹.

βλαστώ GERMIMATE

germinate, begin to grow. the blade Pmt1326 Mk427 Aaron's staff Hb94 earth g her fruit Ja518, bring forth¹, bud¹, spring up².

κατασεύω DOWN-QUAKE

gesture. Peter Ac1217 Paul Ac1316 2140 Alexander Ac1933, beckon¹.

λαμβάνω GET-[UP]

get, come into possession of, actively take, passively obtain, with trial, attempt Hb1129, hold a consultation. Christ: He our infirmities g Mk147 Joseph g the body of Mt2750 Jn1940 the five cakes Lu916 g (not) His testimony Jn311 32 33 not g from men (testimony) Jn531 (glory) Jn541 not g (Me) Jn543 (My declaration) Jn1248 g His soul again Jn1017 this precept Jn1018 a cloth Jn134 the spirit will be g of mine Jn1614 15 honor and glory 2Pi17 Rv411 512.

Other (proper names): Peter g stater Mt1727 Pilate g water Mt2724 Judas (g the morsel) Jn1330 (a squad) Jn183 disciples g Saul Ac925 Paul (g dispensation) Ac2024 (ractions) 2C118 (forty save one) 2C1124 (g you by guile) 2C1216 Felix a successor Ac2427 Sin g an incentive Ro78 11 John to g the tiny scroll Rv108 10

Others: disciples (gratuitously you g) Mt 108 (g no bread) Mt163 7 9 10 Mk814 (no fish) Lu55 g the word Mt1320 Mk410 mustard Mt1331 Lu1310 leaven Mt1333 Lu1321 the double drachma Mt1724 kings g tribute Mt 1725 hundred fold shall be g Mt1920 denarius apiece Mt209 10 11 more Mt2010 requesting and g Mt2122 fruit Mt2134 Mk1222 Ja57 farmer g the son Mt2139 virgins g torches Mt251 3 34 slaves g talents Mt2510 18 20 22 24 they g the thirty silver pieces Mt 270 soldiers g (reed) Mt2730 (sponge) Mt 2748 (lance) Mt2740Bs (silver) Mt2815 g a brother's wife Mk1220 21 22a Lu2024Bs¹ 20 30A51 g judgment Mk1240 Lu2047 Ro132 fear g all Lu710 spirit (g epileptic) Lu930 (not by works) Ga325a no man can g anything (except out of heaven) Jn327a g wages Jn 430 IC38 him you will g Jn549 g glory from one another Jn544 that each may g a bit Jn67 g circumcision Jn723 spirit (about to g) Jn739 (of truth) Jn1417 (holy) Jn2022 (slavery's) Ro15 (of sonship) Ro815 throngs g fronts Jn1213 lame man hoping to Ac35 g the law Ac753 warden g such a charge Ac1624 to give rather than to g Ac2035 g a defensive position Ac2510 pardon of sins Ac2618 edification IC145 compensation Co 324As¹ reminder 2Ti15 not for himself g the honor Hb54 trial of scoffing Hb1130 oblivious 2Pi19 nothing from the nations 3J7 emblem Rv149 11 19 20 204

take: God: (t Him Who sends Me) RjN1330 (not t up with human aspect) Ga26 (hast t Thy great power) Rv1117 Christ (t cakes) Mt1419 Mk641 80 (bread) Mt2620 Mk1422 22 Lu 2219 19A 2430 Jn611 IC1123 (the cup) Mt2627 Mk1423 (a little child) Mk930 (deputies with slaps t Him) Mk1465 (did not t the wine) Mk1523 (not t the surface) Lu2021 (broiled fish) Lu2443 (disciples wanted t into ship) Jn621 (no one t His soul) Jn1018 (garments) Jn1312 (t anyone I am sending) Jn1320 (t Me) Jn1320 20 (the morsel) Jn 1320Bs (t His declarations) Jn178 (Jews t t Him) Jn1831 196 (Pilate t Him) Jn191 (soldiers t His garments) Jn1923 (vinegar) Jn1930 (the form of a slave) Ph27 (the scroll) Rv57 8 9

Other (proper names): David t the show bread Lu64 Mary (t attar) Jn123 (that disciple t) Jn1927 Paul (t Timothy) Ac163 (bread) Ac2735 (courage) Ac2815 John to t tiny scroll Rv109

Others: t the cross Mt1038 children's bread Mt1526 Mk727 farmers t (slave) Mt 2130 Mk123 (son) Mk128 sword Mt2652 priests t the silver Mt276 t a brother's wife Mk1219 amazement t hold of all Lu526 disciples to t the wine Lu2217 to t Judas' supervision and place Ac120 25 no trial t you except what is human IC1013 food with thanksgiving 1Ti14 blood of calves Hb919 example of suffering evil Ja54Bs not t him into your home 2Jn10 that no one t your wrath Rv311 t peace out of the earth Rv64 messenger t thurible Rv85 water of life Rv2217 obtain: your tunic Mt540 requesting and o Mt78 Lu119 Jn1624 Ja43 1322 o wages Mt 1041 41 believing that you o Mk1124Bs noble o a kingdom Lu1912 15 as many as o Him Jn112 o of that which fills Him Jn116 o power (you shall) Ac18 (Sarah) Hb111 o spirit (promise of) Ac233 Ga314 (gratuity of) Ac238 (holy) Ac815 17 19 1047 192 (not of the world) IC212 (a different) 2C114 o alms Ac39 Saul o (nourishment) Ac919 (authority) Ac2610 o pardon of sins Ac1043 to o a people Ac1514 o bail from Jason Ac 179 directions (to Silas and Timothy) Ac1715 (concerning Mark) Co410 Paul o (grace) Ro15 (I have not already) Ph312 Abraham o sign (circumcision) Ro411 the conciliation Ro511 superabundance of grace Ro517 that you did not o IC47 7 o the prize IC924 wreath (corruptible) IC925 o of life Jn112 if anyone is 2C1130 o a fair reward Hb22 salvation o a beginning Hb23 o mercy Hb 410 chief priests being o Hb51 the priestly office Hb75 tithes Hb78 o the promise Hb 915 recognition of the truth Hb1026 women o their dead Hb1135 surmising that he shall be Jal7 the gracious gift IP410 anointing you o from Him 1J227 the testimony of men 1J59 precept 2Jn4 white pebble Rv217 Christ o from the Father Rv227 remember how you have Rv33 no kingdom as yet Rv 1712 authority as kings one hour Rv1712 hold: a consultation Mt1214 2215Bs² 271 7 2812Bs¹ (sMk1030 BsLu634 B1830 BaC2132 sHb 1113 ARv85). accept², attain¹, bring¹, call¹, catch³, come¹, have³, hold¹, obtain², receive¹³³, take¹⁰⁰, etc.

get. See get away.

get, find¹, go away³, off (be)¹.

apo λαμβάνω FROM-GET[-UP]

get away Mk733 get back, idiomatically get. get back: in this era many fold Mk1030s Lu 1830As lending Lu634A 34 younger son Lu 1527 malefactors, their deserts Lu2341 ret-

ribution Ro12²⁷ get: rich man, good things Lu16²⁵ the saints g place of a son Ga4⁵ full wages 2J8 (Bs¹Co3²⁴). receive¹⁰, -again¹, take¹.

get back. See get away.

pro la[m]b[an]o BEFORE-GET[-UP]
get before, precipitate Ga6¹, she g beforehand to anoint My body Mk14⁸ each is g his own dinner b 1C12¹⁸, come ahead¹, overtake¹, take before¹.

get down. See grasp.

get down, descend¹.

get hence, go away¹.

epi[a]m[b]an[o] ON-GET[-UP]
get hold, take hold. Jesus (g hold of Peter) Mt14³¹ (of blind man's hand) Mk8²³ (little child) Lu9⁴⁷ (drowsical man) Lu14¹ (g h of a word of His) Lu20²⁰ 29 g h of Simon Lu23²⁶ Barnabas g h of Saul Ac9²¹ g h of Paul and Silas at Philippi Ac16¹⁹ of Paul (at Athens) Ac17¹⁹ (at Jerusalem) Ac21³⁰ 33 of Sosthenes Ac18¹⁷ of life fTi612¹⁰

take hold: captain t h of Paul's nephew Ac 23¹⁹ not t h of messengers fHb21⁶ of the seed of Abraham fHb21⁶ of Israel fHb5⁹, catch², lay hold on², -upon¹, take⁷, -by⁵, -hold of², -on².

get out, come out³.

Geth's sēmane'i (Hebrew) TROUGH-OF-OIL
Gethsemane, a garden on Olivet. Jesus coming to Mt26³⁶Mk14³².

lēm na's GETTING
getting. giving and g Ph41⁵. receiving¹.

ghost, spirit⁹¹, (give up g), soul (give up)³.

pros pōn'u mi TOWARD-FASTEN

gibbet. Jews g Jesus Ac2²³. crucify¹.

Gedeōn (Hebrew) HEWER-DOWN
Gideon, a ruler in Israel. relate concerning Hb11³².

do'ma GIVE-EFFECT
gift. giving good g to children Mt7¹¹Lu11¹³
Christ gives g to mankind Ep4⁸ Paul not seeking a g Ph41⁷.

gift, giving¹, grace¹⁶, gratuity¹³, oblation¹⁸, parting¹, votive offering¹; (free g), grace².

chrus o'o GOLD
gild, cover externally with gold. Babylon Rv 17¹18¹⁶, deck².

a'mōm on AMOMUM
ginger. in Babylon Rv18¹³As¹.

zōn'u n mi GIRD
gird, bind about. Peter Jn21¹⁸18 Ac12⁸.

gird, gird about⁴.

dia zōn'u n mi THROUGH-GIRD
gird. Jesus g Himself Jn13⁴⁵ Simon Peter g on his overcoat Ac21⁷.

gird. See gird about.

peri zōn'u n mi ABOUT-GIRD
gird about, gird Lu17⁸, loins (lamps burning) Lu12³⁵ 37 (with truth) Ep6¹⁴ Christ Rv1¹³ messengers Rv15⁶, gird⁴, -about².

ana zōn'u n mi UP-GIRD
gird up. loins of your comprehension fP11¹³.

zōn'ō GIRDLE
girdle. John had leather Mt3⁴Mk1⁶ no copper in Mt10⁹Mk6⁸ Paul's Ac21¹¹11 Christ with a golden Rv1¹³ messengers Rv15⁶, girdle⁶, purse².

girl. See boy.

girl (little). See little boy.

dō-[di dō mi] GIVE

give, with or without compensation, bestow (grace) 2C8¹, impart, grant, endow (Thy slaves with boldness) Ac4²⁰ (My two witnesses) Rv11³, deal out (vengeance) 2Th1⁸, venture (Paul not to v into theater) Ac19³¹, take (action to be cleared of plaintiff) Lu 12⁵⁸. God gives: us (our dole of bread) Mt 6¹¹Lu11³ (knowledge of salvation) Lu17⁷ (victory) 1C15⁵⁷ (spirit) 2Ti1⁷ 1J4¹³ (love) 1J3¹ (life eonian) 1J3¹ 1J4¹³ g to those requesting Mt7¹¹Jn12² 1516 16²³ g to Christ (authority) Mt9⁸ Jn5²⁷ 172 (throne) Lu13² (all into His hand) Jn3³⁵ 133 (all judging) Jn5²² (to have life) Jn5²⁶As² (works) Jn 5³⁶ 174 (all that the Father g Me) Jn6³⁷ 39 1029 172 6 6 9 11 12As² 24 189 Hb21³ (precept) Jn12⁴⁰ (whatever) Jn17⁷ (declarations) Jn 17⁸ (glory) Jn17²² 24 1P12¹ (the cup) Jn 18¹¹ (the headship) Ep12² (the unveiling) Rv11³ g Christ (the only begotten Son) Jn 3¹⁶As² (Bread) Jn6³² (Benign One) Ac 2²⁷ 13³⁵ (to become disclosed) Ac10⁴⁰ g spirit: (holy) Lu11¹³ Ac5³² 154 1Th4⁸ (not by measure) Jn3³⁴ (of stupor) Rv1¹⁸ (ear-nest) of 2C12² (of wisdom) Ep11⁷ the Father g to disciples (kingdom) Lu12² (consoler) Jn14¹⁶

g to Israel (bread) Jn6³¹ (repentance) Ac 5³¹ (salvation) Ac7²⁵ (judges) Ac13²⁰ (Saul) Ac13²¹ (the faithful benignities of David) Ac13³⁴ except it should be g him Jn 6⁶⁵ g miracles Ac2¹⁹ to Abraham Ac7⁵ 5 8 Joseph favor with Pharaoh Ac7¹⁰ to the nations (equal gratuity) Ac11¹⁷ (repentance) Ac11¹⁸ g showers Ac14¹⁷ Ja5¹⁸ g life Ac 17²⁵ 1J5¹⁶ enjoyment of allotment Ac20³² g grace (to Paul) Ro15¹⁴ Ga2⁹ Ep3² (in Christ) 1C14 (greater) Ja4⁶ to hum- ble) Ja4⁶ 1P5⁵ as the Lord g to each 1C3⁵ g that which is deficient 1C12²⁴ a body as He wills 1C15³⁸ dispensation 2C5¹³ to the drudges 2C9⁹ power Ep3¹⁶ eonian consolation 2Th2¹⁶ peace 2Th3¹⁶ repentance 2Th 2²⁵ generously Ja1⁵ blood to drink Rv16⁸ give to God: g glory (none) Lu17¹³ (blind man) Jn9²⁴ (Herod g not) Ac12²³ (Abraham) Ro4²⁰ (the rest) Rv11¹³ (eonian evangel) Rv14⁷ (do not repent to) Rv16⁹ (the throng) Rv19⁷ g praise Lu18⁴³ g account Ro14¹²As themselves to the Lord 2C8⁵

Christ gives: to disciples (authority) Mt 10¹Mk6⁷Lu9¹1019 (five cakes) Mt10⁶Mk6⁴¹ Lu9¹⁶ (not Mine) to Mt20²³Mk10⁴⁰ (bread) Mt26²⁶Mk14²²Lu22¹⁹Jn21¹³ (the cup) Mt 26²⁷Mk14²³ (seven cakes) Mk8⁶ (a mouth and wisdom) Lu21¹⁵ (an example) Jn13¹⁵ (a new precept) Jn13³⁴ (My peace) Jn14²⁷ 27 27 (life eonian) Jn17² (declaration) Jn 17⁸ (Thy word) Jn17¹⁴ (the glory) Jn17²² g keys to Peter Mt16¹⁹ g His soul Mt20²⁸ Mk10⁴⁵ not to g peace Lu12⁵¹ g His body Lu22¹⁹ the right to become children of God Jn12² water Jn4¹⁰ 14 14 15 Rv21⁶ food Jn 6²⁷ life (to the world) Jn6³³ (eonian) Jn 10²⁸ (wreath of) Rv21⁶ bread Jn6³⁴ 35 His flesh Jn6⁵² morsel to Judas Jn13²⁶ 26 no answer to Pilate Jn19⁹ stability to lame man Ac3¹⁶ g authority (to Paul) 2C10³ 1310 (over the nations) Rv2²⁶ g Himself Ga14¹Ti2⁶Ti2¹⁴ the promise Ga3²² gifts Ep4⁸ apostles Ep4¹¹ grace 2Ti1⁹ understanding 2Ti2⁷ precept 1J3²³ the spirit 1J 3²⁴ comprehension 1J5²⁰ hidden manna Rv 21⁷ white pebble Rv21⁷ab g Jezebel time to repent Rv21⁷ g each in accord with acts Rv2²³ the morning star Rv2²⁸ wages Rv11¹⁴ give to Christ: the Adversary g the king- doms Mt4⁹Lu4⁶ 6 6 authority (who g Mt1²1

Mk1126Lu202 (to Me was all) Mt2318 g Me to eat Mt2535 (not) Mt2542 soldiers g Him (wine) Mt2734Mk1623 (slaps) Jn193 what wisdom Mk62 Simon did not g (water) Lu 744 (kiss) Lu745 g Me a drink Jn1470 deputies g Him a slap Jn1822 animals g glory to Rv49

Other (proper names): Jonah Mt1239 164 Lull120 Herod Mt147 8 9 11 Mk622 23 25 28 28 Peter Mt1727 Ac30 941 g tax to Caesar Mt 2217Mk1214 15 15 Lu2022 232 Judas (g Jesus up) Mt2648Mk1444 (to the poor) Jn1325 Jews g silver (to Judas) Mt2615Mk1411Lu225 (for the field of the potter) Mt2710 (to soldiers) Mt2812 David g show bread Mk 226Lu64 Jairus' daughter something to eat Mk549Lu835 Samaritan g two denarii Lu 1035 Zaccheus, to the poor Lu198 Moses (lead g through) Jn17 719 (not g bread) Jn 632 (circumcision) Jn722 (oracles to g you) Ac738 Jews (priests to g answer about John) Jn122 (had g directions) Jn1157 Jacob g Joseph freehold Jn45 12 Jesus g up to Pilate Jn1911 g me (Simon) this authority Ac810 Felix expecting Paul g him money Ac2426 Paul (grace g to) Ro123 Ga29 (lest he me g hindrance) 1Co912 (g an incentive) 2Co512 (g no one cause to stumble) 2Co63 (g an opinion) 2Co510 (g a splinter) 2Co127 (fellowship) 2Co48 (would g eyes to) Ga415 (g charges) 1Th42 (a model) 2Th3 (wisdom) 2Pe15 place to the Adversary Ep427 gracious gift to Timothy 1Ti44 Abraham g a tithe Hb74 John (tiny scroll) Rv109 (reed) Rv111 g of Babylon the cup Rv1619 187

Others: divorce Mt531 197 to him who requests Mt542Lu630 Mt77 Lu19Ja15 g not to curs Mt76 good gifts Mt711Lu113 disciples to g (gratuitously) Mt108 (to throng) Mt 1416Mk637 37Lu915 (what you should be speaking) Mt1019Mk1311 (to know the secrets) Mt1311 11Mk411Lu810 (g lots) Ac126 g fruit (seed) Mt139Mk478 (farmers) Lu 2010 to one who has Mt1312Mk422Lu838 Mt 2529Lu1920 in exchange for the soul Mt1624 Mk837 to whom it is g (eunuchs) Mt1911 g to the poor (sell and) Mt1921Mk1021 (price of attar) Mt2609Mk145Jn125 wages to workers Mt20414 kingdom g to a nation Mt2143 signs (false prophets g) Mt2424Mk1322 (not g to this generation) Mk812 (to the wild beast) Rv1314 the moon not g its beams Mt 2429Mk1324 slave to g (nourishment) Mt2445 (talents g to) Mt2515 28 (authority) Mk1334 (minas) Lu1913 15 23 24 g us your oil Mt259 the vineyard to others Mk29Lu2016 g sacrifices Lu224 g and it will be g you Lu638 38 38 I cannot rise to Lu117 8 8 g alms Lu1141 1233 g measure of grain Lu224Ans2 to whom much is Lu1218 g place (to this one) Lu149 (to His indignation) Ro1219 g to son (younger) Lu1512 10 22 (elder) Lu1529 who will be g you yours Lu1612 g him out of heaven Jn327 spirit (holy) Jn7309Ro55 (g through imposition of hands) Ac818 (word of wisdom g through) 1Co1278 (g to the image) Rv 1315 15 g the disciples to proclaim Ac24 no other name g Ac412 (g rather than to get Ac2005 grace g to us Ro126 Ep427 20 g to women (tresses) 1Co115 (wings) Rv1214 sound (intelligible) 1Co17 7 8 9 if a law g able to vivify Ga321 no incentive to revile 1Ti514 not g the requisites Ja210 g to the riders Rv62 4 4 8 g white robes Rv611 g messengers Rv72 8 2 9 11 157 court g to the nations Rv112 wild beast g authority Rv1324 5 5 7 7 1713 17 emblem Rv1310 to the sun to scorch Rv168 the sea and the unseen g up the dead Rv2013 13

impart: God (i diligence) 2Co816 (laws) Hb810 1016 (to kings to form opinion) Rv 1717 messenger i incense to prayers Rv83 grant: Christ (g to be sitting at Thy right) Mk1037 (tree of life) Rv27 (open door) Rv 38 (those of synagogue of Satan) Rv39 (on My throne) Rv321 God (Israel being rescued) Lu174 (signs) Ac143 (to be mutually disposed) Ro153 (grace g to Paul) 1Co130 Ep 378 (administration of) Col225 (mercy) 2Ti 11018 (expression be g to Paul) Ep610 (lostus g license) Rv935 (the bride) Rv198 (judgment) Rv204 (as Lu718 as1832 2430 and11 s11011 s15 1431 b17110 s11213 s1639 b217) adventure1, bestow2, bring forth1, commit1, deliver4, give309, grant10, make2, minister1, offer2, put5, set1, show1, suffer2, take1, utter1, yield2.

give, award1, employ1, furnish1, give up1, grace2, hand1, pay1, present3, share2, tender3, testify1.

give. See do and place.

give again, pay1.

give against, sink1.

give back. See pay.

give continually to, persevere1.

pro do (di dō mi) BEFORE-GIVE

give first, who g to Him f Ro1135.

give freely, grace14.

give heed unto, attend to1.

give morsel. See morsel out.

give order, prescrib1.

give out, say1.

give over. See give up.

give place, retire1.

give presently, present1.

give self over to fornication, ultra-prostitution (commu)1.

give self to, leisure (have)1.

give tithe, tithes (take... from)1.

di'dō mi GIVE

give up, give over, give way (fruit) Mk429, God g u (Israel) Ac712 (messengers) 2Pe24 Christ given up (by Judas) Mt104 2615 16 25 273 4 Mk1401 11 Lu224 6 48 Jn671 124 132 182 5 (one of you) Mt2621 23Mk148Lu2221 Jn664 1311 21 2120 (wove to that man) Mt2634 Mk 1421Lu2222 (he is near) Mt2646Mk1442 (gives them a sign) Mt2648Mk1444 into hands (of men) Mt1722Mk931 (of sinners) Mt2649Mk 1441Lu247 to the chiefs Mt2018Mk1033 Jn 1830 to the nations Mt2019Mk1033Lu1832 to be crucified Mt262 by the chiefs to Pilate Mt272 18Mk1510 Lu2020 2420 Jn1830 35 1911 Ac 313 by Pilate Mk1515Lu2325Jn1916 because of our offenses Ro425 by God Ro832 the night in which He was 1Co1123 g Himself u Ga220 Ep522 25 all was g u to Me Mt1127Lu 1022 He g u (the spirit) Jn1930 (the kingdom) 1Co1524

Other (proper names) John was Mt412Mk 114 authority g u to the Adversary Lu46 Paul and Barnabas their souls f Ac1526 Paul (a prisoner) Ac2317 (my body) 1Co133 (such a one to Satan) 1Co5 1Ti210

Others: g you u (to the judge) Mt525 (to Sanhedrins) Mt1017 19 Mk139 (afflictions) Mt249 (into synagogues) Lu1112 (by parents) Lu2116 u brother Mt1021 Mk1312 lord g u slave Mt1831 another Mt2410 sinks g u to death 2Co411 men to uncleanness Ep419

give over: g talents o to the slaves Mt2520 22 God g men o to uncleanness Ro124 20 22 Christ (Pilate g Him o) Mt2720 (chiefs) Mk 151 (g it o to Him Who is judging) 1Pe23 Other (proper names) Moses Ac614 Saul Ac

83 224 Herod g o Peter Ac124 Paul (and Barnabas to God's grace) Ac1426 (and Silas) Ac1540 164 (to the nations) Ac2111 271 (traditions) 1C112 (what I accepted) 1C1123 153
Others: lord g o his possessions Mt2514 Jews g o traditions Mk713 g you o (do not worry) Mk1311 (to the sheriff) Lu1258 g the word o to us Lu12 the teaching to which Ro617 precept 2P221 faith Ju9 be brought forth¹, betray⁴⁰, cast into prison¹, put into prison¹, commit¹, deliver⁵⁴, -up¹, give¹, -over², -up¹, hazard¹, recommend².

ana do UP-GIVE

give up. the letter to Felix Ac2333, deliver¹.
 give up. See hand and pay.
 give way. See give up.
 given. See partake.
 given to, enslave¹, persecute¹, (be g t), heed¹.
 given to idolatry (wholly), idol-ridden¹.
 given to self-gratification. See self-gratification (given to).

ek'do t on OUT-GIVEN

given up. Jesus g u by God Ac233, being delivered¹.

do'tes GIVER

giver. gleeful g loved by God 2C97.

do'si s GIVING

giving, the action. g and getting Ph415 all rood g Jal17. gift¹, giving¹.
 giving of thanks. See thanksgiving.

eu phrain'o WELL-DISPOSED (be-)

glad (-den) (be), be or make merry. David's heart was g Ac226 Paul 2C22 be g barren one Ga427 be merry: we may (with younger son) Lu1523 32 (elder son) Lu1529 ye nations with His people Ro1510 make merry: with younger son Lu1524 rich man Lu1610 Israel with the golden calf Ac741 over the two witnesses Rv1110as ye heavens Rv1212b over Babylon Rv1820. be merry³, make³, fair¹, make glad¹, rejoice⁶.

glad (make), glad (-den) (be)¹, (be g), exult¹.
 glad tidings (bring)¹, (declare)¹, evangelize².
 gladly, gratification (with)¹, relish (with)⁵.

eu phro sun'e

WELL-DISPOSITION-TOGETHERNESS

gladness. God (filling me with) Ac228 (our hearts with) Ac1417. gladness¹, joy¹.
 gladness, exultation³, joy³.

[h]u'al os GLASS

glass. gold like clear g Rv2118 21.
 glass, mirror², (of g), glassy³, (behold as in a g), view as in a mirror¹.

[h]u'al'i n on GLASSY

glassy. sea Rv40 152 2. of glass³.

[h]ilar o't es GLEE

glee. merciful with g Ro128. cheerfulness¹.

[h]ilar on' GLEEFUL

gleeful. g giver loved by God 2C97. cheerfulness¹.

stilb'o GLISTEN

glisten. Jesus' garments became g Mk93. shine¹.

glisten, glitter¹.

ex astr apt'i'o OUT-GLEAM-FLING

glitter. Jesus' vesture vLu920. glisten¹.

zoph'os GLOOM

gloom, partial darkness, obscurity. of Sinai Hb1218Ab¹ caverns of Tartarus A2P24 of darkness 2P217 Ju13 kept under Ju6. blackness¹, darkness³, mist¹.

dox a z'o SEEMIZE

glorify, produce a highly favorable opinion by word or act, esteem (one member being) 1C 1226.

the Father: g your Mt516 g Thy name Jn 1228 I g it and shall be Jn1228 28 g in the Son Jn1413 God: throngs g Mt98 1531 all in the house Mk212 shepherds Lu220 paralytic Lu525 the people Lu526 those at the bier Lu718 woman with infirmity Lu 1343 the Samaritan Lu1715 blind mendicant Lu1843 centurion Lu2347 Lazarus' infirmity to g Him Jn114 in the Son of Man-kind Jn1331 32 by what death Jn2110 g His Boy Jesus Ac313 people of Jerusalem Ac421 those of the circumcision Ac1118 word of the Lord (nations g) Ac1348 (may be g) 2Th31 brethren of Jerusalem Ac2120 Gal24 not as God do they g Him Ro121 these (saints). He g Ro330 with one mouth Ro156 the nations, for His mercy Ro159 Corinthian's dispensation 2C913 in day of visitation 1P 212Ab² that in all He may be 1P411 in name of Christian 1P416 Thy name Rv151 Christ: being g by all Lu415 not as yet Jn 730 if I should be g Myself Jn854 Father g Me Jn854 when He 48 Jn1216 hour has come that the Son of Mankind Jn1223 now is Jn1331 God g in Him Jn1332 33 in this is My Father Jn158 spirit of truth g Him Jn1614 g Thy Son Jn1711 I g Thee on the earth Jn174 g Thou Me Jn175 g in the disciples Jn1710 does not g Himself Hb55

Others: hypocrites g by men Mt62 Paul, his dispensation Ro1113 saints (to g God in their bodies) 1C620 (joy unspeakable and g) 1P18 that which has been 2C310 10 Babylon g herself vRv187. full of glory¹, be made glorious¹, glorify⁵⁴, have glory².

en dox a z'o IN-SEEM

glorify. Christ (coming to be) 2Th110 (His name be) 2Th112.

sun dox a z'o TOGETHER-SEEM

glorify together. the saints Ro317.

en'dox on IN-SEEMED

glorious. those in g vesture Lu725 Christ (g things by) Lu1317 to Himself a g ecclesia Ep527 Corinthians 1C410. glorious³, honorable¹.

glorious, glory¹⁰, (be made g), glorify¹.

dox'a SEEM

glory, a highly favorable opinion and that which impresses it on the senses or the mind. of the Father: Son of Mankind coming in Mt1627Mk839 Christ roused through Ro61 the Father of g AePl17 riches of His g Ep 316 of God: shines about the shepherds Lu 29 Lazarus' infirmity for Jn114 Martha to be seeing AJn1140 Stephen perceived Ac753 men charge ARol23 superabounds in my lie for Ro37 all are wanting of ARo323 saints' (glorifying in expectation of) Ro32 (should be for laud of) AePl12 14 riches of His ARo 923 man, the inherent image and g of 1C117 the knowledge of the 2C46 grace superabounding to 2C415 g of His grace Ep16 acclaiming Christ Lord for Ph211 the might of His g Col111 evangel of the g 1Ti111 fumes of the vRv158 illuminating the city vRv2123

g to God: among the highest Lu214 Samaritan only gives Lu1718 Pharisees say. give the g to Jn924 Herod gives not Ac1223 Abraham giving Ro420 be g (for the eons) Ro1136 (eons of the eons) Ro1627 Ga43 Ph 430 1Ti117 2Ti118 Hb1321 1P411 511s in the

ecclesia Ep321 God: of g seen by Abraham
Ac74 riches in g in Christ Ph410 leading
many sons into Hb210 giving Christ 1P121
the G Magnifical 2P117 to the only God be
Ju25 bliss and g be Rv712 men (give g to
vRv113 v147 (do not repent to give) vRv169
Salvation and g is of vRv191Ab2

Lord God Almighty: four animals giving
g vRv492 worthy art Thou to get vRv411
vast through giving g to vRv197

Christ: Son of Mankind (throne of His g)
Mt1928 (coming with power and) M2430
Mk1326 Lu2127 (coming in His g) Mt2531 31
Lu226 and one at Thy left in Thy Mk1037
disciples perceived His Lu932 must He not
be entering Lu2426 manifests His g at
Cana Jn211 not getting from men Jn541
seeking g of God Jn718 not seeking My Jn
850 My g is nothing Jn854 Isaiah perceived
His Jn1241 which I had with Thee Jn175
the Lord of AlC28 evangel of the g of A2C
44 the g of 2C823 the body of His g Ph321
of His strength 2Th19 procuring of the g
of 2Th214 salvation in Him with g eonian
2Ti210 Effulgence of God's Hb13 worthy of
more g than Moses Hb31 our Lord Jesus
Christ of g AJa21 sufferings and g 1P111
unveiling of His 1P413 getting from God
2P117 to Him be 2P318 for the sons of the
cons Rv16 the Lambkin: worthy to get
Rv512 13

the saints: about to be revealed for Ro819
g freedom Ro821 on the vessels of mercy
Ro923 Christ (took you to Himself for
God's) Ro157 (calls us to His own) 2P13
before the sons for our 1C27 to do all for
God's 1C1031 to God for g through us 2C120
we all viewing the Lord's 2C318 transformed
from g to g 2C318 18 eonian burden of 2C417
grace dispensed to g of the Lord 2C810
riches of the g of the enjoyment AEp118
Paul's afflictions the saint's g MeP313 fruit
of righteousness for g of God Ph111 g riches
of this secret Col27 expectation of g Col27
to be manifested in Co34 called into God's
own 1Th212 Paul's g and joy the saints
Mt1Th220 faith may be found for g 1P17
spirit of g came to rest on AP414 wreath
of IP54 calls into eonian g IP510 flawless
in sight of His AJu34

Others: of the world kingdoms Mt48Lu46
Solomon's Mt620Lu1227 of Thy people Is-
rael ALu232 Moses and Elijah seen in vLu
931 in the sight of those lying back Lu1410
among the highest Lu198 disciples (gaze
at Christ's) Jn1144 (given the g by Christ)
Jn1722 (may be beholding His) Jn1724
men (getting g from one another) Jn544
(not seeking g from God) Jn544 (seeking
their own) Jn718 chiefs love g of men Jn
1243 43 Paul (g of that light about) Ac2211
(through g and dishonor) 2C68 (not seek-
ing g from men) 1Th20 God paying each
one seeking Ro27 10 Israelites whose is the
Ro94ns woman (g of the man) Mt117
(tresses her g) Mt1115 different g (of the
celestial) 1C1540 (another of sun, moon,
stars) 1C1541 41 41 the dead roused in 1C
1543 dispensation (of death came in) 2C37
(of the spirit be in) 2C38 (of condemnation)
2C30 (of righteousness exceeding in) 2C30
(being nullified through g) 2C311 11 of
Moses' face 2C37 g transcendent 2C310 g is
in their shame Ph310 secret of devoutness
(taken up in) 1Ti316 advent of the g of our
great God AT1213 wreath with g (a son
of man) Hb27 (Jesus) Hb20 cherubim of
g Hb95 g is as the flower 1P124 Peter a
participant of IP51 of the truth calumni-

ated 2P22As2 men calumniating g AP210
Ju8 earth illuminated by messenger's vRv
181 the holy city (having the g from God)
vRv211bs (kings carry their g into) ARv
2124 (g and honor of nations into) vRv2126
(sMt1628), dignity2, glorious10, glory144,
honor6, praise1, worship1.

glory. See boast.
glory, boast23, credit1, vaunt1, (full of g),
glorify1, (have g), glorify2.

en kauch a'o mai IN-BOAST
glory in. Paul in the saints 2Th14

glorifying. See boasting.
glutton, gluttonous2.

phag'os EATER
gluttonous. Christ called Mt119Lu734. glut-
ton2.

bruch'ō GNASH
gnash. the Jews at Stephen Ac754.
gnash, grate1.

brug m os' GNASHING
gnashing. lamentation and g of teeth Mt512
1342 50 2213 2451 2530 Lu1328.

kōn'ōp s MIDGE
gnat, which is bred in evaporating wine.
straining out Mt2324.

mass a'o mai GNAW
gnaw. men, their tongues Rv1610.
por eu'o mai go

go, move with reference to the place of depart-
ure. Christ: through the sowings Mt121
thence Mt1915 from the sanctuary Mt241
through the midst Lu430 Jn850ns into a des-
olate place Lu442 lest He g from them Lu
442 with the elders Lu76 into Nain Lu711
to Jerusalem Lu951 53 1741 into a different
village Lu958 1038 in the road Lu957 hence
Lu1331 must g today and tomorrow Lu1331
in front Lu1928 on the colt Lu1936 as spec-
ified Lu2222 into the mount of Olives Lu
2239 [Jn81] further Lu2428 where is He
about to Jn735 to the dispersion Jn735 to
Lazarus Jn1111 to make ready a place Jn
1423 to the Father Jn1412 28 1628 to send
the consoler Jn167 into heaven Ac110 11 IP
322 to the spirits IP319

Other (proper names) Joseph Mt220 Jews
g (learn what this means) Mt913 (to hold
a consultation) Mt2215 (to secure the sepul-
cher) Mt2766 (to Herod) Lu1332 (home)
[Jn733] Peter (to cast a fish hook into the
sea) Mt1727 (ready to g with Christ) Lu2233
(with the men) Ac1030 (to a different place)
Ac1217 Judas (to the chief priests) Mt2614
(into his own place) Ac125 Mary Magdalene
(reports) Mk1610 (to My brethren) Jn2017
Zechariah and Elizabeth Lu16 Miriam Lu139
Philip and the eunuch Ac26 27 30 39 Saul
(to Damascus) Ac9 225 0 10 2612 (Ananias
g to) Ac911 15 (those g with) Ac2613 Paul
and Silas (tried to go to Bithynia) Ac167
(to the prayer) Ac1610 (to g in peace) Ac
1636 Paul (g from Berea) Ac1714 (to the
nations) Ac186 2221 (to Jerusalem) Ac1921
2022 2520 Ro1525 1C164 4 (into Macedonia)
Ac201 (from Tyre) Ac215 (to Cæsarea) Ac
2323 (from Felix) Ac2425 (to Cæsar) Ac
2512 (into Spain) Ro1524 (wherever I may
be) 1C166 Timothy 1Ti13 Demas to The-
salonica 2Ti410

Others: magi Mt28 9 centurion Mt80 9Lu
788 disciples (to the lost sheep) Mt100 (to
herald) Mt107 (g report to John) Mt114 7
Lu722 (into the village) Mt212 0 Lu952 (in-
to Galilee) Mt2816 (disciple all nations) Mt

2819 (into all the world) Mk16¹⁵ (to buy food) Lu9¹³ (not to g after false christs) Lu2¹⁸ (to make ready) Lu22⁸ (to Emmaus) Lu24¹³ 28 (standing in the sanctuary) Ac 5²⁰ (from the Sanhedrin) Ac54¹ unclean spirit Mt12¹⁵ Lu11²⁶ shepherd (seeking lost sheep) Mt18¹² Lu15¹ (g in front) Jn10⁴ slaves to g for guests Mt22⁹ virgins Mt25⁹ man traveling Mt25¹⁶ g from Me you cursed Mt 25¹ women to g to disciples Mt28⁷ 9a 11 all g to be registered Lu23³ Jesus' parents Lu21¹ paralytic Lu54² woman Lu7⁵⁰ 849 Jn8¹¹ seed among thorns Lu8¹⁴ throng to g into villages Lu9¹² lawyer to g do likewise Lu10³⁷ to a friend for bread Lu11⁵ to a wedding Lu14¹⁰ to test oxen Lu14¹⁹ a king to engage another Lu14³¹ younger son Lu15¹⁸ g from the dead Lu16³⁰ healed leper Lu17¹⁴ 19 a noble Lu19¹² courtier Jn 450 50 ecclesia, in fear of the Lord Ac9³¹ nations (in their own ways) Ac14¹⁶ (in wantonness) FlP4³ to this people (Israel) Ac28²⁶ if you want to g IC10²⁷ into this or that city Jn4¹³ after the flesh FlP2¹⁰ scoffers FlP3³ Jn18 the way of Cain FlJ1¹ according to their desires FlJ10¹ (s¹ Mt9⁶ Ro 1524), be going¹, depart¹¹, go¹⁰, -away¹, -forth¹, -up¹, -way⁷, journey², make journey¹, take journey¹, walk⁹.

epi por eu'o mai ON-GO

go. on to Jesus Lu8⁴, come tol.
go, away (he)¹, come¹³, -along¹, -out⁷, -to⁶, contain¹, enter¹⁰, go along¹, lead⁷, pass by¹, -through¹⁶, proceed¹, walk¹, (let g), dismiss¹⁵, go. See go away.
go aboard, step on board¹.
go about, hand (take in)¹, try².
go about. See lead about.
go abroad, come out².
go again, turn back¹.

para por eu'o mai BESIDE-GO

go along (through Galilee) Mk9³⁰, go by, those g b Jesus blasphemed Him Mt27³⁹ Mk15²⁰ Jesus (through the sowings) Mk22³ As (in the morning) Mk11²⁰ (s¹ Mk10³⁵), go¹, pass¹, -by³.
go aside, retire², retreat¹.

[h]up ag'o UNDER-LEAD

go away, idiomatically go. See the Greek to distinguish between this and other words for go. Jesus (g a Satan) Mt40¹⁰ Lu45⁴ (g a behind Me) Mt16²³ (at His g a) Lu8⁴² (into Judea) Jn7³ (g a to Him Who sent) Jn7³³ 165 (I am g a) Jn8²¹ (to God) Jn13³ (to the Father) Jn16¹⁰ 17 leave your oblation and Mt54² leper to g a and show himself Mt 84 g a and sell all Mt13⁴⁴ pick up what is yours and Mt20¹⁴ Son of Mankind indeed Mt26²⁴ Mk14²¹ disciples (many perceiving them g a) Mk6³⁰ (to g a into village) Lu 1930 (not you also wanting to) Jn6⁶⁷ (and be bringing forth) Jn15¹⁶ (let these g a) Jn18⁸ many coming and g a Mk6³¹ with your plaintiff Lu12⁵⁸ the lepers Lu17¹⁴ g a in peace Ja2¹⁶ will beat into destruction Rv17⁸ 11

go: g with him two miles Mt54¹ Jesus (let it come to be) Mt8¹³ (told demons g) Mt 832 (paralytic to g into his house) Mt9⁶ As (the women to g report) Mt28¹⁰ (go behind Me Satan) Mk3³ (g your faith has) Mk10⁵² (g summon your husband) Jn4¹⁰ (whither I am g) Jn8¹⁴ 14 (where I am g you cannot) Jn8²¹ 22 133 30 (art Thou g there) Jn11⁸ (whither art Thou) Jn13³⁶ 165 (you are aware where I) Jn14⁵ (I am g, coming) Jn 1428 g and expose him Mt18¹⁵ g sell pos-

sessions Mt19²¹ Mk10²¹ g into my vineyard Mt20⁴ 7 child g work Mt21²⁸ disciples: (g into the city) Mt26¹⁸ Mk11¹² (g see how many cakes) Mk6³⁸ (g I am dispatching you) Lu10³ (land to which they went) Jn 621 g make tomb secure Mt27⁶⁵ g show yourself to priest Mk14⁴ pick up your pallet and g Mk21¹ demoniac to g to his home Mk5¹⁹ woman told (g in peace) Mk5³⁴ (because of this saying of) Mk7²⁹ disciples to g into the city Mk14¹³ women to g tell disciples Mk16⁷ not aware where it (he) g (the blast) Jn3⁸ (one walking in darkness) Jn12³⁵ 1J21¹ g wash in Siloam Jn9⁷ 11 supposing Mary g into tomb Jn11³¹ let Lazarus g Jn11⁴⁴ Jews went and believed Jn12¹¹ Peter g fishing Jn21³ John to g get s¹ Rv10⁸ into captivity g Rv13¹⁰ wherever Lambkin g Rv14⁴ messengers to g Rv16¹³ (s¹ Mk29 AJN1617), depart², go⁵⁵, -away³, -one's way¹⁷, get thee³, hence¹.

go away, come out¹.

ana kamp'to UP-DOW

go or come back. magi not to g b Mt21² your peace g b Lu16⁶ Israel Hb11¹⁵ to what was behind 2P22¹ As come back: Paul, to Ephesus Ac18²¹.

pro por eu'o mai BEFORE-GO

go before. John shall be Mt17⁶ gods to g b Israel Ac7⁴⁰.

go before, come before⁵, precede¹⁵.

go beyond, circumvent¹.

go by. See go along.

go down, come down², descend¹⁷.

go down with, step down with¹.

go farther, come before¹.

go forth. See come away.

go forth, come out²⁵, go out¹³.

go forward, come before¹.

go in. See go into.

go in, pass into¹.

go in with, enter together².

eis por eu'o mai INTO-GO

go into, go in, entering Mk12¹, g i the mouth Mt15¹³ Mk7¹⁵ 18 Jesus, i villages Mk6⁵⁶ not g i the heart Mk7¹⁹ disciples g i village (for the colt) Mk12¹² Lu19³⁰ (to prepare for the passover) Lu22¹⁰ those g i the sanctuary Ac3² Saul g i homes Ac5³ go in: desires Mk4¹⁹ Christ g i (Jairus' house) Mk5¹⁰ those g i observing the light Lu8¹⁶ As 1133 Saul g i and out in Jerusalem Ac9²⁸ g i to Paul Ac28³⁰ (s¹ Lu18²⁴), come in³, enter⁸, -in⁵, go into¹.

go into, pass into².

go into a far country, travel³.

go on, advance¹, carry¹.

go (one's) way, go away¹⁷.

ek por eu'o mai OUT-GO

go out, issue. went o to John Mt35¹⁵ Lu3¹ of the mouth (of God) Mt4⁴ (of a man) Mt15¹¹ 18 Mk7¹⁵ 19a 20 21 23 (of the false prophet) Rv16¹⁴ Christ (from Jericho) Mt 2029 (into the road) Mk10¹⁷ (outside the city) Mk11¹⁹ (of the sanctuary) Mk13¹ (hubbub about Him) Lu4³⁷ disciples to g o from that city Mk6¹¹ into a resurrection Jn 529 spirit (of truth) Jn15²⁶ (wicked) Ac 1912 Saul g o in Jerusalem Ac9²⁸ Festus Ac25⁴

issue: out of mouth of Christ (gracious words) Lu4²² (blade) Rv16¹⁹ 1915 out of the saint's mouths (no tainted word) Ep4²⁹ out of the horses' mouths, fire Rv9¹⁷ 18 fire out of mouths of the two witnesses Rv11⁵ out of the throne (lightnings) Rv4⁵ (river)

Rv221 (a12P23). come forth², from¹, -out³, depart³, go forth², -out¹¹, issue², proceed¹⁰,
 go out. See extinguish.
 go out, come out⁸², off (be)1, step off¹.
 go out of the way, avoid¹.
 go over, ferry¹, finish¹.
 go round about, lead about¹.

dia por eu'o mai THROUGH-GO
 go through. Jesus (the sowing) Lu61 (the cities) Lu1322 throng (Jericho) Lu1836 Paul (cities) Ac164 (Rome) Ro1524a (aMk223).
 go through³, in journey¹, pass by¹.
 go throughout, traverse¹.

pros por eu'o mai TOWARD-GO
 go to. James and John g t Jesus Mk1035AB. come unto¹.

sun por eu'o mai TOGETHER-GO
 go together. throngs g t to (with) Christ Mk 101 Lu711 1425 Christ with two disciples Lu 2415. go with³, resort¹.

go up. See step up.
 go up, come up³, step further up¹.
 go upon, step up².
 go with, come together¹, go together³.
 goad. See sting.

skop os' NOTE
 goal. Paul stretching out toward Ph314. mark¹.
ai'ci on GOAT

goat, probably the Syrian goat, capra mambrica, which has long, pendant ears, stout, recurved horns, and is usually black. wandered about in g skins Hb1137.
 goat, he-goat¹.

The os' PLACER (God)
 God, answering usually to Elohim of the Hebrew, literally Disposer or Arbitrer, Who is of the God of space and force, as Jehovah is of time.

Christ: Peter says Jesus is the C of Lu290 the Chosen of Lu2335 the only-begotten G Jn118 the Bread of Jn633 My G and your G Jn201717 Lord (G makes Him L) Ac236 (G routes) 1C614 (G and Father of) 2C13 Ep117 (blessed is the G of our L) 1P13 G exalts (to His right hand) Ac531 (highly e) Ph29 G purposed for a Propitiator Ro325 sending His own Son Ro83 at G's right hand Ro834 G blessed for the sons rRo95 the Head of C is G 1C113 giving up the kingdom to His G 1C1524 Image of the invisible 2C44 Col15 was in C conciliating the world 2C519 delegates (His Son) Ga44 (spirit of His Son) Ga46as to the Son, Thy throne O G rHb14 to do Thy will O G Hb 107 98s7 G's creative Original Rv314

Jesus: called Emmanuel, G with us Mt123 teaching the way of Mt216 My G My G why Mt2746 46Mk1534 34 giving Him the throne of David Lu132 all night in the prayer of Alu612 casting out demons by the finger of Lu129 Lamb of G Jn12930 does not dispatch His Son to judge Jn317 speaking G's declarations Jn334 Whom G commissions Jn334 G the Father seals Jn627 arriving out of Jn842 accused of making Himself G Jn1033 whatever requesting of Jn1122 22 Thomas said my Lord and my G Rv2028 Whom G raises Ac224 32 320 1333 glorifies His Boy J Ac313 routes from the dead Ac315 410 1330 1040 1330 Ro109 anoints Him with holy spirit Ac1039 G was with Him Ac1038 led to Israel a Saviour Ac1323 G through J will lead the saints forth 1Th414 the true G and life eonian rJ520

saints: God's chosen ones (avenging) Lu187

(who will be indicting) Ro833 (to put on compassions as) Co312 (the faith of) Ti1 G chooses (among you) Ac157 (the poor) Ja25 righteousness (to whom G reckoning) Ro46 (becoming in Christ) 2C521 G's spirit (if making home in you) Ro89 (whoever led by) Ro814 working together for good Ro 828AB for us (if G is) Ro831 (there is one G) 1C86ABs G the Justifier Ro833 His kindness on you Ro122 as G parts (to each the measure of faith) Ro123 (measure of our range) 2C1013 took him to Himself Ro143 eating and thanking G Ro146as makes ready (whatever G) 1C29 (good works) Ep210 reveals (His secrets to) 1C210 (differently disposed G will) Ph315 G's fellow workers, farm, building 1C3999 called us (in peace) 1C715 (each as G has) 1C717 (not for uncleanness) 1Th47 body (placed members in) 1C1218 28 (blends together) 1C1224 is really among you 1C1425 G Who appoints us 2C121 Who produces us for this same longing 2C53 able to lavish all grace on 2C94 enjoyers of G's allotment Ga47 knowing G Ga409 His family Ep219 deals graciously with Ep432 giving thanks always Ep520 operating in you to will Ph213 wills to make known this secret Co127 testing our hearts 1Th24 not appoint us to indignation 1Th50 counting you worthy 2Th11 prefers for salvation 2Th219 not ashamed to be invoked Hb113816 bringing discipline Hb127 pleased with such sacrifices Hb1310 believing G is one Ja219 strength G is furnishing 1P411 11 is greater than our heart 1J320 G is remaining in him 1J412 1516 we are aware we are of 1J519

Israel: people glorify the G of Mt1531 blessed is the G of Lu188 merciful compassions of our Lu178 visits His people Lu716 tabernacle for G of Jacob Ac746as2 of this people I choose your fathers Ac1317 G does not thrust away Ro112 gives them spirit of stupor Ro118 spares not the natural boughs Ro1121 able to graft them in again Ro123 His delight not in majority 1C105 Priests to Rv16 Salvation be our G's rVr710 the Jews: one Father have we G Jn841 if G is your F Jn842 are not of G Jn847 47 saying that Jesus' F is their G Jn854 dishonoring Ro223 entrusted with the oracles of Ro 32 Hb512 not G of the J only Ro320

Paul: what G does with P and Barnabas Ac154 calling (us to bring evangel) vAc1610 (pursuing for the prize of) Ph314 I shall come back G willing Ac1821 deeds G does through Ac1911 2119 fixes upon beforehand Ac2214 reviling chief priest of Ac2334 offering divine service to hereditary Ac2414 granted him all sailing with him Ac2724 believing G Ac2725 P thinking Ac735 2415 Ro725 1C144as2 1418 Co13 1Th12 213 2Th13 213 thanking My G Ro18 1C14 Phn4 G is his witness Ro19 Ph18 1Th25 10 I plant, G makes it grow 1C367 presume I have G's spirit 1C740 not without G's law 1C921 aware (I am loving you) 2C111 (not lying) 2C113 (whether in a body G is) 2C1223 facing G in Christ 2C1219 G not again humbling 2C 1221 an apostle through Ga11 my G filling your every need Ph419 hold in our G to speak 1Th22

Abraham: G of A, Isaac and Jacob Mt22 32 32 Mk1226 20 20 Lu2037 37 37 Ac313 13As 13As 732 G of glory seen by Ac72 avows the promise to Ac717 believes G Ga30 Ja223 granted the promise Ga318 reckoning G able rouse Isaac Hb1119 called friend of G Ja223

Lord with God: L your G (not putting on trial) Mt4¹⁰Lu4¹² (worshipping) Mt4¹⁰Lu4⁸ (loving with whole heart) Mt2²³Mk1²⁰Lu10²⁷ (sons of, turning back to) Lu1¹⁶ (raising up a Prophet) Ac3²² whoever the L our G calling Ac2³⁰ the L G the A and the Z Rv1⁸ L G Almighty vRv4¹⁸11¹⁷15³16⁷19⁰21²² L and G worthy art Thou vRv4¹¹ L G (the lyres of) vRv1⁵² (Who judges Babylon) vRv1⁸⁶ (illuminating the saints) vRv2²⁵ (of the spirits of the prophets) vRv2²⁶ men: G knows m hearts Lu1⁶⁵ charging them to repent Ac1⁷⁰ indignation (being revealed) Ro1¹⁸ (wanting to display) Ro2²² that known of G apparent among Ro1¹⁹19 knowing Him, not glorifying as Ro1²¹21 G gives them over Ro1²⁴2628s alter the truth of Ro1²⁵ do not test Ro1²⁸ recognizing just statute of Ro1³² let G be true every m a liar Ro3⁴ injustice commending G's righteousness Ro3⁵ locks all up together in stubbornness Ro1³² withstood G's mandate Ro1³² corrupting the one corrupting His temple IC3¹⁷17 not taking up the human aspect Ga2⁶ sending an operation of deception 2Th2¹¹ in accord with His likeness Ja3⁹ resisting the crowd Ja4⁶IP5⁵ holy m of G speak 2P1²¹ blaspheme the G of heaven vRv1⁶¹21 imparts to their hearts to form His opinion vRv1⁷⁷

Moses: G spoke to Mk1²²⁶Jn9²⁹Ac7³² through M's hand giving Israel salvation Ac7³⁵ commissions M as chief Ac7³⁵ a Prophet will G be rousing up Ac7³⁷ M the slave of G vRv1⁵³ the nations: G thrusts out Ac7⁴⁵ magnifying G Ac10¹⁶ gives them equal gratuity Ac1¹⁷ gives repentance to Ac1¹⁸ opens door of faith to Ac1⁴⁷ miracles He does among Ac1⁵² first visits the n Ac1⁵⁴ justified by faith Ga3⁸ Peter: what G cleanses Ac10¹⁵119 shows P no man is unclean Ac10²⁸ is not partial Ac10³⁴ who was I to forbid Ac1¹⁵

of God

Son of God: if you are Mt4⁶2740 Lu4⁹ saying Jesus is (demons and unclean spirits) Mt8²⁹Mk3¹¹57 Lu4⁴¹828 (disciples) Mt14³³ (Peter) Mt16¹⁶ (centurion) Mt27⁴⁵Mk1⁵³⁹ (the Jews) Lu2²⁷⁰ (Nathanael) Jn1⁴⁹ (Jesus said I am) Jn10³⁶ evangel of Mk1¹Ab⁸ S of Adam, of G Lu3³⁸ this One is (John testified) Jn1³⁴ the only begotten Jn3¹⁸ dead shall be hearing voice of Jn5²⁵ Martha believed Jesus is Jn1¹² Jews charge Jesus makes Himself Jn1⁹ you may believe J is Jn20³¹ Saul heralded J as Ac5²⁰ designated, with power Ro1⁴ heralded among you 2C1¹⁹ living in faith of Ga2²⁰ a great Chief Priest Hb4¹⁴ crucifying again Hb6⁶ Melchizedek picturing Hb7⁹ tramples on Hb10²⁹ manifested for this J3¹⁸ whoever avowing J is J3⁴⁵ he who is believing in J3⁵1013 he who has not the J3⁵² aware He is arriving J3⁵⁰ saying to the ecclesias Rv2¹⁸ sons of G: peacemakers called Mt5⁹ sons of the resurrection are Lu20³⁶ those led by G's spirit Ro8¹⁴ creation awaiting unveiling of Ro8¹⁹ we are all Ga3²⁶ attain to realization of Ep4¹³

kingdom of G: outstrips in time to you Mt12²⁸Lu1²⁰ the rich (hard to be entering) Mt1⁹²⁴ (squeamishly entering) Mk10²³2425 Lu18²⁴25 tribute collectors preceding the Jews into Mt1³¹ to be taken away from the Jews Mt1⁴³ Jesus (heralding) Mk1¹⁴ (drinking it new in) Mk1⁴²⁵Lu22¹⁶18 (bringing evangel of) Lu4⁴³81 (spoke to through concerning) Lu9¹¹ is near Mk1¹⁵Lu10⁹11

21³¹ disciples to know secrets of Mk4¹¹Lu8¹⁰ as a man casting seed PMk4²⁶ as mustard PMk4³⁰ some not tasting death till perceiving Mk9¹⁰Lu9²⁷ entering one-eyed Mk9⁴⁷ for of such, children are Mk10¹⁴15Lu18¹⁶17 a scribe not far from Mk1²⁴ Joseph anticipated Mk15⁴³Lu23³¹ for the poor Lu6²⁰ smallest in, greater than John Lu7²⁸ disciples commissioned to one herald Lu9² you to publish Lu9⁶ no one looking back fit for Lu9⁶² be seeking Lu1²³4 what is it like Lu13¹⁸20 seeing the prophets in Lu13²⁸29 eating bread in Lu1⁴⁵ evangel being brought Lu1¹⁶ when coming Lu7²⁹20 inside of you Lu1⁷² leaving parents on account of Lu18²⁹ supposing about to be looming up Lu19¹¹ cannot perceive lest begotten anew Jn3³⁵ that which concerns Ac1¹³ Philip bringing evangel concerning Ac8¹²Ab⁸ entering through affliction Ac1⁴² Paul (persuading as to) Ac1⁹⁸ (certifying to, in Rome) Ac28²³31 (only fellow workers for) Co4¹¹ not food and drink Ro1⁴¹7 not in word but in power IC4²⁰ not enjoying allotment of IC5⁹1015⁹Ga5²¹Ep5⁵ to deny you worthy of 2Th1⁵ just now came vRv1¹²10 begotten of G: everyone (not doing sin) Jn3⁹ (loving G) J3⁴⁷7 (believing J is the C) J3⁵¹ G has dispatched only b son J3⁴⁹ all conquering the world b of J3⁵⁴ that one keeping himself J3⁵⁸18 children of G: the right to become Jn1¹² begotten of Jn1¹³ Jesus gathering the scattered Jn1⁵² spirit testifying that we are Ro8¹⁶ glorious freedom of Ro8²¹ children of the flesh not Ro9⁸ may become blameless Ph2¹⁵ we may be called J3³¹ now we are J3³² in this we know that we are loving J3⁵²

declaration of G: every d going out of the mouth of Mt4⁴Lu4⁴A to fulfill His every Lu1³⁷ came to John Lu3² sword of the spirit is Ep6¹⁷ tasting the ideal Hb6⁵ the sons readjusted to Hb1¹³ ecclesia of: shepherding Ac20²⁸8s in Corinth IC2²¹ said Paul was to be stumbling block to IC10³² no such usage IC1¹⁸ are you despising IC1³² Paul persecutes IC1⁵⁹Gal¹³ become imitators 1Th2¹⁴ Thessalonians 2Th1¹ we glory in the saints in 2Th1⁴ how will he care for 1Th3³ God's house is the 1Th3³ evangel of: Paul (severed for) Ro1¹ (as a priest of the) Ro1¹⁶ (brings gratuitously) 2C1¹⁷ (not in word only) 1Th1⁵ (bold to speak) 1Th2² (sharing with saints) 1Th2⁸ (heralded) 1Th2⁹ fury of G: drinking of the wine of vRv1⁴⁰ great trough of vRv1⁴⁹ is consumed vRv1⁵¹ bowls brimming with vRv1⁵⁴As161

glory of G: Son of G glorified through it Jn1¹⁴ you should be seeing Jn1⁴⁰ Jews love g of men rather than Jn1²³ Stephen perceived Ac7⁵⁵ men change the g of Ro1²³ all wanting of Ro3²³ glorying in expectation of Ro5² Christ took you to Himself for Ro1⁵⁷ saints to do all for IC10³¹ man inherently the image and IC1¹⁷ in the face of Jesus Christ 2C4⁶ thanksgiving to the 2C4¹⁵ for the g and laud of Ph1¹¹ acclaiming Jesus Lord for the Ph2¹¹ temple dense with fumes of vRv1⁵⁸ illuminating the city vRv2¹²23

grace of: on Jesus Lu2⁴⁰ Barnabas perceiving Ac1²³ Jews and proselytes persuaded to remain in Ac1³⁴ Paul (and Barnabas given over to) Ac1⁴² (granted to) IC3¹⁰ (I am what I am by) IC1⁵¹⁰10 (not to receive for naught) 2C6¹ (making known) 2C8¹ (not repudiating) Ga2²¹ to the many

superabounds Ro5¹⁵ saints (being given you) 1C14¹ (we behaved ourselves) 2C11² (the day on which you realized the) Col6¹ (that no one be wanting of) Hb12¹⁵ transcendent 2C9¹⁴ gratuity of Ep3⁷ in accord with 2Th11¹² made its advent to all humanity Ti21¹¹ Christ in the, tasting death for all Hb29¹ ideal administrators of 1P4¹⁰ G of all g 1P5¹⁰ the true g of 1P5¹² bartering for wantonness Ju1¹

hand: Jesus (seated at G's right) Mk16¹⁹ Col3¹ Hb10¹² (exalted to) Ac23³ (Stephen perceived Him standing) Ac75⁵⁰ (who is at) 1P32² saints to be humbled under 1P56¹ house of G: David entered 1M124¹ Mk26¹ Lu6⁴ how one must behave in 1Ti3¹⁵ Christ a great Priest over Hb10¹¹ judgment to begin at 1P4¹⁷ in front of: Zechariah (and Elizabeth just in) Lu10¹ (Zechariah's duties) Lu18¹ Jesus powerful in work Lu24¹⁹ Simon's heart not straight Ac8²¹ Cornelius' aims a memorial Ac10³¹ endurance of expectation 1Th13¹ Paul rejoicing because of the saints 1Th3¹⁰ Abs¹ 9As¹ establish your hearts unblameable 1Th3¹³

in sight of G: not one sparrow forgotten Lu12⁶ an abomination Lu16¹⁵ as if it is just Ac4¹⁹ present to hear all Ac10³³ to have their faith for themselves Ro14²² no flesh boasting 1C12¹⁹ in Christ 2C2¹⁷ Paul (commanding to every man's conscience) 2C42² (saint's diligence on his behalf) 2C7¹² (not lying) Gal2¹⁰ (conjuring the saints) 1Ti5²¹ (charging Timothy) 1Ti6¹³ (conjuring Timothy) 2Ti4¹ welcome in 1Ti2¹² children to be devoted to own households 1Ti5¹⁴ quiet spirit costly 1P3⁴ your act not completed Rv3³ Babylon remembered Rv16¹⁹ is of G: if this work Ac5³⁰ all is 1C11¹² 2C5¹⁸ our competency 2C3⁵ test spirits to see if they are 1J4¹ you are of 1J4⁴ he who is doing good is 3J1¹

judgment of: according to truth Ro2² men not escaping Ro2³ revelation of the just Ro2⁵ display of the just j 2Th1⁵ law of G: Paul (gratified with) Ro7²²As (slaving for) Ro7²⁵ flesh not subject to Ro8⁷ love of G: Pharisees passing by Lu1¹² Jews have not Jn5⁴² saints (poured out in our hearts) Ro5⁵ (nothing able separate us from) Ro8³⁰ (be with the) 2C13¹⁴ (directing your hearts) into 2Th4⁵ (perfected in this one) 1J2⁵ (manifested among us) 1J4⁹ (keeping His precepts, this is) 1J5⁸As (keep yourselves in) Ju2¹ how remaining in that one 1J3¹⁷ love is of G 1J4⁷

messengers of G: not marrying but are as Mt22³⁰As avowing Him in front of Lu12⁸ 9 Joy over one sinner Lu15¹⁰ descending on Jesus Jn15¹ Cornelius perceived VAc10³ stood beside Paul Ac27³ receiving Paul as Gal4¹⁴ all to worship Christ Hb16¹ name of G: being blasphemed among the nations Ro24¹ lest blasphemed 1Ti6¹ writing on him (the n of My G) Rv3¹² (n of the city of My G) Rv3¹² not of G: everyone not doing righteousness 1J3¹⁰ not avowing Jesus come in flesh 1J4² not hearing the apostles 1J4¹⁰As people of G: a sabbatism left for Hb4⁹As¹ Moses preferring be maltreated with Hb11²⁵ once not a people 1P2¹⁰

power of G: Pharisees and Sadducees not acquainted with Mt22²⁹ Mk12²⁴ at the right hand of Lu22⁶⁹ in p of G spirit Ro15¹⁹ word of the cross 1C11⁸ Christ the p of 1C12¹⁴ faith may be in 1C2⁵ transcendence of the p may be 2C4⁷ Paul servant of, in the p of 2C6⁷ living by (Christ) 2C13⁴ (saints

shall be) 2C13⁴ to suffer evil in accord with 2Ti1⁸ garrisoned by 1P1⁵ throng saying, glory and p is of Rv19¹ precepts of G: leaving Mk7⁸ 9 those keeping Rv12¹⁷ 14¹² promise of: Abraham not doubting Ro4²⁰ are in Him, yes 2C12¹⁰ is the law against Ga3²¹As not required with Hb11³⁰

righteousness of: revealed in the evangel Ro1¹⁷ apart from law manifest Ro3²¹ through Jesus Christ's faith Ro3²² Jews (ignorant of) Ro10³ (not subject to) Ro10³ anger of men not working Ja13¹⁰ precious faith with us in 2P1A¹⁸ slaves of G: Paul (and others) Ac16¹⁷ Ti1¹ James Ja1¹ as free 1P2¹⁶ sealing Rv7³

spirit of G: Jesus (descending on) Mt3¹⁶ (casting out demons by) Mt12²⁸ that of G no one knows except 1C2¹¹ 11 saints (received) 1C2¹² (making home in) 1C3¹⁶ (justified by) 1C6¹¹ (offering divine service in) Ph3³ (come to rest on you) 1P4¹⁴ (in this you know) 1J4² 2 soulish man not receiving things of 1C2¹⁴ do not cause sorrow to Ep4³⁰ seven s of Rv3¹ v45⁵⁶ tabernacle of G: for the G of Jacob Ac7⁴⁶As² is with mankind Rv21³ 3 temple of: Christ able to demolish Mt26⁶¹ saints are 1C3¹⁶ 2C6¹⁶ 16 man of lawlessness seated in 2Th2¹ a pillar in Rv3¹² 12 raise and measure Rv11¹ 11 opened in heaven Rv11¹⁹ throne of: heaven is the Mt5³⁴ swearing by Mt23²² Jesus seated at right hand of Hb12²⁴As vast throne before Rv7¹⁵ river issuing out of Rv22¹ in the New Jerusalem Rv22³

will of G: whoever doing, is Jesus' brother Mk3³⁵ Paul (may be prospered in) Ro10¹ (coming with joy through) Ro15³² (a called apostle through) 1C1¹ 2C11¹ Ep1¹ Col1² 2Ti1¹ saints (to be testing) Ro12² (give themselves through) 2C8⁵ (doing from the soul) Ep6⁶ (to be fully assured in) Co4¹² (your holiness) 1Th4³ (in everything giving thanks) 1Th5¹⁸ (doing the) Hb10³⁶ (to spend life in) 1P4²As² thus it is the 1P2¹⁵ may be willing 1P3¹⁷ suffering according to 1P4⁹ wisdom of: world knew not 1C12¹ 12 Christ the 1C12⁴ multifarious Ep3¹⁰

word of G: Pharisees and scribes invalidate Mt15⁹ Mk7¹³ hearing (throng) Lu5¹ (happy those) Lu11²⁸ the seed is Lu8¹¹ Jesus (my brethren are those hearing) Lu8²¹As (His name the) Rv19¹³ gods to whom came Jn10³⁵ disciples spoke with boldness Ac4³¹ not pleasing to be leaving Ac6² grows Ac6⁷ 122^{As} Samaria receives Ac8¹⁴As² the nations receive Ac11¹ Paul (announces in the synagogue) Ac13⁵ (in Berea) Ac17¹³ (seated one year six months teaching) Ac18¹¹ (to complete) Co12⁵ Sergius Paul seeks to hear Ac13⁷ to the Jews first Ac13¹⁶ has not lapsed Ro9⁶ saints (or from you came out) 1C14³⁶ (daring to speak fearlessly) Ph1¹⁴ (leaders who speak) Hb13⁷ (regenerated through) 1P1²³ (remaining in you) 1J2¹⁴As (slain because of) Rv6⁹ (those executed because of) Rv20⁴ some bedding 2C2¹⁷ 17 not adulterating 2C4² hallowed through 1Ti4⁵ is not bound 2Ti2⁹ may not be blasphemed Ti2⁵ is living and operative Hb4¹² heavens of old by 2P3⁵ John (testifies to) Rv1² (on Patmos because of) Rv1⁹ till accomplished Rv17¹⁷ works of G: working the Jn6²⁸ 29 may be manifested Jn9³ saints not to demolish Ro14²⁰

Others of G: way of (Jesus teaching) Mk12¹⁴ Lu20²¹ (Priscilla and Aquila expounded) Ac18²⁶ precepts (Pharisees transgressing) Mt15³ (keeping) 1C7¹⁰ Peter not disposed to that of Mt16²³ Mk8³³ Christ, the holy One

of Mk12⁴Lu43⁴Jn6⁰⁰ if disciples have faith of Mk11²² Pharisees repudiate the counsel of Lu7³⁰ magnificence of Lu9⁴³ cast into oblations of Lu21^{4A} indignation of (on the stubborn) Jn3³⁶Ep5⁰Co3⁰ (fury of) vRv19¹⁵ gratuity (if aware of) Jn4¹⁰ (not received with money) Ac8²⁰ all taught of Jn6⁴⁵ teaching (whether of) Jn7¹⁷ (slaves to be adorning) Ti2¹¹ great things of Ac2¹¹ race of Ac17²⁹ salvation of Ac28²⁸ kindness Ro2⁴ faithfulness Ro3³ truth of (superabounds in Paul's lie) Ro3¹ (not in this one) 1J2⁴s just verdict Ro3¹⁰ forbearance Ro3²⁵ gift of (is life eonian) Ro6²³ (Timothy to rekindle) 2Ti1⁰s purpose of Ro9¹¹ zeal of Ro10² severity of Ro12² calling of Ro12⁹ knowledge of Ro13³ (height elevating itself against) 2Co10⁵ the pitiless of Ro12²¹ dais Ro14^{10AB} truth of Ro15⁵ stupidity 1C12⁵ weakness 1C12⁵ testimony 1C2¹ depths of 1C2¹⁰ care 1C9⁹ witness of 1C15¹⁵ 15 ignorance 1C15³⁴ sincerity of 2C11² building of 2C5¹ ambassadors 2C5²⁰ servants 2C6⁴ fear of 2C7¹ jealousy of 2C11² no perception 1Ga4⁹ Israel of Ga6¹⁶ complement Ep3¹⁰ estranged from life of Ep4¹⁸ imitators of Ep5¹ panoply of Ep6¹¹ 13 form of (Christ) Ph2⁶ realization of Co1¹⁰ administration Co1²⁵ secret of (realization of) Co2² (consummated) vRv10⁷ operation Co2¹² growth of Co2¹⁹ worthily of (to be walking) 1Th2¹² (sends them forward) 3J6 trumpet of 1Th4¹⁶ just of, to repay affliction 2Th1⁶ injunction of 1Ti1¹ Ti3³ every creature of 1Ti4⁴ man of (Timothy) 1Ti6¹¹ (may be equipped) 2Ti3¹⁷ solid foundation 2Ti19^{AB} administrator of Ti1⁷ priest of Hb7¹vRv20⁶ face of Hb9²⁴ foreknowledge 1P1² patience 1P3²⁰ flocklet of 1P5² testimony 1P5⁹ paradise of Rv2⁷ seal of Rv2⁹ 94 spirit of life of vRv11¹¹ ark of G's covenant vRv11^{9B}s afraid of vRv14^{7A} name of vRv16⁹ day of G Almighty vRv16¹⁴ true sayings of vRv19⁹ great dinner of vRv19¹⁷

various other connectives and keywords

toward God: Christ (the word was t) Jn1² (Priest in that which is) Hb2¹⁷ remembrance Ac20²¹ Paul (conscience no stumbling block) Ac24¹⁶ (a boast in that) Ro15¹⁷ (such is the confidence we have) 2Co3⁴ Abraham has no boast Ro4² saints (we may be having peace) Ro5¹ (faith, has come out) 1Th1⁸ (boldness) 1J3²¹ priests constituted in that Hb5¹ conscience 1P2¹⁹ blasphemies vRv13⁶ with God: possible (all is) Mt19²⁶ Mk10²⁷ 27 (what is impossible with men) Lu18²⁷ favor w (Miriam found) Lu1³⁰ (Jesus progressed in) Lu25^{2AB}s no partiality Ro2¹¹ listeners to law not just w Ro2¹³ spirit pleading in accord Ro8²⁷ no injustice Ro9¹⁴ Elijah pleading Ro11² wisdom of word, stupidity 1C3¹⁹ remain w (each one in what he was called) 1C7²⁴ food not giving a standing 1C8⁸ in law no one justified Ga3¹¹ new humanity in accord Ep4²⁴ Christ deems not pillaging be equal Ph2⁶ not acquainted (the nations who are) 1Th4⁵ (those who are not) 2Th1⁸ avowing yet denying acquaintance Ti1¹⁶ ritual clean and undefiled Ja1²⁷ enmity Ja4⁴ this is grace 1P2²⁰

all: same G operating a in a 1C12⁶ may be a in a 1C15²⁸ G of a consolation 2C1³ He Who constructs a Hb3⁴ believe G: the warden Ac16³⁴ Abraham Ro4³ those who have b Ti3⁸ he who is not 1J5¹⁰as God's counsel: Jesus given up in the specific c Ac2²³ David subversing his generation by Ac13³⁶ Paul informs saints of entire Ac20²⁷

immutability of Hb6¹⁷ G creates, makes: G m them male and female Mk10^{6A} in the world Ac17²⁴ beginning of c G c Mk13¹⁹ foods He c 1Ti4³ fear: not f G (a judge) 2Lu18²⁴ (malefactor) Lu23⁴⁰ (no f of G in front of their eyes) Ro3¹⁸ Cornelius devout and f G Ac10²² 22 Israelites and those f G Ac13¹⁶ love the brotherhood, f G 1P2¹⁷

G gives: not g the spirit by measure Jn3³⁴ holy spirit to those yielding to Ac5³² Israel (to be offering to idols) Ac7⁴² (g them) Saul Ac13²¹ g it a body 1C15³ not a spirit of timidity 2Ti1⁷ repentance 2Ti2²⁵ life eonian 1J5¹¹ unveiling to Jesus Christ Rv11¹ glorify G: the throngs Mt9⁸ the people Mk2¹²Lu5²⁶ a paralytic Lu5²⁵ all Lu7¹⁶ Ac4²¹ a woman Lu13¹³ a leper Lu17¹⁵ blind man Lu18⁴³ centurion Lu23⁴⁷ in the Son of Mankind Jn13³¹ 32 32 by what death Peter Jn21¹⁹ the Jews Ac11¹⁸ those who hear Ac2¹²⁰ saints (may be) Ro15⁶ (in their bodies) 1C6²⁰ (at the subjection of your avowal) 2C13³ the nations are to Ro15⁹ ecclesias g G, in Paul Ga12³ evangel of the g of the happy G 1Ti1¹¹ in the day of visitation 1P2¹² in name of Christian 1P4¹⁶

in G: Jesus has confidence in Mt27⁴³ 43 Miriam exults in Lu1⁴⁷ acts wrought in Jn3²¹ disciples to believe in Jn1⁴¹ an expectation (Paul having) Ac24¹⁵ the Jews boasting in Ro2¹⁷ saints (we are glorying in) Ro5¹¹ (having confidence in) 2C1⁹ (life hid together with Christ in) Co3³ (faith to be in) 1P1²¹ (expectation was in) 1P3⁵ (remaining in) 1J4¹⁵ 16 secret concealed from the cons Ep3⁹ ecclesia of the Thessalonians in 1Th1¹ in Who raises Christ 1P1²¹ believed in Ju¹

is: G is (one Lord) Mk12²⁹ (if G is One) Ro3³⁰ no other G except One 1C8⁶ is One) Ga3²⁰ Ep4⁶ 1Ti2³ Christ (His Own Father is) Jn5¹⁸ (C is God's) 1C3²³ (blessed is the G and F of) Ep1³ G is true Jn3³³ is spirit Jn4²¹ is faithful 1C1⁹ 10¹³ 2C1¹⁸ is merciful Ph2²⁷ a city whose Artificer is G Hb1¹⁰ is light 1J1⁵ is love 1J4¹⁶ 16 judge: j hidden things Ro2¹⁶ else how Ro3⁶ those outside 1C5¹³ prostitutes and adulterers will G Hb1³⁴ j Babylon vRv18²⁰ the living G: Pilate exorcising Jesus by Mt26⁶³ 63 to turn them back to Ac14¹⁵ sons of Ro9²⁶ spirit of 2C3³ we rely on 1Ti4¹⁰ withdrawing from Hb3¹² offering divine service to Hb9¹¹ falling into of Hb10³¹ the city of vRv12² seal of vRv7²

love: thus G loves the world Jn3¹⁶ commanding this l of His Ro5⁵as those l G Ro5²⁸ if anyone l G 1C3³ G of l and peace 2C13¹¹ Who l s 2Th2¹⁶ he who is not l knew not 1J4⁸ not that we l G 1J4¹⁰ if thus G l s 1J4¹¹ the l G has in us 1J4¹⁶ we are l G 1J4¹⁹ if anyone saying, I am l G 1J4²⁰ 20 the one l G, l his brother 1J4²¹AB⁸

G not: the G of the dead Mt22³²Mk12²⁷Lu20³⁸ n hearing sinners Jn9³¹ n unjust Ro3⁵ Hb6¹⁰ n for turbulence 1C1⁴³ n to be sneered at Ga8⁷ does n lie Ti1³ n tried by evils Ja1¹³ that one has n G 2J⁹ on G: one really a widow relies on 1Ti5⁵AB¹ the rich to rely on 1Ti6¹⁷ faith on Hb6¹ only: G o able to pardon Mk2⁷Lu5²¹ the o God (not seeking glory from) Jn5⁴⁴as (the o true) Jn17³ (and wise G) 1Ti1¹⁷ (o G our Saviour) Ju²⁵

praise G: heavenly host Lu2¹³ shepherds Lu2²⁰ multitudes of disciples Lu19³⁷ Ac2⁴⁷ the apostles Lu24⁵³ lame man leaping and Ac3⁸ 9 revere G: Lydia Ac16¹⁴ Titus Ju-

tus Ac187 Paul accused inducing men. apart from the law Ac183 G said: honor father and mother Mt154 in the last days Ac 217 that nation shall I judge Ac77 out of darkness light shining 2C46 I will be their G 2C610 speaks: through the prophets, restoration of all Ac321 Abraham's seed a sojourner Ac70 to the fathers Hb11 worship: falling on face w G 1C1425 all the messengers vRv711 24 elders vRv116 194 John told to vRv1910 229

Others

able rouse children to Abraham Mt39Lu38 clean in heart shall see Mt58 thus garbing the grass Mt630Lu1228 what G yokes together Mt196Mk100 paying G's to G Mt2221 21 Mk1217 15Lu2025 25 no one good except Mk 1018Lu1819 blessings (Zechariah) Lu104 (Simon) Lu228 salvation (all flesh shall see) Lu36 entire people justify Lu729 G's wisdom Lu1149 1C21 nurturing the ravens Lu 1224 swears (to David) Ac290 (by Himself) Hb613 what G announces before Ac318 covenant a covenant Ac335 Stephen accused blaspheming Ac611 was with Joseph Ac79 Knower of hearts Ac158 trying G Ac1510 pedestal to an Unknown G Ac1723 seeking G (men to be) Ac1727 (no one) Ro311 rousing the dead Ac268 evangel G's power for salvation Ro126 vivifying the dead Ro417 those in flesh not able please Ro88 the merciful Ro126 no authority except under Ro 1311 G's servant (the authority) Ro1344 (Timothy) 1Th32 ministers Ro136 every tongue acclaiming Ro1411 of endurance Ro 155 of expectation Ro1513 of peace Ro1533 1620 Ph49 1Th523 Hb1320 the eonian G Ro 1626 makes stupid the wisdom of this world 1C120 21 chooses (stupid of the world) 1C 127 (weak) 1C127 (contemtable) 1C128 wisdom in a secret 1C27 administrators of G's secrets 1C41 demonstrates with us 1C49 discarding foods 1C613 consoling the humble 2C76 our G (according to the will of) Gal1 (strength be) vRv712 (all His slaves praise) vRv190 persuading men or Gal10 rich in mercy Ep24 G's oblation Ep28 opening a door of the word Co43 directs (Paul's way) 1Th311 (blood of the covenant) Hb520 pleasing G (walking and) 1Th41 (Enoch) Hb115 not repudiating man but 1Th48 G's administration 1Ti14 the great G (advent of glory of) Ti213 fondness for humanity Ti34 corroborating by signs Hb24 stops (on the seventh) Hb44 (from His works) Hb410 doing if G permitting Hb63 transferred Enoch Hb 115 a consuming fire Hb1220 stubborn as to G's evangel 1P417 spares not sinning messengers 2P21 presence of G's day 2P32 he who knows G 1Jn48 no one ever gaped upon 1J412 testimony which G testified 1J510 brushing tears from eyes vRv717 G of heaven vRv1113 remembers Babylon's injuries vRv185 will be with His people vRv213 shall be a G to conquerors vRv217 appending to them the calamities vRv2218 eliminating his part from the tree vRv2219

other gods: in the law, I say you are gods An1034 those g to whom the word of G came Jn1035 saying to Aaron, make us g Ac 710 43 power of the g called Great Ac810 Herod's voice a god's Ac1222 g made like men descended Ac1411 Paul saying there are not g made by hands Ac1926 said P is a G Ac286 those being termed 1C855 g of this con 2C44 those by nature not Ga48 enemies of the cross whose g their bowels fP310 lifting himself up over everyone termed a 2Th

24 (s1* Mt632 sJn935 s1Ac1344 As2Ro1017 sCo313 s2*15 s322 A1Th312 A2Th33 A1Jn419 A419 ARv214) God1306, godly6,

god, demon1.

God (answer of), apprises (that which)1, (be admonished of G), apprise1, (be warned of G), apprise1, (hater of G), detester of God1, (worshiper of G), reverer of God1.

God (detester of). See detester of God.

God (fighter against). See fighter against God.

God (fond of). See fond of God.

God (inspired by). See inspired by God.

God (reverence for). See reverence for God.

God (reverer of). See reverer of God.

God (taught by). See taught by God.

a'the os UN-PLACER

God (without). in the world (nations) Ep212.

the a' PLACE (god)ess

goddess. Artemis Ac1927 37.

Godhead, Deity1, Divine1, Divinity1.

godliness, devoutness14, reverence for God1.

godly, devout1, devoutly2.

godly fear, dread1.

godly sort (after a), worthily1.

Gōg GOG

Gog. G and Magog Rv208.

por e'ia coing

going. Christ teaching and g Lu1322 the rich in his g to fade Ja111 (nLu1322). journey1, way1.

going (be). See lead.

chrus os' GOLD

gold. magi offer to Jesus Mt211 disciples not to acquire AMt109 of the temple Mt 2316 17 17 women not adorning with 1Ti 29ba corroded Ja53 locusts had wreaths like Rv97 cargo of, for Babylon Rv1812 (sAc 1729 A1C312 b1P17 sRv174).

chrus 'on GOLD(dim.)

gold. Peter possessed no Ac836 the Divine not like Ac1729as Paul covets no one's AAc 2033 building (one's work) 1C128as ark covered with Hb94 faith more precious than 1P17as not ransomed with corruptible g ATP18 wives not decking with 1P33 buy of Me vRv318 Babylon gilded with vRv174b city is clear g vRv216 city square is vRv 2121.

gold. See golden.

chrus o daktul'ion GOLD-FINGERED

gold ring (with). man with Ja22.

chrus e'on GOLDEN

golden, idiomatically gold. censor Hb94as urn Hb94 lampstand vRv112 20 21 girdle vRv113 156 wreath vRv44 1414 bowl vRv58 157 thrub vRv83 altar vRv83 913 cup vRv174 measure reed vRv2115 gold: utensils 2Ti1220 idols vRv920, golden15, of gold3.

Golgotha' (Hebrew) SKULL.

Golgotha, probably a hillock outside the Damascus gate of Jerusalem, where our Lord was crucified, termed Skull's Place Mt2733Mk 1522Jn1917 (s1Jn1913).

Go'morra' (Hebrew) CHATTEL

Gomorrhah, an ancient city, which was near the Dead sea Gn1924. more tolerable for Mt1015 Mk611 Israel likened to Ro929 God condemns 2P26 a specimen Ju7. Gomorrhah5.

Gomorrhah, Gomorrhah5.

agath on' GOOD

good, having agreeable or useful qualities.

Good, like evil, its opposite Mt718, has no moral coloring, as just and holy Ro712, but

it is quite possible to sin in doing good and to be just in doing evil. God: sun rising on Mt545 gives g things Mt711 One is g Mt 1917 Mk1018 Lu1510 the hungry He fills with Lu153 working all together for Ro828 the will of Ro122 authority is God's servant for Ro134 undertakes a g work Ph16 establish you in 2Th217 adapting you to Hb1321 Christ: asking Me concerning Mt1917 Teacher Mk1017 La1818 why terming Me Mk 1018 Lu1810 He is g Jn712 saints created in (for g works) Ep210 Chief Priest of the impending g Hb911 g behavior in 1P216

Other (proper names): Mary chooses the g part Lu1042 Joseph a g man Lu2350 can anything g be out of Nazareth Jn146 Tabitha full of g acts Ac936 Barnabas a g man Ac1124 Paul (in all g conscience) Ac231 (became g death to me) Ar713 (not making its home in me) I Ro718 (not the g that I will) Ro719 (working for the g of all) Ga 610 (g remembrance of) JTh39 Jacob and Esau Ro211 Philomen's Phn14

Others: g gifts Mt711 Lu1113 tree Mt717 speaking Mt1234 g man out of g treasure Mt 1235 35 35 Lu645 45 45 what g shall I do Mt 1916 seeing that I am Mt2015 both wicked and g Mt 2210 g slave Mt2521 23 Lu1917 g earth (seed falls into) Lu88 heart ideal and the g Lu815 gathering all my g things Lu 1218 AB819 got your g things in your life Lu1625 those who do g Jn529 g act (endurance in) Ro27 (magistrates not a fear to) Ro133 (ready for) 2Ti221 (fitted out for) 2Ti317 (disqualified for) Ti116 glory to every worker of Ro210 doing evil that g may be coming Ro38 for g (some daring to die) Ro57 (pleasing associate for his) Ro 152 AB819 (to be wise) Ro1619 Sin producing death through g Ro713 evangel of ArO 1015 clinging to Ro129 conquer evil with Ro1221 do g (having applause) Ro133 (requited) Ep68 (avoid evil) 1P311 let not your g be calumniated Ro1416 requited for g or bad 2C510 g work (superabounding in) 2C98 (bearing fruit in) Col10 (if widow follows up) 1Ti510 (ready for) Ti31 contributing in all g Ga66 working at what is Ep428 g toward edification Ep420 pursuing that which is 1Th515 g expectation 2Th216 g conscience (love and) 1Ti15 (faith and) 1Ti119 (having) 1P316 (inquiry of) 1P321 young wives to be Ti25 slaves (g faithfulness) Ti210 realization of Phn6 shadow of the impending g Hb181 g giving Ja17 g owners 1P218 days 1P310 zealous of 1P313 imitating 3Jn11 (slTi116), benefit1, good75, -man2, -thing14, goods2, that which is-10.

good, enough1, ideal84, kind1, livelihood1, well1, (be g), expedient (be)1, strong (be)1, (do g), benefactor (be)1, good act1, -(do)1, (seem g)2, (think g)1, delight3, (think g), worthy (count)1.

agathourg c'o GOOD-ACT
good act. God leaves not Himself without testimony of Ac1417. do good1.

agathou ergo c'o GOOD-ACT
good act (do). charging the rich 1Ti618. do good1.

good (averse to). See averse to good.
good cheer, courage (have)2, (be of g c), cheerful (be)2, (of g c), cheerful1.
good deed, benefaction1.

agathos poi e'o GOOD-DO
good (do). on the sabbaths Mk34 Lu89 if you should be (to those who are) Lu633 33 lov-

ing enemies and Lu635 muzzling ignorance by 1P215 suffering (and) 1P220 (for) 1P317 and not fearing dismay 1P38. do good7, -well4.

agathos poi os' GOOD-DOER
good (doer of). for the applause of 1P214. he that doeth well1.

agathos poi i'a GOOD-DOING
good (doing). commit the soul in 1P419. well doing1.

good (fond of that which is). See fond of that which is good.

good humor. See humor (good).

good olive tree, cultivated olive tree1.

good place (in a), ideally1.

good report, renown1, (of g r), renowned1.

good things (teacher of), ideal (teacher of) the1.

good tidings (bring), evangelize1.

good to (do), ideally1.

good will, delight2, humor (good)1.

good words, compliment1.

goodly, splendid2.

goodman, householder5.

agathos sun'e GOOD-TOGETHERNESS

goodness. saints bulging with Ro1514 fruit of (the spirit) Ga522 (light) Ep59 delight of 2Th111.

goodness, kind1, -ness4.

goods, belong1, estate1, good2, instrument2.

property1, rich (be)1.

gorgeous, splendid1.

gospel, evangel18, (preach g), evangelize22.

gospel before (preach), evangel (bring before)1.

phluar c'o BUBBLE

gossip. Diotrophes 3Jn10. prate against1.

phluaros BUBBLER

gossip. younger widows 1Ti513. tattler1.

gouge out. See scoop out.

govern. See deem and leading.

[h]ēgemon i'a LEADERSHIP

government. of Tiberius Caesar Lu31. reign1.

government, dominion1, pilotage1.

[h]ēgemon i'a LEADER

governor, used also for the Hebrew aluph

amentor, and mushl ruler Mt266. disciples

to be led before Mt1018 Mk139 Lu2112

Pontius Pilate the g (Jesus given up to) Mt272

(before) Mt127 1314 1527 23A (soldiers of)

Mt2727 (if heard by) Mt2814 (jurisdiction of) Lu2020 Felix the g Ac232 26 33 241 10

Festus Ac2630 saints to be subject to 1P214.

governor19, prince1, ruler2.

governor, administrator1, deem2, ethnarch1,

straighten1.

[h]ēgemon cu'o LEAD

Governor (be). Quirinus g of Syria Lu22

Pilate g of Judea Lu31.

governor of the feast, chief of the dining room2.

char is JOY

grace, an act producing happiness, a benefit

bestowed on one who deserves the opposite,

sometimes better rendered favor. Thanks, as

an acknowledgment, grateful 1Ti112 2Ti13,

gratitude 1C1030, gracious Lu422. God:

(grace of) was on Jesus Lu240 Barnabas

perceiving Ac1123 to remain in Ac1343

Paul (given over to) Ac1426 (to certify the

evangel of) Ac2024 (granted to) 1C310 (I

am what I am by) 1C1510 1010 (we behaved

in) 2C112 (making known) 2C81 (called

through) Gal15 (not repudiating) Ga221

(administration of) Ep³² (the gratuity of) Ep³⁷ justified in Ro³²⁴ much rather Ro⁵¹⁵ given in Christ Jesus IC¹⁴ not to receive for naught 2C⁶¹ transcendent 2C⁹¹⁴ the glory of God's Ep¹⁶ riches of Ep¹⁷Bs 2A⁷ realized Co¹⁰ in accord with 2Th¹¹² made its advent Ti²¹¹ Jesus tasting death in Hb²⁹ no one be wanting of Hb¹²¹⁵ varied IP⁴¹⁰ true IP⁵¹² bartering Ju⁵ grace from God: and peace Ro¹⁷ IC¹³ 2C¹² Ga¹³Ep¹² Ph¹² Col¹² 1Th¹¹ 2Th¹² 1Ti¹² 2Ti¹² Ti¹⁴ Phn³ 2J³ given to Paul Ro⁵¹⁵ g with God (this is) 1P²²⁰ God (able to lavish all) 2C⁹⁸ (giving) Ja⁴⁶ 1P⁵⁵ (this is) g conscience toward 1P²¹⁹ (of all g) 1P⁵¹⁰
 Christ: full of g, that which fills Him Jn 14¹⁶ 18 calls you in the g of Gal¹⁸ Jesus C (g and truth through) Jn¹¹⁷ Lord Jesus C (g of) 1C¹⁶²³ 2C⁸⁹ 13¹⁴ Ga¹⁵ Ph⁴²³ 1Th⁵²⁸ 2Th³¹⁸ Phn²⁵ (g be with all who are loving) Ep⁶²⁴ (growing in g of) 2P³¹⁸
 the Lord: g of (the word of) Ac¹⁴³ (Paul given over to) Ac¹⁵⁴⁰ (is sufficient) 2C¹²⁹ (overwhelms) 1Ti¹⁴ Lord Jesus: the g of Ac¹⁵¹¹ Ro¹²⁰ Rv²²¹ Christ Jesus (g in) 2Ti¹⁹ 21 from Him Who is, and Who was, and Who is coming Rv¹⁴

Other (proper names): Stephen (full of) Ac⁶⁸ Paul (obtained g) Ro¹⁵ (what will rescue me, g) Ro⁷²⁸Bs³ (given to) Ro¹²³ 6 Ga²⁰ (beseeching of us) 2C⁸⁴ (granted to) Ep⁸ (participants with) Ph¹⁷ Titus completing 42C²

Others: g on apostles Ac⁴³³ believed through Ac¹⁸²⁷ faith (may accord with) Ro⁴¹⁶ (access in) Ro⁵² (saved through) Ep²⁸ not as the offense, thus also the Ro⁵¹⁵ superabundance of Ro⁵¹⁷ superexceeds Ro⁵²⁰ reigning 1Ro⁵²¹ increasing Ro⁶¹ 2C⁴¹⁵ not under law but Ro⁶¹⁴ 15 remnant, choice of Ro¹¹⁵ in g (not out of works) Ro¹¹⁶ (superabounding) 2C⁸⁷ (saved) Ep²⁵ (expectation) 2Th²¹⁶ g no longer g Ro¹¹⁶ 6 6as² to carry away your IC¹⁶³ fellow traveler with this 2C⁸¹⁰ you fall out of Ga⁵⁴ to each one was given Ep⁴⁷ giving g to those hearing Ep⁴²⁹ singing with g in your hearts Co³¹⁰ your word with Co⁴⁰ g be with you Co⁴¹⁸ 1Ti⁶²¹ 2Ti¹⁴² Ti¹³⁵ Hb¹³²⁵ justified by that One's g Ti³⁷ throne of Hb⁴¹⁶ finding Hb⁴¹⁶ outrages the spirit of Hb¹⁰²⁹ we may have Hb¹²²⁸ confirming the heart by Hb¹³⁹ be multiplied 1P¹² 2P¹² prophesy concerning 1P¹¹⁰ expect perfectly 1P¹⁴³ varied g of life 1P³⁷

favor: found f with God (Miriam) Lu¹³⁰ (David) Ac⁷⁴⁹ apostles having f for the people Ac²⁴⁷ God gives Joseph Ac⁷¹⁰ Festus (Jews requesting a f of) Ac²⁵³ (wanting to curry f with the Jews) Ac²⁵⁹ wages not a f Ro⁴⁴

thanks: what t is it Lu⁶³² 33 34 has that slave no Lu¹⁷⁹ t be to God (were slaves of Sin) Ro⁶¹⁷ (Who is giving us the victory) 1C¹⁵⁵² (a triumph) 2C²¹⁴ (imparting diligence) 2C⁸¹⁰ (for His gratuity) 2C⁹¹⁵ (as) Ac²⁴²⁷ sRo¹¹⁶ nRo¹¹⁶ s¹IC⁹¹⁰ as²2C¹¹⁵ aEp⁵¹⁹ 6Phn⁷, acceptable, benefit, favor, gift, grace, gracious, liberality, pleasure, thank(s), thankworthy, be thanked, 1.

char i t o' o JOY

grace (in the Beloved) Ep¹⁶, deal graciously, favor (Miriam) Lu¹²⁸, (AAc²⁵⁹). highly favored, make accepted, 1.

char' is ma JOY-effect

grace, abiding, or as manifested as a gracious gift. Paul sharing spiritual g Ro¹¹¹ of-

fenses (g not as, out of many) Ro⁵¹⁵ 18 God's g unregretted Ro¹²⁹ g excelling Ro¹²⁸ not deficient in IC¹⁷ apportionments of IC¹²⁴ of healing IC¹²⁹ 28 30 be zealous for the greater IC¹²³¹

gracious gift: God (His g is life eonian) Ro⁶²³ (each has from) 1C⁷⁷ (may be thanked for) 2C¹¹¹ (rekindling) 2Ti¹⁶ neglect not 1Ti¹⁴⁴ as he obtained 1P⁴¹⁰ (sJ¹²⁷), gift¹⁵, free-2.

char i z' o mai JOYize

grace, bestow a benefit on one whose deserts are judgment, with a name Ph²⁹, graciously grant a boon, deal graciously with a person, graciously give, surrender as a favor, without cause, graciously grant: Jesus, sight to the blind Lu⁷²¹ God (to Paul) Ac²⁷⁴ (all, to us) Ro⁸³² (saints to be suffering) Ph¹²⁹ Paul to Philomen Ph²² graciously give: God to us IC¹²² Ga³¹⁸ deal graciously: with debtors Lu⁷⁴² 43 and console 2C²⁷ with whom, I also 2C²¹⁰ 10 10 with me (Paul) 2C¹²¹³ among yourselves as God Ep⁴³² 32 God (with our offenses) Co²¹³ the Lord Co³¹³As¹ surrender as a favor: Ac³¹⁴ 25 11 16, deliver², forgive¹¹, frankly-1, give⁶, -freely¹⁴, grant¹.

gracious. See grace.

gracious, kind.

gracious gift. See grace.

graciously (deal). See grace.

graciously give. See grace.

graciously grant. See grace.

graft in⁴, -into², graft (in)⁶.

en kent r i z' o IN-PIECE

graft (in), for the purpose of inserting a scion, wild olive Ro¹¹⁷ 10 23 23 24 24, graft in⁴ -into².

sit'os GRAIN

grain, a seedlike cereal, usually wheat IC¹⁵³⁷ Rv⁶⁶, Christ gathering His Mt³¹² Lu³¹⁷ daniel amidst Mt¹³²⁵ rooting up Mt¹³²⁰ full g in the ear Mk⁴²⁸ gathering all my Lu¹²¹⁸as¹ a hundred cors of Lu¹⁶⁷ sift disciples like Lu²²³¹ dying Jn¹²²⁴ casting into the sea Ac²⁷³⁸ g for Babylon Rv¹⁸¹³, corn², wheat¹².

sit'ton GRAIN(dim.)

grain. in Egypt Ac⁷¹², corn¹.

sit is t on' GRAINLINES

grain-fed. sacrificed Mt²²⁴, fattening¹.

sit eu t on' GRAINED

grain-fed, calf Lu¹⁵²³ 27 30, fattened³.

sit o met'r i on GRAIN-MEASURE

grain (measure of), giving in season Lu¹²⁴², portion of meat¹.

auch e' o NAPE

grandiloquent, the tongue Ja³⁵AB. boast great things¹.

mam m'e GRANDMOTHER

grandmother. Timothy's 2Ti¹⁵.

grant. See give.

grant, grace¹.

pro'del on BEFORE-EVIDENT

granted (take for), sins and ideal acts 1Ti 524 25 our Lord out of Judah Hb⁷¹⁴, evident¹, manifest (open) before hand².

staph u le' GRAPE

grape. not from thorns are culled PMt⁷¹⁶ Lu 644 are dead ripe vRv¹⁴¹⁸.

am'pel os GRAPE-VINE

grapevine. Christ (drinking the product of) Mt²⁶²⁰ Mk¹⁴²⁵ Lu²²¹⁸ (the true) PJa¹⁵¹ 5 remaining in PJa¹⁵¹⁴ no g can produce figs PJa³¹² earth's vRv¹⁴¹⁸ 19, vine⁶.

graphically. See write before.

kata la[m]b[an]ō DOWN-GET[-UP]
grasp, get down Mk9¹⁸, overtake, darkness
g it not rJn15¹ that Peter and John un-
tered rAc413¹ Peter g that God not partial
rAc1034¹ Festus that Paul committed nothing
deserving of death rAc252⁵ racing that you
may 1C92⁴ strong to rEp318¹ Paul (pur-
suing, if I may g) rPh312¹ (g by Christ) rPh
312¹³

overtake: a woman in adultery [Jn8⁴]
o you (lest darkness) rJn1235¹ (the day as
a thief) r1Th5⁴ nations o righteousness rRo
930¹ (sJn617¹). apprehend³, attain to¹, come
upon¹, comprehend², find¹, obtain¹, over-
take¹, perceive², take³.

chor't os FODDER
grass, blade, the food of cattle. of the field
Mt630¹Lu228¹ recline on blade410¹Mk630¹ much
g in the place Jn610¹Ans² wood g straw 1C312¹
flower of Jn110¹ 11 1P124²⁴ all flesh is r1P
124¹ green g (burned up) rVr87¹ not injur-
ing rVr94¹ blade: germinates rMt1326¹ first
the b rMk428¹. blade², grass12¹, hay1¹.

tri2ō GRATE
grate, epileptic g his teeth Mk918¹ gnash
with1¹.

grateful. See grace.

grateful (be). See have.

[h]éd on é' GRATIFICATION
gratification, of life Lu814¹ led by 2Ti36A
slaves of Ti33¹ warring in your members
Ja41¹ spending on Ja43¹ deeming g by day
a luxury 2P213¹. lust³, pleasure³.

gratification (fond of own). See fond of own
gratification.

a s men'os GRATIFYING-AS
gratification (with). welcome Paul Ac2117¹,
gladly1¹.

sun éd' o' mai TOGETHER-GRATIFY
gratify with. Paul g w law of God Ro722¹,
delight in1¹.

gratitude. See grace.

dō re an' GIVE-GUSHED
gratuitously. disciples (got g to give) Mt
108⁸ Christ (they hate Me) Jn1525¹ (con-
sequently He died g) Ga221¹ (giving the
water of life) rVr216¹ justified g Ro321¹
Paul (brings evangel) 2C117¹ (did not eat
bread) 2Th33¹ take the water of life rVr
2217¹, for naught1¹, freely¹, in vain1¹, with-
out a cause1¹.

dō re a' GIVE-GUSH
gratuity, what is given freely. God (g of)
Jn410¹ Ac820¹ (gives equal g) Ac1117¹ (His
incredible g) 2C915¹ of holy spirit Ac
238¹ 1045¹ the g in grace Ro515¹ of righteous-
ness Ro517¹As of grace Ep37¹ of Christ Ep
47¹ tasting the celestial Hb64¹. gift1¹.

dō' rē ma GIVE-GUSH-effect
gratuity, not as through one act of sinning
is Ro510¹ every perfect Ja117¹. gift2¹.

sem n on' GRAVE
grave, whatever is g Ph48¹ servants to be
1Ti38A8¹ wives 1Ti311¹ aged men Ti22¹,
grave¹, honest1¹.

grave, tomb8¹, unseen1¹,
grave clothes, winding sheet1¹.

sem n o' tēs GRAVITY
gravity, devoutness and 1Ti22¹ children in
subjection with all g 1Ti34¹ teaching Ti27¹,
gravity2¹, honesty1¹.

bo sk'ō HERB
graze, grazier (fled) Mt833¹Lu834¹, herd of hogs
Mt830¹Mk511¹Lu832¹ sends prodigal to g hogs
rLu1515¹ Peter to g Christ's sheep rJn213¹ 17,
feed8¹, keep1¹.

pros psa u'ō TOWARD-STROKE
graze, touch slightly, lawyers not g loads rLu
1146¹, touch1¹.

grazier. See graze.

meg'a GREAT
great, large size, huge bulk, high (fever) Lu438¹,
loud. God: g day of Rv5¹ 1614¹ hast taken
Thy g power Rv117¹ trough of the fury of
Rv1419¹ g are Thy acts Rv153¹ small and g
fearing Rv195¹ dinner Rv1917¹

Christ: g King Mt535¹ shall be g Lu132¹
Levi makes g reception for Lu529¹ prophet
Lu716¹ the g and advent day Ac220¹ this
secret is Ep532¹ glory of the g God Ti214¹
Priest Hb414¹ 1021¹ little and g acquainted
with Hb511¹ Shepherd Hb1320¹ casting those
with Jezabel into g affliction Rv222¹ small
and g fearing Rv1118¹

Other (proper names): g faith of Canaan-
itish woman Mt1528¹ amazement at Jaiu-
house Mk542¹ John (shall be g) Lu115¹
(marveled at the woman) Rv176¹ Gergesenes
pressed with g fear Lu837¹ Stephen (did g
miracles) Ac68¹ (g grieving over) Ac2¹
Simon (some g one) Ac89¹ 10 10 13¹ Paul
(caused g joy) Ac153¹ (clamor about) Ac225¹
(attesting to small and g) Ac2622¹ (sorrow
is g) Ro92¹ (is it a g thing to reap fleshly
things) 1C911¹ (door opened to) 1C169¹ Ar-
temis (g goddess) Ac1927¹ 28 34 35¹ no g
thing if Satan's servants be transfigured 2C
1115¹ Moses becoming Hb1124¹ river Euphrates
Rv91¹ 1612¹ Adversary having g fury Rv
1224A6¹ Babylon (the g) Rv1619¹ 173¹ 182¹
(prostitute) Rv171¹ 192¹ (city) Rv1718¹ 1810A6S¹
16 18 19 21¹

Others: g joy (magi) Mt210¹ (disciples) Mt
288¹ (evangel of) Lu210¹ (disciples) Lu
2452A8S¹ light (people perceived) Mt416¹
called g (in the kingdom) Mt519¹ fall of the
house Mt727¹Lu649¹ quake (in the sea) Mt
824¹ (at the tomb) Mt282¹ (and famine) Lu
2111¹ (at Philippi) Ac1626¹ g calm on the
sea Mt826¹Mk439¹ g men are coercing them
Mt2023¹Mk1042A8¹ whoever wanting to be-
come Mt2026¹Mk1043¹ g precept Mt2236¹ 38
affliction (then shall be) Mt2421¹ (coming out
of the) Rv714¹ g signs (false christ) rVr131¹
Mt2451¹ (from heaven) Lu2111¹ (woman)
Rv121¹ (wild beast doing) Rv1313¹ (seven
messengers) Rv151¹ g boughs, mustard Mk
432¹Lu319A¹ whirlwind Mk437¹ g fear (dis-
ciples) Mk441¹ (shepherds) Lu29A8¹ (on
all) Ac243¹ 52¹ (the ecclesia) Ac511¹ (falls
on those beholding the two witnesses)
Rv1111¹ herd of hogs Mk511¹ sanctuary
buildings Mk132¹ stone (at the tomb) Mk161¹
famine Lu425¹ the one inherently smaller,
he is g Lu948¹ a g dinner Lu1416¹ a g chasm
Lu1626¹ necessity in the land Lu2123¹ g wind
(on the sea) Jn618¹ (fig tree quaking) Rv
613¹ g day (last of the festival) Jn73¹ (of
that sabbath) Jn1921¹ (judging of the) Ju6
testimony with g power Ac482¹ grace on all
Ac443¹ persecution of the ecclesia Ac81¹ se-
cret of devoutness 1Ti316¹ g capital 1Ti66¹
g house 2Ti220¹ g reward Hb1035¹ g cata-
clysm occurred Rv612¹ g city (corpses) Rv
118¹ (divided) Rv1619¹ earthquake (occurs)
Rv1113¹ (such proportions) Rv1618¹ g hail
Rv1119¹ 1621¹ g dragon Rv1239¹ authority
(dragon gives) Rv132¹ (messenger) Rv181¹
wild beast speaking g things Rv133¹ small

and g (emblems) Rv13¹⁶ (eat the flesh of) Rv19¹⁸ (before the throne) Rv20¹² g heat of the sun Rv16⁹ a g white throne Rv20¹¹
large: l stone (on the tomb) Mt27⁶⁰Mk15⁴⁶ (as l as a millstone) Rv18²¹ l upper room Mk14¹⁵Lu22¹² l fishes Jn21¹¹ as a l sheet Ac10¹¹11⁵ star falls Rv8¹⁰ furnace Rv9^{As} vulture Rv12¹⁴ hail Rv16²¹ chain Rv20¹
huge: sword Rv6⁴ mountain (burning) Rv18⁸ (messenger carries John away on) Rv21¹⁰ wall Rv21¹⁰
loud: voice (Christ exclaims with) Mt27⁴⁰50Mk15³⁴Lu23⁴⁶ (unclean spirit) Mk12²⁰Lu4³³Ac8⁷ (demoniac) Mk5⁷Lu8²⁸ (Elizabeth) Lu14² (healed leper) Lu17¹⁵ (multitude) Lu19³⁷ (the Jews) Lu23²³Ac7⁵⁷ (Christ clamors with) Jn11⁴³ (Stephen) Ac7⁵⁰Ab8² (Paul) Ac14¹⁰16²⁸ (Festus) Ac26²⁴ (messengers) Rv5¹²12⁷10³14⁷9¹⁵18¹⁹17 (souls underneath the altar) Rv18¹⁰ (vast throng) Rv7¹⁰19¹ (vulture) Rv8¹³ (out of heaven) Rv11¹²15¹²10 (out of the temple) Rv16¹⁷17a (out of the throne) Rv21³ Others: l trumpet Mt24³¹ (v as loud as) Rv11¹⁰ Christ letting out l sound Mk15³⁷ (asLu14⁹AAc5³⁶sRv14²). exceedingly¹, great¹⁴⁸, greatest², high², large², loud³⁴, mighty¹, sorel, strong¹, the morel, to years¹.
great, big¹, enough², proportions (such)³, many⁵⁸, size (what)², (exceeding g), great-est¹, (shew g), magnify¹, (very g), most¹, great deal, many¹, great men, magnates², great noise, booming noise¹, great swelling words, pompous², mcg a l c'ion GREATNESS
great thing: the Powerful One does Lu14⁹ the g t of God Ac2¹¹, great thing¹, wonderful work¹,
great way off, distance (at a)¹, great while, many¹, very¹, great while ago, old (of)¹, great with child, parturient¹, meiz'ion GREATER
greater, louder Mt20³¹B. God: had no g to swear by Hb6¹³ g the grace He is giving Ja4⁶ is g than our heart 1J3²⁰ g is He Who is in you 1J4⁴ testimony of G is g 1J5³ Father: g works will the F show Christ Jn5²⁰ is g (than all) Jn10²⁹ (than Christ) Jn14²⁸ Christ: a G than the sanctuary Mt12⁶ not g are you than Jacob Jn4¹² not g than Abraham? Jn8⁵³ has a testimony g than John's Jn5³⁶ the one giving Me up has g sin Jn19¹¹ the reproach of C g riches than Hb11²⁶
Other (proper names): none g than John the baptist Mt11¹¹Lu7²⁸ (smaller in the kingdom is g) Mt11¹¹Lu7²⁸ Nathanael will see g things Jn15²⁰
Others: mustard g than greens Mt13³²Mk4³² who (which) is g (in the kingdom) Mt18⁴ (the gold of the temple) Mt23¹⁷ (the oblation of the altar) Mt23¹⁹ (disciples argued) Mk9³¹Lu9⁴⁶ (rivalry) Lu22²⁴ (the one lying back or the one serving) Lu22²⁷ g among you shall be servant Mt23¹¹ no other precept g Mk12³¹ build g barns Lu12¹⁸ g become as the younger Lu22²⁶ a slave not g than his lord Jn13¹⁶15²⁰ apostle not g than He Who sends him Jn13¹⁶ doing g works Jn14¹² g love (has no one) Jn15¹³ (the g of these is) 1C13¹³ the g slaving for the inferior Ro9¹² zealous for the g graces 1C12³¹ g is he who is prophesying 1C14⁵ swearing by a g Hb6¹⁸ g tabernacle Hb9¹¹ getting g judgment Ju3¹ messengers

being g in strength 2P2¹¹ (AbJn10²⁰). elder¹, greater³⁴, greatest⁹, more², greater, more⁵, meizo'ter on GREAT-more no g joy 3J4.
greater. meg'is't on GREATEST promises 2P1⁴, exceeding great¹, meg'a'l's GREAT-AS
greatly. Paul rejoicing in the Lord g Ph4¹⁰, greatly, joy¹, many¹, tremendously², very¹, mcg'e'thos GREATNESS
greatness. of God's power Ep1¹⁹, Grecians, Hellenist³, [H]ell'as' GREECE
Greece, the southern part of the present Greece, excluding Macedonia, about 36°-39° north and 20°-25° east. Paul came into Ae20², plc on ex't'a MORE-HAVING
greed, out of the heart Mk7²² guard against Lu12¹⁵ filled with Ro1²⁹ as a bounty and not as g C9⁵ in g give themselves up Ep4¹⁹ let it not be named among you Ep5³ saints to deaden Co3⁵ Paul not with a pretense of 1Th2⁵ in g they will traffic 2P2³ heart exercised in 2P2¹⁴, covetousness⁸, -practice¹, greediness¹, greediness, greed¹, plc on ek't'és MORE-HAVE
greedy, saints not to come along with 1C5¹⁰11 not to enjoy allotment of the kingdom 1C6¹⁰ Ep5⁵, covetous³, -man¹, greedy of filthy lucre (not), fond of money (not)¹, [H]ell'énik'on' GRECIAN
Greek, pertaining to the Greeks, inscription over Jesus written in Lu23³⁸ Abaddon, G Apollyon Rv9¹¹, [H]ell'én GREEK
Greek, the people who belong to Greece, will Christ go to and teach Jn7³⁵35 G going to the festival Jn12²⁰ Cyprian men spoke to Ac11²⁰AB Jews as well as G (believe) Ac14¹ (Paul persuaded) Ac15¹ (hear the word) Ac19¹⁰ (became known to) Ac19¹⁷ (Paul certifying to) Ac20²¹ (under sin) Ro3⁹ (no distinction) Ro10¹² (called) 1C12⁴ (become not a stumbling block to) 1C10³² (one body whether Jew or G) 1C12¹³ (in Christ no J nor yet G) Ga3²⁸ Timothy's father Ac16¹³ Paul (reverent G allotted to) Ac17⁴ (accused leading G into sanctuary) Ac12²⁸ (debtor to) Ro1¹⁴ Jew first and G as well (salvation to) Ro1¹⁶ (distress on) Ro2⁹ (peace) Ro2¹⁰ G wisdom are seeking 1C12² Titus Ga2³ (sAc9²⁹), gentile⁶, Greek¹⁹, [H]ell'én'is' GREEK(f)
Greek, the woman was Mk7²⁶ respectable G women Ac17¹², [H]ell'én'ist' GREEK
Greek (language), Christ's title written in Jn19²⁰ Paul knows Ac21³⁷, chlōr on GREEN
green, like the first tender shoots of vegetation, greenish, grass (recline on) Mk6³⁹ (burned up) Rv8⁷ horse Rv8⁶ not injuring any g thing Rv5⁴AB, green², -thing¹, pale¹, lack'an on GREENS
greens, garden herbs and vegetables, mustard greater than Mt13³²Mk4³² taking tithes from allLu11¹² infirm eating Ro14², herb¹.

a spa'z o mai SIMULTANEOUS-PULL
greet, salute. disciples (should you be g your brother only) Mt5⁴⁷ (g no one by the way) Lu10⁴ Paul (g ecclesia at Caesarea) Ac18²² (g the brethren at Ptolemais) Ac21⁷ (g James and the elders at Jerusalem) Ac21¹⁹ (g Prisca and Aquila) Ro16³ 2Ti4¹⁹ (g Epanetus) Ro16⁵ (Mary) Ro16⁶ (Andronicus and Junias) Ro16⁷ (Ampliatas) Ro16⁸ (Urbanus) Ro16⁹ (Appelles) Ro16¹⁰ (those of Aristobulus) Ro16¹⁰ (Herodion) Ro16¹¹ (those of Narcissus) Ro16¹¹ (Tryphena and Tryphosa) Ro16¹² (Persis) Ro16¹² (Rufus) Ro16¹³ (Asyncretus, Phlegon, Hermes, Patrobas, Hermas) Ro16¹⁴ (Philologos and Julia, Nereus and his sister) Ro16¹⁵ Agrippa and Bernice g Festus Ac25¹³
saints to g (one another with a holy kiss) Ro16¹⁶ 1Co16²⁰ 2Co13¹² (the brethren with a holy kiss) 1Th5²⁶ (one another with a kiss of love) 1P5¹⁴ **saints in Rome** (ecclesias of Christ g) Ro16¹⁵ (Timothy) Ro16²¹ (Tertius) Ro16²² (Gaius) Ro16²³ (Erastus) Ro16²⁴ g the Corinthians (Aquila and Prisca) 1Co16¹⁹ (ecclesia of the province of Asia) 1Co16¹⁹ (all the brethren) 1Co16²⁰ (all the saints) 2Co13¹² Philippians (to g every saint in Christ Jesus) Ph4²¹ (brethren with Paul g) Ph4²¹ (all the saints g) Ph4²² Colossians (Aristarchus g) Co4¹⁰ (Epaphras g) Co4¹² (Luke g) Co4¹⁴ (to g the brethren in Laodicea) Co4¹⁵ Linus and others g Timothy 2Ti4²¹ Titus (those with Paul g) Ti3¹⁵ (to g the friends in faith) Ti3¹⁵ Demas, Luke, etc., g Philemon Phn²³ the Hebrews (to g all their leaders) Hb13²⁴ (those from Italy g) Hb13²⁴ ecclesia in Babylon g those of the dispersion 1P5¹³ g the chosen lady 2J12 Gaius (the friends g) 3J15 (to g the friends by name) 3J15
salute: Jesus entering a house to s it Mt 10¹² Jesus (the throng s) Mk9¹⁵ (soldiers begin to) Mk15¹⁸ Miriam s Elizabeth Lu 14⁹ Paul consoling and s the brethren Ac 20¹ faithful of old s the promises Hb11³, embrace², greet¹⁵, salute¹², take leave off¹.

greeting, salutation³.
grief, groan¹, sorrow¹. (cause g), sorrow¹, grieve. See chop.
grieve, commiserate¹.
grieved (be), exasperate¹, sorrow¹.
grieved with (be), disgusted (be)².

kop e t os' STRIKE-
grieving. over Stephen Ac8², lamentation¹, grievous, heavy³, slothful¹, sorrow¹, wicked¹, grievous to be borne, hard to bear².
grievously, dreadfully¹, evilly¹.

alēth'ō GRIND
grind, break into small particles in a mill. two g Mt24⁴¹ Lu17³⁵ Abs⁴.
grind to powder, scatter like chaff².

sun arp a z'ō TOGETHER-SNATCH
grip. unclean spirit g a man Lu8²⁹ Jews g Stephen Ac6¹² Ephesians g Gaius Ac19²⁹ ship by a hurricane Ac27¹⁵, catch¹.

sten az'ō CRAMPIZE
groan. Jesus Mk7³⁴ the saints Ro8²³ 2Co5² 4 (not to g against one another) Ja5⁹ render an account without Hb13¹⁷ (s'Rv18⁹). groan³, grudge¹, sigh¹, with grief¹.
groan, mutter².

sun sten az'ō TOGETHER-CRAMPIZE
groan together. entire creation Ro8²².

sten a g m os' CRAMPING
groaning. Israel in Egypt Ac7³⁴, the spirit for us Ro3²⁶.

grope. See handle.
gross (wax), stouten².
ground. See found.
ground, base¹, country¹, flat¹, land¹⁸. (piece of g), field¹.

cham ai' ON-GROUND
ground (on). Jesus spits o the g Jn9⁶ the squad falls Jn18⁶, on the ground¹, to-¹.

kli si'a -CLINE
group. the throng recline in Lu9¹⁴, a company¹.

aux[an]'ō GROW[-UP]
grow, grow up, make grow, increase by internal, living development. anemones PM6²³ Lu12²⁷ mustard PMt13³² Lu13¹⁹ Christ must be Jn3³⁰ God (the word of) Ac6¹² 12²¹ (word of the Lord) Ac19²⁰ (g in realization of) Ro10¹⁰ (in the growth of) Co2¹⁹ the people of Israel Ac7¹⁷ your faith 2Co10¹⁵ building g into holy temple PEP2²¹ expectation, evangel Ro16 into salvation 1P2 into grace R2P3¹⁸

Grow up: seed PMk4⁸ John Lu18⁹ Jesus Lu24⁹ make grow: God (makes it) P1C3⁶ (product of your righteousness) 2Co9¹⁰ (into Christ) PEP4¹⁵, grow¹², -up¹, increase¹, give the-².

grow, become², comel¹.
grow exceedingly, flourish¹.
grow old. See old (make).
grow up. See grow.
grow up, lengthen¹, step up².

sun aux[an]'ō mai TOGETHER-GROW[-UP]
grow up together. leave both PMt13³⁰, grow together¹.

aux'ē sis GROWING
growth. of the body Ep4¹⁶ growing in the g of God Co2¹⁹, increase².

grudge, gruing¹.
grudging, murmuring¹.
grudgingly, sorrow¹.

dia go[n]gyu z'ō THROUGH-MURMUR
grumble, murmur openly. the scribes Lu15¹⁹, 19⁷, murmur².

phula s's'ō GUARD
guard, protect by vigilance and power, maintain obligations. demonic being g Lu2⁹ strong one g his own P Lu11²¹ against (all greed) Lu12¹⁵ (Alexander) P2Ti4¹⁵ the soul P Jn12²⁵ Abs¹ Christ g (disciples) Jn 17¹² (what is committed to Paul) P2Ti1¹² Peter Ac12⁴ from (idol sacrifices) PAc2¹⁵ (idols) P1J5²¹ Saul g the garments Ac22²⁹ Paul g (in Herod's pretorium) Ac23³⁵ (soldier g) Ac23¹⁶ the Lord will g you 2Th3⁴ Timothy to g (these things) P1Ti5²¹ (that which is committed to him) 1Ti6²⁰ 2Ti1¹¹ God g (Noah) 2P2⁵ (you from tripping) Ju2¹ be on your g P2P3¹⁷

maintain: these all I PMt19²⁰ Mk10²⁰ Lu18²¹ shepherds m watch Lu2⁸ the word of God R Lu11²⁸ not m Christ's declarations Jn12⁴⁷ Jews not m the law PAc7⁵³ Ga6¹³ decrees PAc16⁴ m the law (Paul) PAc21²⁴ (if the Uncircumcision) P Ro2²⁶ (s¹1J24), beware², -off¹, keep²³, -self¹, observe², save¹.

phu'la x GUARD
guard. doors (g standing at) Ac5²³ (g before) Ac12⁶ Herod examining Ac12¹⁹, keeper².

guardian. See manager.
zen'on lodger
guest, one who is lodging as a guest or stranger in another family while away from

home, or one who is host Ro16²³ to such, strange, repatriated g Ac17²¹ the nations g (in that era) MEp2¹² (no longer) MEp2¹⁹ stranger: Christ PMt25³⁵ 38 43 44 a sepulcher for AMt27⁷ s and expatriates MHb11¹³ and this for s 43J⁵ strange: demons AC17¹⁸ teachings AHb13⁹ as something s baffling AP4¹², host¹, strange², -er¹⁰, -thing¹.
quest, lie back at table¹, (be g), demolish¹, guestchamber, caravansary².

[h]od eg os' WAY-LEADER
guide, one who leads on the way. Pharisees blind g PMt15¹⁴ 23¹⁰ 24 Judas g Ac11⁶ the Jews FRo2¹⁹, guide¹, leader¹.

[h]od eg o' d WAY-LEAD
guide, lead in the way, of the blind PMt15¹⁴ Lu6³⁰ spirit of truth g FJn16¹³ the eunuch needs FAc8³¹ the Lambkin FRv7¹⁷, guide², lead².

guide, direct¹.
dol'os FRAUD
guile, fraud of disposition or speech. Christ (laying hold of by) Mt26⁴Mk14¹ (no g in His mouth) 1P2²² out of the heart Mk7²² no g in Nathanael Jn14⁷ all g (Elymas full of) Ac13¹⁰ (saints to put off) 1P2¹ God gives men over to Ro12^{9b} Paul (I got you by) 2C12¹⁶ (our entreaty not with) 1Th2³ let his lips speak no 1P3¹⁰, craft¹, deceit², guile⁰, subtlety².
guiltless, faultless¹.
guilty, just verdict (subject to)¹, (be g), owe¹.
guilty of, liable¹.
gulf, chasm¹.
gulf. See bosom.
r[h]e'od GUSH
gush, rivers of living FRv7³⁸, flow¹.
gush out, pour out¹.

H

hman denotes human.

ea HA
Ha!, an interjection (may also be the imperative of leave), unclean spirit saying to Jesus Mk1²⁴Lu4³⁴.

hez'is HAVING
habit, because of Hb5¹⁴, use¹.

oik e'ter'ion HOME-PLACE
habitation, saints to be dressed in their P2C5² messengers leave their Ju⁶, habitation¹, house¹.

habitation, domicile¹, dwelling¹, -place², tabernacle¹.
had rather, will¹.

[H]a' gar HAGAR
Hagar, Sarah's handmaid, Gn16 MGa4²⁴ 25.

cha'la za LOWER
hail, there came to be FRv8⁷ great h FRv11¹⁹ large as a talent weight FRv16²¹ 21.

thrix HAIR
hair, John's apparel of camel's Mt3⁴Mk16 make white or black Mt5³⁸ h of the head (numbered) Mt10³⁰Lu12⁷ (woman wipes tears off with) Lu7³⁸ 41 (by no means perish) Lu21¹⁸ (wipes Jesus' feet with) Jn12¹² 123 (not destroyed) Ac27³⁴ braiding sought into 1P3⁹ Christ's h white as wool FRv11⁴ locust's h as of women FRv9⁸ s (s' FRv10¹⁴).

hair (of), hairy¹.

trich'ion HAIRY
hairy, sackcloth FRv6¹², of hair¹.
hale, drug¹.

[h]e'mis z HALF-EQUAL
half, of Herod's kingdom Mk6²³ of Zaccheus' possessions Lu19⁸ three days and a h FRv11¹¹ a season RV12¹⁴.

[h]emi or'ion HALF-HOUR
half an hour, hush in heaven FRv8¹.

[h]emi than es' HALF-DEAD
half dead, certain man PLu10³⁹.
hall, court².

all e'lou'ia (Hebrew) PRAISE-YE-Jah
Hallelujah, an exclamatory ascription of praise, used only and exclusively in response to the execution of divine doom Pa104²⁵ 105⁴⁵ 106¹ 48 111¹ 112¹ 113¹, FRv19¹ 3 4 6.

[h]agi a z'od HOLYZE
hallow, make or pronounce holy. h be Thy name Mt6⁹Lu11² the temple h the gold Mt23¹⁷ altar h the oblation Mt23¹⁹ Christ (Him Whom the Father h) Jn10³⁶ (h Himself) Jn17¹⁹ (h the ecclesia) Ep5²⁶ (He Who is h) Hb21¹¹ 11 (h through offering of His body) Hb10¹⁰ (h the people) Hb13¹² the disciples (Christ prays h them) Jn17¹⁷ (h by the truth) Jn17¹⁹ saints (allotment among those h) Ac20³² 26¹⁸ (h in Christ Jesus) 1C12² (but you are h) 1C6¹¹ (unbelieving husband or wife h) 1C7¹⁴ 14 (may God h you wholly) 1Th5²³ (utensils for honor h) 2Ti2²¹ (to h the Lord Christ) 1P3¹⁵ (let the holy be h still) RV22¹¹ offering of the nations h Ro15¹⁶ every creature h 1Ti4⁵ blood sprinkling is h Hb9¹³ those who are Hb10¹⁴ blood by which he is Hb10^{29b}, be holy¹, hallow², sanctify²⁶, halt, lame¹.

Emmor' (Hebrew) HE-ASS
Hamor, a chieftain Gn33¹⁹, Abraham buys tomb in Sychem from Ac7¹⁶.

spuris' HAMPER
hamper, a large basket for provisions, seven h of fragments Mt15³⁷ 16¹⁰Mk8²⁰ Paul lowered in Ac25², basket⁵.

cheir HAND
hand, the extremity of the arm, including the palm and fingers; figuratively, it denotes agency. Christ (winnowing shovel in) PMt31²Lu31⁷ (messenger's h lifting Thee) Mt4⁶Lu4¹¹ (stretching out His) Mt8³ 12⁴⁰ 14³¹ Mk11¹⁴Lu5¹³ (touches h of Peter's mother-in-law) Mt8¹⁵Mk11¹³ (holds maiden's h) Mt9¹⁸ 25 Mk2²³ 1Lu8⁵⁴ (placing h on children) Mt19¹³ 15 Mk10¹⁰ (he who dips his h with Me) Mt26²²Mk14²⁰Lu22²¹ (throng laid h on) Mt26⁵⁰Mk14⁴⁶ (saying stretch out your) Mk3⁵Lu6¹⁰ (deeds occurring by His) Mk6² (placing h on the infirm) Mk6⁵ 7³² Lu4¹⁰ 13¹³ (getting hold blind man's h) Mk8²³ 23 25 (holds h of man's son) Mk9²⁷ (priests seek lay h on) ALu20¹⁹ (priests do not stretch out h for) ALu22⁵³ (Father into Thy h I) ALu23⁴⁰ (shows disciples His) Lu24³⁰ 40Jn20²⁷ (lifting up His h blesses) Lu24⁵⁰ (the Father given all into) AJn3³⁵ 13³ (no

of My) Jn1024 (came out of the Jew's)
Jn1030 (print of the nails in) Jn2025 (seven
stars in) vRv110 (places h on John) Rv117a3
(sharp sickle in His) vRv1414 if your h
snaring you PM530 18MK943 man with
withered Mt1210 19MK31 35Lu60 8 10

disciples (not washing their) Mt152 (rub-
bing ears of grain in) Lu61 (will be laying
h on you) Ac212 (place h on Barnabas
and Saul) Ac133 (h handle the Lord) 1311
(eating with unwashed) Mt1520MK723

Son of Mankind (about to be given up in-
to) AMt1722MK93Lu944 247 (given up into
men's) AMt12645MK1411 two h to be cast
PMt18MK943 binding the man's feet and h
PMt2213 Peter (pulls sword with) Mt2651
(not my feet only but my) Jn139 (will
stretch out his) Jn2118 (seizing lame man's)
Ac37 (place h on believers) Ac817 (giving
Tabitha a h) Ac941 (chains fall from) Ac
127 (gesturing with) Ac1217 Pilate washes
Mt2724 Jews (washing h with the first) Mk
73 (lawless h) Ac212 (places h on the
on the ailing) Mk1618 (priests laid h on)
Ac43 518 (signs through h of) Ac512 (place
h on the seven) Ac66 (imposition of) Ac818
(writing through their) Ac1523 (working
with our) 1C412 h of the Lord (with John)
Ac106 (with the disciples) Ac1121 (on
Elymas) Ac1311 (the heavens the works of)
AB10 Israel (h of those hating) NLu171 74
(Lord taking hold of) Hb89 putting h on
plow PLu902 ring for the prodigal's PLu1522
God (not snatching out of) Jn1029 (to do
whatever Thy h) Ac428 (by stretching out
Thy) Ac430 (is it not My h) Ac459 (not
requiring anything attended by human) Ac6
1725 (spreading out My h to a stubborn)
Ro1021 (works of Thy) AB27 (h of the
living G) AB1031 (mighty h of) AP50
Lazarus bound feet and Jn1144 Thomas' h
in Christ's side Jn2025 27 through Moses h
Ac4725

messenger (h of, seen by Moses) Ac4735
(prayer ascended) vRv84 (scroll in) vRv102 8
10 (lifts right h) vRv105 (chain in) vRv201
works of Israel's h NAc741 on whom Simon
placing Ac819 Ananias placing h on Saul
Ac912 17 h of Barnabas and Saul Ac1130
Herod's h (put forth to illtreat) Ac121
(Peter extricated from) Ac1211 Paul (ges-
turing with) Ac1316 2140 (miracles through)
Ac1413 (placing h on disciples) Ac106
(powers God did through) Ac1911 (h sub-
serve his needs) NAc2031 (given into h of
nations) Ac2111 2817 (Jews laid h on) Ac
2127 (stretching out his) Ac261 (vipera fas-
ten on) Ac283 4 (places h on Publius' fa-
ther) Ac288 (salutations by my) AC1621
Co418 2Th317 (escaped Aretus' h) AC1133
(writes with his own) Ga611 Phn19 (imposi-
tion of) 2Ti16 not gods by means of NAc
1926 Alexander gesturing with Ac1933 Aga-
bus binding his own h Ac2111 taking
Paul's nephew by Ac2319 foot saying I am
not a 1C1213 eye cannot say to 1C1211 h
of a mediator AGn317

saints (to be working with) Ep428 1Th411
(to be lifting up benign) 1Ti28 (place h quick-
ly on no one) 1Ti522 imposition of h (of
eldership) 1Ti144 (foundation of) Hb62
stiffen the flaccid PHb1212 cleanse your AJa
48 balances in rider's h vRv65 throng
with palms in vRv79 acts of men's h NRv
920 wild beast's emblem on vRv1316 149 204
prostitute's h vRv174 192 (31Jn2025 31Rv21).

epi do- ON-GIVE

hand, give up (ship Ac2715). father h son (a
stone) PMt79Lu111 (a serpent) PMt710Lu

1111 (a scorpion) PLu1112 scroll h to Christ
Lu417 Christ (h bread to disciples) Lu2430AN
(gives morsel to Judas) Jn1328as disciples
h fish (to Christ) Lu2442 Paul and Silas h
epistle Ac1530 deliver2, give2, offer2, we
let her drive1.

hand (at), near6, (be at h), present (be)1,
near0.

cheir o poi'ot on HAND-DONE

hand (made by). this temple Mk1458 God
not dwelling in that Ac748 1724 Circumci-
sion, in flesh Ep211 tabernacle not Hb911
holy places Hb924. made by (with) hands6.

hand on (lay). See hand (lay on).

epicheir e'ō ON-HAND

hand (take in). to compose narrative Lu11
to assassinate Paul Ac929 exorcists to name
the name Ac1913. go about1, take in hand1,
take upon1.

aut o'cheir SAME-HAND

hand (with own). loss over gear Ac2719.

soudari'ōn (Latin) handkerchief

handkerchief, a small piece of cloth, a mina
reserved in Lu920 Lazarus's countenance
bound with Jn1144 on Christ's head Jn207
from Paul's cuticle Ac1912. handkerchief1,
napkin3.

psē laph a'ō STROKE-TOUCH

handle, perceive through stroking, seek by the
sense of touch, figuratively, grope (for God)
Ac1727. Christ (h Me and perceive) Lu2439
(our hands h) 1J11 that which may be h
Hb1218. feel after1, handle2, that might be
touched1.

handle, contact (come into)1.

hands (made without), hands (not made by)2.

a cheir o poi'ot on UN-HAND-DONE

hands (not by), another temple Mk1458
saints (have a house) 2Co51 (a circumcision)
Co211, made without hands2, not made with
hands1.

ast ei'ōn URBANE

handsome, originally, genteel as opposed to
rustic, later, elegant, handsome. Moses Ac
729 Hb1123. fair1, proper1.

handsome even to God. See divine.

cheir o'grah on HAND-WRITING

handwriting. of decrees Ac2014.

krem a'n'u mi HANG

hang, fasten above so as to suspend. mill-
stone about the neck Mt186 is h the law Mt
2240 malefactors Lu2339 on a tree (Christ)
Ac50 1039 (accursed is everyone) Ga313
vipera from Paul's hand Ac284.

hang about, lie about2.

hang down, flaccid (be)1.

ck krem'a mi OUT-HANG

hang on. on Christ's words Lu1948. be very
attentive1.

hang self, stranglet.

An'na (Hebrew) GRACE

Hannah. a prophetess Lu236.

An'nan (Hebrew) GRACIOUS

Hannas. a chief priest Lu32 Jn183 24 Ac46.

haply, consequently2.

tu(na)ch(an)'ō HAPPEN-[UP]

happen, occur apart from human design or vo-
lition, hypothetically, perchance, as a modifi-
fier, casual. h by a coincidence PLu1034A
h upon (that eon) Lu2033 (peace) Ac242
(salvation) 2Ti210 (more excellent minist-
ry) Hb86 (better resurrection) Hb133 on

assistance from God Ac26²² per chance:
species of sounds 1C14¹⁰ kernel of wheat 1C
15³⁷ Paul abiding in Corinth 1C16⁸ casual:
not the c kind of deeds Ac19¹¹ care for
Paul Ac27³ not the c philanthropy Ac28²,
he², chancel, enjoy¹, no little¹, obtain⁵, re-
fresh self¹, special¹.

happen, become¹, befall⁶.

*para tu[n]g[an]'*ō BESIDE-HAPPEN[-UP]
happen along. in the market Ac17¹⁷. meet
with¹.

*epi tu[n]g[an]'*ō ON-HAPPEN[-UP]
happen on, encounter, the promises (Abra-
ham) Hb13¹⁵ (those of faith) Hb13³³ en-
counter: salvation (Israel has not) Ro17⁷
(the chosen) Ro17⁷ not e peace Ja4². ob-
tain⁵.

makar is m os' HAPPYING
happiness. David telling of the Ro40⁹ where
is your Ga4¹⁵. blessedness³.

makar'ion HAPPY
happy, joyousness springing from within, in
contrast with blessed, which is the expres-
sion of the good opinion of others. God is
happy in Himself and is blessed by all who
know Him, h in spirit the poor Mt5³ h
are those (who mourn) Mt5⁴ (hungering)
Mt5⁶ Lu6²¹ (persecuted) Mt5¹⁰ (slaves) Mt
24¹⁶ Lu12³⁷ 38 124³ (lamenting) Lu6²¹ (who
invite the poor) Lu14¹⁴ (not perceiving
yet believe) Jn20²⁹ (pardoned) Ro4⁷ (who
suffer) 1P3¹⁴ (being reproached) 1P4¹⁴
(rinsing their robes) Rv22¹⁴ h are the
(meek) Mt5⁵ (merciful) Mt5⁷ (clean in
heart) Mt5⁸ (peacemakers) Mt5⁹ (poor)
Lu6²⁰ (eyes observing) Lu10²³ (the bar-
ren) Lu23²⁹ (dead) Rv14¹³
h are you (whenever reproached) Mt5¹¹
(Simon) Mt16¹⁷ (whenever men hating)
Lu6²² h is he (not snared in Me) Mt16¹⁶ Lu
7²³ (eating in the kingdom) Lu14¹⁵ (not
judging himself in) Ro14²² (who is read-
ing and keeping) Rv19²² (who is watch-
ing) Rv16¹⁵ (having a part) Rv20⁴ disciples
(h are your eyes) Mt13¹⁶ (h if doing them)
Jn13¹⁷ Miriam (h is she) Lu14⁵ (h the
womb) Lu11²⁷ h are they (hearing the
word) Lu11²⁸ (who have been invited) Rv
19⁹ H is it to give Ac20³⁵ Paul deemed
himself Ac26² h the man (to whom the
Lord) Ro4⁸ (enduring the trial) Ja12¹ h
she remaining thus 1C7⁴⁰ the H God 1Ti11¹
h and only Potentate 1Ti6¹⁵ the h expecta-
tion Ti2¹³ a doer of the work h Ja1²⁵,
blessed⁴³, happy⁶.

makariz'sō HAPPYIZE
happy (count). will c Miriam h Lu14⁸ those
who endure Ja5¹¹. call blessed¹, count happy¹.

dēm ēgor c'ō PUBLIC-BUY
harangue, loosely one who speaks to the public
in the market place. Herod h the populace
Ac12²¹. make an oration¹.

par en ochl e'ō RESIDE-IN-THROUGH
harass. James not to h those of the nations
Ac15¹⁹ (s¹⁷) Lu18²⁵). trouble¹.

lim ēn' LAKE
harbor, a lake-like bay. Ideal H Ac27⁸ 12
Phœnix, h of Crete Ac27¹². haven³.

sklēron'ō HARD
hard, dense in substance, not easily broken or
marred. a h man Mt25²⁴ Ab h saying Jn6⁶⁰
kicking against goads Ac26¹⁴ winds JJa3⁴
words JJa15. fierce¹, hard³.

hard, squeamish¹.
hard to apprehend. See apprehend (hard to).

dus bast'ak t on ILL-BEARIC
hard to bear. loads PM23⁴ Lu14¹⁶. griev-
ous to be borne².

hard to utter, abstruse¹.
sklēr'ōn'ō IARDEN
harden. some Jews were h Ac19⁹. God h RRo
9¹⁸ not h your hearts RRo3¹⁵ 4⁷ lest you
RHo3¹³. harden⁴, be hardened².

harden, callous³.
sklēr o kard i'a IARD-IHEART
hardheartedness. Jewish Mt19⁸ Mk10⁵ of the
apostles 1Mk16¹⁴. hardness of heart³.

mo'lis HARDLY
hardly, almost not, adverb. h stop the throngs
Ac14¹⁸ ship h (coming off Cnidus) Ac27⁷
(skirting Salmone) Ac27⁸ h strong enough
hold off skiff Ac27¹⁶ h for the sake of the
just Ro5⁷ just one h saved 1P4¹⁸. hardly¹,
scarce², -ly².

hardly, difficulty (with)¹, squeamishly³.
sklēr o't ēs HARDNESS
hardness. in accord with your RRo25.

hardness, callousness¹.
hardness of heart, hardheartedness³.
harlot, prostitute⁸.

bl'a pt o' HARM
harm, cause distress, damage, or loss. any-
thing deadly not Mk16¹⁸ demon not h Lu
4³⁵. hurt².

harm, amiss¹, evil², illtreat¹, outrage¹, wicked¹.
bla ber on' IARMFUL
harmful. desires 1Ti6⁹. hurtful¹.

harmless, artless², innocent¹.
harp, lyre⁴, -(play)².
harper, lyre singer².

dia pr'ō THROUGH-SAW
harrow, the mental sensation of one who is
sawn asunder, for which we use the figure
harrow. the Jews (at Peter's words) FAc
53³ (at Stephen's words) FAc75⁴. be cut².

kata pon e'ō DOWN-MISERY
harry. Moses avenges the one being Ac7²⁴
Lot 2P2⁷. oppress¹, vex¹.

quster on' STRINGENT
harsh. man Lu19²¹ 22. austere².

ther is m os' WARMISM
harvest, the accompaniment of summer. in-
deed is vast PM19³⁷ Lu10² season (darnel)
PM13³⁰ 30 conclusion of the eon PM13³⁰ 30¹
Lord of (beeseech) PM19³⁸ Lu10² (eject work-
ers into) PM19³⁸ Lu10² is present PM4²⁹
white for Jn4³⁵ 35 of the earth vRv14¹⁵
(sRv14¹⁵).

haste, diligence², hurry⁰.
hastily, swiftly¹.

mis e'ō HATE
hate, regard with extreme aversion and ill will,
hateful (bird) vRv15². h your enemy Mt5¹⁴
h the one lord PM6²⁴ Lu16¹³ disciples (h by
all) Mt10²² Mk13¹³ Lu21¹⁷ (h by nations) Mt
24⁹ (happy whenever you are) Lu6²² (ideally
be doing to those h you) Lu6²⁷ (if any-
one h his father) Lu14²⁶ (h the soul) Jn12²⁵
men (h one another) Mt24¹⁰ (h the light)
Jn3²⁰ those h Israel Lu17¹ citizens h the
one not h his father) Lu14²⁰ (h the soul) Jn12
ers) Jn7⁷ (h Jesus) Jn7⁷ 15¹⁸ 24 (h the dis-
ciples) Jn15¹⁸ 19 17¹⁴ 13³¹ those h Christ
(h His Father) Jn15²³ 23 (h Me gratuitously)
Jn15²⁵ what I am h this I am doing Ro
7¹⁵ Esau I h Ro9¹³ no one h his own flesh
Ep5²⁹ saints (formerly h) Ti3³ (h the
spotted tunic) Ju2³ the Son h injustice Hb

19 one h his brother Jn20¹¹ 315 420 h cats
of the Nicolaitans Rv20⁶ nations h the
prostitute Rv17¹⁰.

hateful, detestable¹.

hateful. See hate.

hater of God, detester of God¹.

hath (that one h), belong¹.

haughty. See high.

[h]ups *é lo pliron e'ó* be-HIGH-DISPOSED
haughty (be). rich not to be ITI⁶¹⁷. be high-
minded¹.

haughty (be). See disposed (be).

ana bi ba z'ó UP-HAVE-STEPIZE

haul up. dragnet *PMt13348*. draw¹.

ech'ó HAVE

have, denoting possession, in the middle par-
tiple, next (day) Ac20¹⁵ 2120, with in belly,
pregnant (be) Mt18²³ 2419, with ways, jour-
ney Jn4⁶ Ac12², with appropriate, spread (as
gangrene) 2Ti2¹⁷, idiomatically, grateful (be)
ITI¹¹⁴, with ready-as, hold ready Ac21¹³ 2C
1234, with not, for now Ac24²⁵, etc. we h
Abraham Mt9⁹ jackals h harrows Mt8²⁰ no
need h the strong (physician) *PMt912* not
allowed t h her Mt14⁴ *PMk618* disciples to h
authority to cure Mk3¹⁵ h no root *PMk417*
bread we h none Mk8¹⁶ nor h two tunics
Lu9³ *Ans²* had: John h his apparel Mt3⁴ your
mina which I h Lu19²⁰ would have h no
sin Jn9⁴¹ glory which I h Jn1⁷⁵ what fruit
h you then Ro6²¹ we h discipliners Hb12⁹
has: Son of Mankind h (nowhere) Mt8²⁰
(authority) Mt9⁹ seed h (no depth of earth)
PMt135 *Mk45* (no root) *PMt136* *Mk46* the
Lord h need Mt21³ if anyone h ears Mk4²³
that someone h his father's wife IC5¹, etc.
See under other keywords. accompany¹. be
able¹, be in that case¹. be old¹. be possessed
with². can¹, could have¹. count¹. day follow-
ing¹. dol. have⁶⁰⁷. hold⁵. -fast¹. keep¹. lie¹.
next². -day¹. retain¹. take for¹. use¹. with¹.

have, away (be)⁴. bandy¹. become⁴. belong².
get². partake¹. retain¹. (such things as ye
h), within (what is)¹. (that I h), My¹.

have being, be.

have cohesion. See commend.

have joy, profit¹.

have on, put on¹.

have respect to, look on¹.

haven, harbor³.

having on. See attend to.

havoc (make), devastate¹.

hay, grass¹.

hazard, give up¹.

epi sphal es' ON-TOTTERING

hazardous. sailing Ac27⁹. dangerous¹.

he. See that.

he. See that (and) and same.

he, now the¹, this².

he that is sent, apostle¹.

trag'os HE-GOAT

he-goat. blood of Hb9¹² 13 19 104. goat⁴.

kephal e' HEAD

head, the upper or front part of an animal
body, containing the brain and special sense
organs. disciples (not to be wearing by)
Mt5³⁶ (rub with oil) Mt6¹⁷ (hairs of your)
Mt10³⁰ Lu12⁷ 2118 (to lift up their) Lu21²⁸
Christ's h (nowhere to be reclining) Mt8²⁰
Lu9⁵⁸ (pours attar on) Mt26⁷ Mk14³ (wreath
of thorns on) Mt27²⁹ Jn19² (men beat with
a reed) Mt27³⁰ Mk15¹⁹ (place His charge
above) Mt27³¹ (Simon rubs not) Lu7⁴⁶
(reclining) Jn19³⁰ (handkerchief which was

on) Jn20⁷ (white) vRv11⁴ (many diadems
on) vRv19¹² Christ as h (of the corner)
PMt21⁴² Mk12¹⁰ Lu20¹⁷ Ac4¹¹ IP2⁷ (h of C is
God) Mt1C13 (H of every man) Mt1C13
(man disgracing his H) rIC11⁴ (as H over
all) rEp1²² (Who is the H) Ep4¹⁵ (H of
the ecclesia) rEp5²³ rCo1¹⁸ (H of every
sovereignty) rCo2¹⁰ (not holding the H)
rCo2¹⁹.

Others: of John the baptist Mt14⁸ 11Mk
64 23 27 29AB warring the Mt27³⁹ Mk15²⁹
woman (hairs of) Lu7³⁸ (h of woman, the
man) Mt1C13 (uncovered) rIC11⁵ (ought
to have authority over) IC11¹⁰ (having
wreath on) vRv12¹ Peter's h (the Lord to
wash) Jn13⁹ of the tomb Jn20¹² blood be
on Ac18⁶ Paul having shorn Ac18¹⁸ four
men shaving Ac21²⁴ not a hair of, shall per-
ish Ac27³⁴ heaping embers on rRo12²⁰ man
(prophecy having aught on) IC11⁴ (ought
not to be covering) IC11⁷ h say to the feet
IC12²¹ husband, h of the wife MEp5²³ (on)
golden wreaths (on elder's h) vRv4⁴ (on)
locust's h) vRv5⁹ (on Son of Mankind's h)
vRv14¹⁴ horses h vRv9¹⁷ 17 10 rainbow on
messenger's vRv10¹ seven h (dragon hav-
ing) vRv12³ (wild beast with) vRv13¹ 1
173 79 (one h slain) vRv13³ men cast soil
on vRv15¹⁹.

kephal ai o'ó HEAD-

head. hit his h with stones *PMk124*. wound
in the head¹.

ana kephal ai o'ó UP-HEAD

head up (all in Christ) rEp10¹⁰, sum up (any
other precept) Ro13⁹ be briefly compre-
hended¹, gather together in one¹.

headlong, prone¹.

heady, rash¹.

iu'o mai HEAL

heal, restore to physical well-being. centu-
rion's boy Mt8⁸ 13Lu7⁷ should be h (Israel)
rMt13¹³ Jn12⁴⁰ Ac28²⁷ woman's daughter Mt
15²⁸ a woman Mk5²⁹ Lu8⁴⁷ Christ (com-
missioned to) Lu4^{18A} (power of the Lord
for) Lu5¹⁷. (many came to be) Lu6¹⁸ (h
all) Lu6¹⁹ 911 (a benefactor and h) Ac10³⁸
(by Whose walt you were) rIP2²⁴ the twelve
commissioned Lu9² boy h Lu9⁴² dropsical
man Lu14⁴ lepers Lu17¹⁵ slave's ear Lu
22⁵¹ courtier's son Jn4⁴⁷ infirm man Jn
5¹³ Eneas Ac9³⁴ father of Publius Ac28⁸
that the lame may be Hb12¹³ praying so that
you may be Ja5¹⁶. heal²⁶, make whole².

heal, save³, -through¹, cure³⁸.

i'a si s HEALING

healing. Christ performing h today Lu13³²
signs of Ac4²² to occur through the Name
Ac4³⁰, cure¹, healing¹, to heal¹.

healing, cure².

i'a ma HEALTH

health. graces of IC12²⁹ 28 30.

health, salvation¹. (be in h), sound (be)¹.

sór cu'ó HEAP

heap, pile up. embers of fire rRo12²⁰ with
sins 2Ti3⁶. heap¹, lade¹.

cpi sór eu'ó ON-HEAP

heap up. teachers F2Ti4³.

akon'ó HEAR

hear, perceive with the ears Is6¹⁰ Ac28²⁷.
Spiritual perception Jn8⁴⁷, inferior to sight
Jb4²³. a sound h in Rama Mt2¹⁸ queen
came to Mt12⁴² Herod h Mk6¹⁴ Christ
(disciples h Him) Mk11¹⁴ (throng h with
relish) Mk12³⁷ AS (multitudes came to h)
Lu6¹⁸ (Mary h His words) Lu10³⁹ God
(neither h His voice) Jn5³⁷ (what Christ

h from Jn8²⁰ (Thou h Me) cJn11¹¹ (all I h from My Father) Jn15¹⁵ we h out of the law Jn12³⁴ Peter h a voice Ac13⁷ h the word (Bar-Jesus seeks to) Ac13⁷ (city assembled to) Ac13¹⁴ (the nations to) Ac15¹⁵ (those in province of Asia) Ac19¹⁰ multitude h Barnabas Ac15¹² Paul (I h a voice) Ac22⁷ 26¹⁴ (Jews h him until this word) Ac22²² (you h of my behavior) Ga13¹³ (what things you h from) 2Ti2²² heeding what is Hb21 today, if you should be Hb 37 15 47 every man swift to Ja19, etc. See under other keywords, be noised¹ be reported¹, come to¹, come to cars of¹, give audience¹, hear¹⁵, hearken⁰, hearer², in the audience of¹, understand¹.

hear, hearing (give a)¹, hearken⁰, listen to¹.

pro akou'ō BEFORE-HEAR

hear before¹, in the word of truth Co15.

heard, disobey¹, (which is h), tidings¹.

hearer, listener¹.

hearing. See tidings.

hearing, investigation¹, (place of h), audience chamber¹.

di akou'ō THROUGH-HEAR

hearing (give a). Felix will give Paul Ac 23³⁵, heart¹.

eis akou'ō INTO-HEAR

hearken, passive be hearkened to. nations supposing they will be Mt6⁷ Zechariah's petition h to Lu13³ Cornelius' prayer Ac10³¹ Israel not h to God IC14²¹ Christ h to Hb5⁷, hear⁵.

hearken, hear⁰, obey¹, yield¹.

hearken to, ear (give)¹.

hearkened to (be). See hearken.

kard'ia HEART

heart, in living souls, the physical organ which propels the blood stream and thus is the center of soul life 2Sa18¹⁴ 2Ki9²⁴. Figuratively, as the physical heart is the central and essential organ of the body, so the center and core of man's spiritual being, not, as with us, the seat of feeling and affection, but of motives Mt5⁸, the understanding Mt13¹⁵, the reason Mk2⁶. In English, the plural sometimes seems necessary for the singular[s]. happy the clean in Fm15⁸ commit adultery in Fm15²⁸ there will be your Fm16²¹ Lu12³⁴ scribes (brooding wickedness in) Mt9⁴ (reasoning in) Fm32³ Lu5²² Christ (humble in) Fm12³ (in h of the earth) Fm12⁴⁰ (to heal the crushed in) Lu4¹⁸ (searching the) Fv23³ out of the h (superabundance of) Fm12³¹ Lu6¹⁵ (contaminating a man) Fm15¹⁸ (wicked reasonings) Mt15¹⁹ Mt7²¹ Israel (stoutened is the h of this people) Fm13¹⁵ Ac28²⁷ 27²⁸ (is away at a distance from Me) Am15⁸ Mk7⁶ (dest apprehending with) Fm12¹⁰ 40 (turned to Egypt in their) Fv7²⁹ (covering on) Fv23¹⁵ (should not be hardening) Fv38¹⁵ 47 (straying in) Fv38¹⁰ (God inscribing His laws on) Fv38¹⁰ 10¹⁰ that sown in Fm13¹⁹ disciples (pardoning a brother from) Fm18³⁵ (caulioned) Fm6²² 8¹⁷ (reasoning of their) Fv9¹⁷ 24¹⁸ (to ponder in your) Fv12¹⁴ 21⁴ (lest you h burdened) Fv21³¹ (tardy of) Fv24²⁵ (our h burning in us) Fv24³² (let not be disturbed) Jn14²⁷ (sorrow has filled) Fv31¹⁶ (shall be rejoicing) Fv31¹⁶ (simplicity of) Fv42⁴⁰ (of one h) Ac4³² God (loving Him with the whole) Fm22³⁷ Mk12³⁰ 33 Lu10²⁷ (knowing the Pharisee's) Fv16¹⁵ (filling our h with nourishment) Fv14¹⁷ (cleansing by faith) Fv15⁹ (Who is searching) Fv25²⁷ (Who shines in our)

Fv24⁶ (delegates spirit of His Son into) Fv4⁴⁰ (testing our) Fv12²⁴ (greater than our) Fv13²⁰ (imparts to their h) Fv17¹⁷ evil slave saying in Fv24⁴⁸ Lu24⁴⁵ callousness of Pharisee's Fv3³⁵ that from outside not going into Fv3¹⁷ whoever not doubting in Fv3¹⁷ turn back h of fathers Fv17¹⁷

The Lord (scatters the proud in comprehension of) Fv1⁵¹ (opens Lydia's) Fv16¹⁴ (may be directing your) Fv2³⁵ all pondered in Fv1⁶⁰ Miriam parleying in Fv12⁵¹ reasoning of Fv2³⁵ 31⁵ man's h (treasure of) Fv4⁴⁸ 45 (unintelligent) Fv12¹ (unrepentant) Fv2³⁵ (action of law written in) Fv2³⁵ picking up the word from Fv18¹² ideal and good h Fv18¹⁵ cast into Judas' Fv13³² David (his h gladdened) Fv2³⁶ (man according to God's) Ac13²² Jews (pricked in) Fv2³⁷ (uncircumcised in) Ac7⁵¹ (harrowed in) Fv2³⁷ Satan fills Ananias' Fv2³⁷ came up on Moses' h to visit Fv2³⁷ Simon's h not straight Fv2³⁷ 22 Barnabas' purpose of Ac11²³

Paul (unnerving his) Fv21¹³ (pain is in my) Fv2⁹ (the delight of my) Fv10¹ (with pressure of h writes) Fv2²⁴ (saints engraved in) Fv2³² 3 (saints in our) Fv2⁷³ (bereaved for saints, not in h) Fv2²⁹ saints (God's love poured out in) Fv12¹⁷ lusts of Fv12¹ circumcision is of Fv2³⁵ (obey from the h) Fv6¹⁷ (stands settled in) Fv17³⁵ 37 (earnest of the spirit in) Fv2³² (h broadened) Fv2³¹ (h of Titus) Fv2³¹ (giving as proposed in h) Fv2³¹ (eyes of h enlightened) Ep1¹⁸ (Christ to dwell in) Fv3¹⁷ (singing and playing in) Fv3¹⁷ (singleness of) Fv3¹⁷ 30²² (Tychicus to console their) Fv3¹⁷ 30²² Co4⁸ (Paul having them in his) Fv3¹⁷ (peace of God shall garrison) Fv4⁷ (h may be consoled) Fv2² (peace of Christ arbitrating in) Fv2³¹ (to be established) Fv12³¹ Ja5⁸ (may God console you) Fv2³¹ (with h sprinkled) Fv3¹⁷ (hallow the Lord Christ in) Fv3¹⁷ (morning star should rise in) 2Pi1⁹ (persuading our h) Fv13¹⁹ (if our h censuring) Fv13²⁰ 21 may not be saying in your Fv10⁶ declaration is in Fv10⁶ believing in your Fv10⁶ 10 through adulation deluding Fv16¹⁸ h of man did not ascend Fv2⁹ councils of the Fv14⁵ hidden things of Fv14⁵ personal appearance and not in 2Cs12 callousness of the (love of the nations) Fv4¹⁸ a clean h (love out of) Fv12¹⁷ (Invoking the Lord out of) Fv2³² (wicked h of unbelievers) Fv3¹⁷ thoughts of the Fv3¹⁷ 42 a true Hb10²² 1P12²² confirming by grace Fv3¹⁷ 39 ritualist seducing his Fv3¹⁷ 26 having faction in Fv3¹⁷ 34 sinners to purify Fv3¹⁷ 34 you nourish your Fv3¹⁷ 34 hidden human of Fv1P3⁴ exercised by greed 2P2¹⁴ Babylon saying in her Fv3¹⁷ 18¹ (AMK4¹⁵ ARV10⁹).

heart, soul¹.

heart failing, chill¹.

hearted (faint). See faint hearted.

heart's (knower of). See knower of hearts.

kar'na BURN-effect

heat, not falling on the saints Vv7¹⁶ men scorched by Vv7¹⁶.

hent, scorching², warmth¹, (burning h), scorching¹.

heathen, nation³, nations (of)².

our an os' SEE-UP

heaven, what is seen when looking up. In the singular it seems to be confined to the sky or gaseous envelope of the earth Mt16¹. In the plural it includes the entire universe except the earth Gn1¹ Col1⁶. Idiomatically sky

(aspect of) Lu12⁵⁰, the kingdom of the (near is) AM132 417 107 (for the poor and persecuted) AM153 10 (least, great in) AM169 10 (not entering) AM120 721 183 (reclining in) AM181 11 (he who is smaller in) AM1111 being violated) AM1112 (secrets of) AM1131 like (man sowing seed) AM1132 (kernel of mustard) AM1131 (heaven) AM1133 (treasure) AM1134 (a merchant) AM1134 (a dragnet) AM1137 (a man, a king) AM1183 222 (a householder) AM1201 (ten virgins) AM1251 Others: a disciple in AM11352 keys given Peter AM1619 who is greatest in AM1181 4 emaculate because of AM11912 of such is AM11914 rich squeamishly entering AM11923 Pharisees looking AM12313

heaven opened: at Christ's baptism Mt316 Lu321 Nathanael to be viewing Jn151 beholding (Stephen) Ac750 (Peter) vAc1011 door in vRv141 temple in vRv119 tabernacle in vRv155 John perceived h vRv1911

out of heaven: voice (this is My Son the Beloved) Mt317 Mk11 Lu322 2P118 (I glorify it) Jn1228 (what God cleanses) vAc119 ascend here) vRv1112 John hears vRv10 8 1210 1413 184 Jews ask for sign Mt16 Mk11 Lu1116 fall (stars) Mt24 Mk13 vRv613 8a 810 91 (Christ beheld Satan) Lu1014 descending (messengers) Mt28 vRv101 181 20152 (fire) Lu954 vRv1313 209 (the spirit) Jn132 (Christ) Jn313 633 28 42 (the true Bread) Jn611 50 51 58 (the Lord Himself) 1Th416 (the new Jerusalem) Rv312 v212 10 (hail) vRv1621 that given a man Jn537 He Who is coming Jn31 bread (God gives Israel) Jn631 (not Moses has given you) Jn632 (the Father giving you) Jn632 a blame Ac22 a light about Paul Ac9 226 or a messenger Gal3 John hears a sound vRv142

in heaven: vast your wages AM151 Lu623 3A31 treasure (hoard) Mt620 Lu233 (you will be having) Mt191 Mk10 Lu1822 binding and loosing AM1619 19 1818 18 messengers Mt1810 10 2230 Mt1255 1332 disciples names engraven Lu1020 Thy will be done as Lu112A joy Lu157 peace Lu1938 those termed gods 1Ck5 saints (house, eonian) P2C51 (Master) Ep6 Co41 (expectation) Co15 (allotment kept in) 1P14 every kindred in Ep315 examples of that in Hb923 a throne Rv42 no one in h able Rv53 every creature Rv513 hush occurred Rv81 loud voices Rv1115 a sign Rv121 3151 a battle Rv127 place not found Rv128 those tabernacled Rv136 the temple Rv141 throng Rv191 the armies Rv191

God: your Father in (glorifying) Mt516 (sons of) Mt545 (no wages with) Mt61 (give good things) Mt711 (not the will of) Mt1814 (may be forgiving) Mt1125 26 our F in the h Mt69 10 Lu112A My (Christ's) Father Mt721 1250 (avowing in front of) Mt1032 (disowning) Mt1033 (revealed it to Peter) Mt1617 (come to be to them from) Mt1810 the Father (Lord of h) Mt123 Lu1021 (out of) Lu1113 will give miracles in Ac219 Thou Who makest Ac424 1415 vRv147 H is My throne Ac710 the Lord inherent of Ac174 works of His hands Hb110 throne of the Majesty in Hb51 punking h also Hb1220 Who creates vRv106 the God of vRv1113 1631 fled from His face vRv2011

into h: Christ (looking up) Mt149 Mk611 734 Lu916 (taken up) Mk1619 Ac111 11 (carried up) Lu2451 Ams2 (entered) Hb924 (being gone) 1P322 messengers came away Lu215 ascend (no one except Christ has) Jn315A (David did not) Ac234 (who will be)

Ro106 (two witnesses) Rv1112 looking intently (disciples) Ac110 11 (Stephen) Ac755 utensil taken up vAc1616 1119

Christ: Son of Mankind (sign in h) Mt2430 (coming on clouds of) Mt2430 264 Mk1402 (Who is in) Jn313A all authority in h given Mt2818 perceived the h rent Mk110 lifting His eyes to Jn171 h must receive Ac321 the Lord out of (from) 1C1547 2Th17 all in the h (to head up in Him) Ep110 (created on) Col16 (recovered through) Col29 ascends up over all who are of Earth19 God's Son out of 1Th10 Who has passed through Hb414 highest of the h Abh720 turning from the One from the h Hb1255

under h: lightning flashing out from Lu1721 24 men from every nation Ac23 no other name given Ac412 entire creation Col23

Others: shall pass by Mt518 2437 8a7 Mk1331 Lu2133 2P310 (easier for) Lu1617 not to swear by Mt534 4232 Ja512 flying creatures (of not sowing) Mt626 (have roots) Mt820 Lu958 (root among the boughs) PM1333 Mk432 Lu139 (devooured the seed) Lu585 (seen by Peter) vAc1012 116 Capernaum not exalted vMt123 Lu1015 baptism of John (whence) AM1215 25 Mk1130 31 Lu204 5 shall be shaken Mt2429 Mk1332 Lu2126 the extremities of Mt2431 Mk1327 messengers (of the h) Mt2436 (from h) Lu2243 (lifts right hand to) vRv105 lock h (three years six months) Lu425 (two witnesses) vRv116 sinned against PM1518 21 sulphur rains from Lu1723 not lift up eyes to PM1813 great signs from Lu2111 the host of Ac742 sheet let down from vAc113 indignation revealed from Ro118 habitation from P2C52 this h 2C122 our realm is inherent in Ph320 property in Hb10948 constellations of Hb1112 firstborn registered in Hb1232 gives a shower Ja518 holy spirit from 1P113 of old 2P35 the h now (stored with fire) 2P37 (will be dissolved) 2P312 new h (hoping for) 2P313 (John perceived) vRv211 (former passed away) vRv211 recoils as a scroll vRv614 third of stars of vRv124 make merry ye Arv1212 v1820 Babylon's sins piled up to vRv185 (bRv1617 b213), air10, heaven209, sky5.

our an o'the n SEE-UP-PLACE

heaven (from), an adverb of place. God giving showers Ac1417 Paul perceived light Ac2613.

heaven (in)1, -ly0, (they that are)1, celestial11, our an'ion SEE-UP-ed

heavenly, in the genitive it denotes character, in the dative it gives the location. h Father (be perfect as) Mt518 (forgiving you) Mt614 (nurturing the flying creatures) Mt626 (aware of your need) Mt632A (every plant not planted by) PM1513 (will be doing to you) Mt1835 (One is your F the h) Mt239 multitude of the h host Lu213 h apparition (given Paul) Ac2619.

heavenly places, celestial13, heavenly things, celestial13.

bar e'6s HEAVY-AS

heavily, adverb. Israel hears PM1131 Ac2827, dull2.

heaviness, dejection1, sorrow2, (be full of h), depressed (be)4, (be in h), sorrow1.

bar u' HEAVY

heavy, burdensome (wolves) PAc209, idiomatically, weighty. loads PM234 charges FAc257 precepts not F1J53 weighty; matters

of law Mt23²³ Paul's epistles a2C10¹⁰. grievous³, heavy¹, weighty².

heavy, torpid (be)².

heavy. See burdened (be).

[H]ebr ai s' (Hebrew) PASS

Hebrew, pertaining to Abraham and his descendants through his grandson Jacob. H vernacular (Paul shouts in) Ac21⁴⁰ 22² (hears a voice saying in) Ac26¹⁴.

[H]ebr ai s' t' (Hebrew) PASS

Hebrew, the Hebrew language, spoken by Abraham and the descendants of Israel. termed in H (Bethesda) Jn5² (Gabbatha) Jn19¹³ (Golgotha) Jn17¹² Christ (charge written in) Jn19²⁰ Abas² (Mary saying to Him, Rabboni) Jn20¹⁵ H name Abaddon Rv9¹¹ place called Harmageddon Rv16¹⁰.

[H]ebr ai' on (Hebrew) PASS

Hebrew, a special term to describe those Jews who clung to the customs and traditions of Judaism, in contrast to the Hellenists, who yielded to Greek influences. The "orthodox" Jew of that day. Hellenists murmuring against Ac6¹ Paul a H 2C11²² Ph3³.

[H]ebr ai k' on' (Hebrew) PASSIC

Hebrew in character. Christ's charge written in Lu23³⁸.

hedge, barrier².

pros ech' o TOWARD-HAVE

heed, be addicted to (wine) 1Th3⁸. take h (doing your righteousness) Mt6¹ (of false prophets) Mt7¹⁵ (of men) Mt10¹⁷ (of the leaven) Mt16¹¹ Lu12¹ (to yourselves) Lu17³ 21³⁴ Ac35⁵ 20²⁸ (of the scribes) Lu20⁴⁶ not to take h (of the leaven of bread) Mt16¹² (of myths) 1Th14¹ Ti14¹ the throngs h Philip Ac8⁶ Samaritans h Simon Ac8¹⁰ 11 Lydia h Paul Ac16¹⁴ h what is heard Hb2¹ the prophetic word 2P1¹⁹ giving h (to deceiving spirits) 1Ti4¹ (to reading) 1Ti4¹³ (to the altar) Hb7¹³ (nMt18²⁴). attend unto¹, be given to¹, beware², give attendance at¹, -to¹, give heed to¹, -unto¹, have regard to¹, take heed¹, -to³, -unto².

heed (take), look¹⁴, see⁵.

pter'n a HEEL

heel, lifted against Christ Jn13¹⁸.

da'mal is HEIFER

heifer, a young cow. ashes of Hb9¹³.

[h]ups' o ma HEIGHT

height, not able to separate R8³⁰ elevating itself R2C10⁵. height¹, high thing¹.

height(s). See high.

heir, allotment (enjoyer of)¹³, (be h), allotment (enjoy)², (fellow h)¹, (joint h)¹, allotment (joint enjoyer of)².

heir together, allotment (joint enjoyer of)².

hell, Gehenna¹², unseen¹⁰ (cast down to h), Tartarus (thrust into)¹.

[H]ell e'n ist e's' GREEKIST

Hellenist, the special name given to those Jews who took up with Greek customs and left the traditions of Judaism; both Hebrews and Hellenists spoke Greek, but the Hebrews refused the culture which came with it, murmuring of Ac6¹ Paul discussed with Ac9²⁹ Ab (s'Ac11²⁰). Grecians³.

helm, rudder¹.

peri kephal ai'a ABOUT-HEAD

helmet, a casing for the head. of salvation Ep6¹⁷ 1Th5⁸.

helmsman. See straighten.

bo e'th e'o IMPORE

help. Canaanitish woman asks Mt15²⁵ father

of epileptic Mk9²² 24 cross over into Macedonia vAc16⁹ Jews in the sanctuary Ac21²⁸ God will h 2C6² Christ is able to Hb21⁸ earth h the woman vRv12¹⁰, help⁹, succor².

help, aid², apprehend², assistance¹, parley¹, support².

bo e'th e'a IMPORE

help (grace for opportune) Hb4¹⁶, stay (for undergirding a ship) Ac27¹⁷, help².

help together, assist together¹.

help with, work together¹.

bo e'th os' IMPLYOR

helper. the Lord is My Hb13⁶.

helper, worker (fellow)³.

hem, tassel².

en ech' o IN-HAVE

hem in, passively, intralled (be) (with yoke of slavery) Ga5¹, Herodias h John i Mk6¹⁹ Pharisees h Christ i Lu11⁵³ (h Mk6²⁷ a2Th1⁴). be entangled with¹, have a quarrel against¹, urge¹.

r[h]u'sis GUSHING

hemorrhage. woman having Mk5²⁵ Lu8⁴³ 44, issue².

[h]aim o r o e'o BLOOD-GUSH

hemorrhage. woman with Mt9²⁰, be diseased with an issue of blood¹.

hemorrhage. See blood and gushing.

orn'is BIRD

hen, in early Greek, any bird, but later confined to the chicken. assembling her brood Mt23³⁷ Lu13³¹.

en'the n IN-PLACE

hence, (adverb). Mt17²⁰ Lu16²⁶.

hence, with¹, (h forth), present (at)².

en'teu'the n IN-PLACE

hence, adverb, with thence, on either side Rv22²⁴ Ab, east yourself down h Lu4⁹ go h Lu13³¹ Jn7² 14²¹ take these away h Jn2¹⁶ My kingdom not hence Jn18³⁶ with Jesus two others h and h Jn19¹⁸ 18 fightings from gratifications Ja4¹. hence⁹, from³ of either side².

henceforth. See present (at) with from.

henceforth, now⁵, present (at)¹, rest³, still (by no means)⁵.

henceforth not, no longer¹.

her. See same.

ke'ru's o PROCLAIM

herald, make known publicly with authority beforehand. John the baptist (h in the wilderness) Mt3¹ Mk1⁴ (One stronger than I) Mk1⁷ (a baptism of repentance) Lu3³ (the baptism which John h) Ac10³⁷ Jesus (begins to h, repent) Mt4¹⁷ (evangel of the kingdom) Mt4²³ 9³⁵ Lu3¹ (commissions the twelve to) Mt10⁷ Mk3¹⁴ Lu9² (h in the cities) Mt11¹ (in Galilee) Mk14³⁸ 39 (in synagogues of Judea) Lu4⁴ on the housetops Mt10²⁷ Lu12² evangel h in whole earth Mt24¹⁴ in the whole world Mt26¹³ Mk14⁹ the leper h his cleansing Mk1⁴⁵ denoniac h what Jesus does for him Mk5²⁰ Lu8³⁹ disciples (h repentance) Mk6¹² (to h evangel to entire creation) Mk16¹⁵ (h everywhere) Mk16²⁰ deaf-mute h Jesus' act more exceedingly Mk7³⁶ to the nations (evangel must first be h) Mk13¹⁰ (secret of devoutness h among) 1Ti3¹⁶

Christ (commissioned to h a pardon) Lu4¹⁸ (h an acceptable year for the Lord) Lu4¹⁹ (Philip h C to Samaria) Ac8⁵ (h that C has been roused) 1C15¹² (Who is being h among you) 2C1¹⁰ (some h Him because of envy) Ph1¹⁵ (He h to those once stubborn) 1P3¹⁰ the pardon of sins to be h Lu24⁴⁷

Paul (h Jesus in Damascus) Ac9²⁰ (adjudge by Jesus Whom Paul is h) Ac19¹³ (came to Ephesus h the kingdom) Ac20²⁵ (in Rome h the kingdom) Ac28³¹ (declaration of faith we are h) Ro10⁸ (h Christ crucified) 1C12³ (left h to others I am disqualified) 1C9²⁷ (thus we are) 1C15¹¹ (not h ourselves but Christ Jesus) 2C4⁵ (the evangel he h among the nations) Ga2² (if I am still h circumcision) Ga5¹¹ (we h to you the evangel of God) 1Th2⁹ Peter to h to the people Ac10⁴² Moses has those h him Ac15²¹ the Jews h, not to be stealing Ro2²¹ how hearing apart from a h Ro10¹⁴ how h if not commissioned Ro10¹⁵ another Jesus whom we do not h 2C11⁴ evangel h in the entire creation Col2³ Timothy to h the word 2Ti4² messenger h with a loud voice Rv5² preach⁵³, preacher¹, proclaim², publish⁵.

herald, Paul 1Ti2⁷ 2Ti1¹¹ Noah h of righteousness 2P2⁵, preacher³.

heralding, of Jonah Mt12⁴¹Lul13² of Christ Jesus Ro16²⁵ the stupidity of the 1C12¹ Paul's (not with persuasives of human wisdom) 1C2⁴ (consequently for naught) 1C15¹⁴ (through me fully discharged) 2Ti4⁷ God manifests His word in its own eras by 1Ti3¹, preaching⁸.

pro kēru's s o BEFORE-PROCLAIM heralding (previous), John's Ac13²⁴, first preached¹.

herb, greens¹, bo t an'ē HERbage bringing forth #Hb6⁷, herbs¹, herbs, herbage¹.

agel'ē HERD herd, a group of animals, of hogs Mt8³⁰ 31 32 Mk5¹¹ 13Lu8³² 33.

[h]o'de-to-WIICH-YET here, Christ (didst Thou come)Mt8²⁹ (greater than the sanctuary is) Mt12⁶ (more than Jonah) Mt12¹¹Lul13² (than Solomon) Mt12³³Lul13² (bring him h) Mt17¹⁷Lu9¹¹ (lo h) Mt24²³ 23Mk13³¹ (are not His sisters h) Mk6³ (He is not h) Mt28⁶¹Lu24²⁶ (when camest Thou) Jn6²³ (Lord if Thou wert) Jn12²¹ 32 (bring your finger h) Jn20²⁷ h on a platter Mt14⁸ five cakes (nothing h except) Mt14¹⁷ (bring them) Mt14¹⁸ some standing h Mt16²⁸Mk9¹Lu9²⁷A disciples (ideal to be h) Mt17⁴Mk9⁵Lu9³³ (three tabernacles h) Mt17⁴ (remain h and watch) Mt26³⁸Mk14³⁴ (the seated h) Mk14³²An⁵ why stand you h the whole day Mt20⁶ how did you enter h Mt22¹² may no stone be left h Mt24²⁴Mk13²⁸ h in a wilderness Mk8¹ dispatching the colt Mk11³ whatever occurring in Capernaum do h Lu2²³ in a desolate place Lu8¹² lead in h the poor Lu14²¹ perishing Lu15¹⁹ Lazarus consoled h Lu16²⁵ Lo H or Lo there Lu17²¹ 23 lead my enemies h Lu19²⁷ are two swords Lu22³⁸ from Galilee as far as h Lu23⁵ a lad h Jn6⁹ Paul (in Damascus) Ac9¹⁴ 21 (in Rome) Co4⁹ it is being sought 1C4² h dying men Hb7⁸ no permanent city Hb13¹⁴ you sit h Ja2²³ 3n⁵ John told, come up h Rv4¹ two witnesses told ascend h Rv11¹² h is the endurance Rv13¹⁰ 14¹² is wisdom Rv13¹⁸ is the mind which has wisdom Rv17⁹, here¹⁵, hither¹³, this place², there¹.

here, place (in this)3, (be h), present (be)1, hereafter, now1, present (at)2, still (by no means)1, hereafter not, no longer1,

patr o'on FATHERed hereditary, law Ac22³ God Ac24¹⁴ custom-Ac28¹⁷, of the father¹, of my (our) father².

heresy, sect1, heretic, sectarian1, heritage, lot1,

[H]ermas' HERMAS Hermas, Paul greeting Ro16¹⁴.

[H]ermēs' TRANSLATER Hermes, a heathen god Ac14¹², and a man's name Ro16¹⁴, Hermes¹, Mercurius¹.

[H]erm o gen'ēs TRANSLATE-BECOMER Hermogenes, turned from Paul 2Ti11⁵.

[H]ērōd'ēs HEROD Herod, the name of three men of the same family. Herod the Great Mt2¹, king of Judea. Herod Antipas, son of Herod the Great, tetrarch of Galilee and Peraea Mt14¹, Herod Agrippa, grandson of Herod the Great through Aristobulus and Bernice, king of all Palestine Ac12¹. Herod the Great: in the days of Mt2¹Lul1⁵ disturbed Mt2³ calling the magi Mt2¹² seeking the Boy Mt2¹³ 16 the decease of Mt2¹⁵ 19 father of Archelaus Mt2²².

Herod the Tetrarch: Christ (H hears of) Mt14¹Mk6¹¹ 16Lu9⁹ (wanting to kill) Lu13³¹ (Pilate sends Him to) Lu23⁷ (wanting become acquainted with) Lu23⁸ (scoffing at) Lu23¹¹ (sends Him back) Lu23¹⁵ (against Thy Boy) Ac4²⁷ holding John Mt14⁶Mk6¹¹Lu3¹⁹ 19 his birthday Mt14⁶Mk6¹¹ Herodias' daughter pleases Mt14⁶Mk6¹² you are not allowed Mk6¹⁸ feared John Mk6²⁹ the leaven of Mk8¹⁵ tetrarch of Galilee Lu3¹ his manager Lu3³ jurisdiction of Lu23⁷ and Pilate become friends Lu23¹².

Herod Agrippa: illtreats some Ac12¹ Peter (H about to be leading) Ac12⁶ (the Lord extricates from) Ac12¹¹ (H seeking for) Ac12¹⁹ dressing in royal attire Ac12²¹ H's foster brother Ac13¹ H's pretorium Ac23³⁵.

[H]ērōd' ian o' HERODIANS Herodians, the partisans of the Herodian dynasty. Pharisees dispatching to Jesus Mt22¹⁶Mk12¹³ have consultation Mk3⁶.

[H]ērōd' ias' HERODIAS Herodias, granddaughter of Herod the Great, daughter of Aristobulus, the wife of Herod's brother Philip Mt14⁶Mk6¹⁷Lu3¹⁹ H daughter dances Mt14⁶Mk6²² wanted to kill John Mk6¹⁹.

[H]ērōd' ōn HERODION Herodion, relative of Paul Ro16¹¹.

di st a'ō TWO-STAND hesitate, stand in two places, mentally. Peter Mt14³¹ the eleven Mt28¹⁷, doubt².

hew, quarry2, hew down, See strike off, hew out. See strike off, hewn in stone, rock-hewn1,

Ezeki'as (Hebrew) HEBREW-FAST-Jehovah Hezekiah, a king in our Lord's lineage 2K1⁵ Mt19¹⁰.

Esrām' (Hebrew) ESROM Hezron, our Lord's ancestor. Mt13³Lu3³³.

hid, concealed2, hidden3, (be h), oblivious (be)2, krupt o'n HIDDEN

hidden, in hiding, your aims may be Mt6⁴ there is nothing #Mt10²⁶Mk4²² Lu14¹² h things (of humanity) Ro2¹⁶ (of darkness) 1C4⁵ (of the heart) 1C4²⁵ (of shame) 2C1² that h is the Jew Ro2²⁹ h human of the

heart 1P34 in hiding: the Father (observing) Mt6¹⁴ (in h) Mt6⁶ no one doing anything in Jn74 Jesus (went up as though in) Jn7¹⁰ (speaks nothing in) Jn18²⁰, hid³, hidden³, inwardly¹, secret¹².

Kruph' o' HIDDEN

hidden, adverb. occurrences Ep5¹², in secret¹, hidden (be), oblivious (be)¹.

Krupt'o' HIDE

hide, place where the usual exercise of the senses will not perceive. cannot be h (city upon a mountain) PMt5¹⁴ (acts which are otherwise) 1Th5²⁵ God h things from the wise Mt1¹⁵ from the disruption Mt13³⁵ man h a treasure PMt13⁴⁴ h his Lord's silver PMt25¹⁸ 25 Christ (declaration h from disciples) Lu18³⁴ (h from Jews) Jn8⁵⁹ 12³⁶ (saint's life h with) PCo3³ h from Jerusalem's eyes Lu19⁴² a disciple yet h Jn19³⁸ Moses h three months Hb11²³ the h manna Rv2¹⁷ all slaves and freemen h Rv6¹⁵ 16 (BLu13²¹), hide¹⁴, keep secret¹, secretly¹.

hide, conceal⁴, cover³, keep close¹, screen¹.

e[n]g krup't o' IN-HIDE

hide in. leaven which a woman PMt13³³ Lu13²¹As.

Krup't' e' HIDING

hiding. not placing a lamp in PLu11³³.

Kruph' ai'on' HIDDEN

hiding (in). your Father in Mt6¹⁸ 18.

hiding (in). See hidden.

[H]ier'a'pol is SACRED-MANY (city)

Hierapolis, a Phrygian city, not far from Colosse and Laodicea, about 36° north, and 29° east. those saints in Co4¹³.

[h]ups'os' HIGH

high, height, exaltation (glorying in his) vJa¹⁹, the Day Spring from on Lu17³ power from on Lu24⁴⁹ Christ when ascending on Ep4⁸ height¹, be exalted¹, high³.

[h]ups' l'on' HIGH

high, heights (the Majesty in) vHb¹³, exalted in station, haughty Ro11²⁰. a h mountain (Adversary taking Jesus into) Mt4⁸ Lu4⁵As¹ (Jesus taking the three) Mt17¹ Mk9² (John taken in spirit) vRv21¹⁰ what is h among men vLu16¹⁵ God with a h arm led Israel vAc13¹⁷ saints not to be disposed to that which is h Rv12¹⁰ highest of the heavens Hb7²⁶ city's wall h vRv21¹². high¹⁰, highly esteemed¹.

high, up¹.

high. See great.

high captain, captain¹.

high-minded (be), conceited (be)¹, haughty (be)¹.

high places, celestial¹.

high priest, chief priest⁵⁰, (of the h p), chief priestly¹.

high thing, height¹.

high time, hour¹.

higher, further up¹, superior (be)¹.

[h]ups'ist' HIGHEST

highest, most high. among the h (Hosanna) PMt21¹⁹ Mk11¹⁰ (glory to God) vLu2¹⁴ (peace and glory) vLu19³⁸ God Most High: Jesus Son of vMk5⁷ Lu13²⁸ 28 His power overshadowing Miriam vLu1³⁵ John called prophet of vLu17⁴⁰ disciples to be sons of vLu6³⁵ not dwelling in what is made vAc7⁴⁸ Paul and Silas slaves of vAc16¹⁷ Melchizedek priest of vHb7¹. highest¹, Highest¹, most high¹, Most High¹.

highest seat, seat (front)¹.

[h]uper'ups' o' OVER-HEIGHTEN

highly exalt. God h e Christ Ph2⁹. exalt highly¹.

highly (think), overweening (be)¹.

tri'b os' WEAR

highway, a well worn road. straight be making His Mt3³ Mk13¹³ Lu3⁴. path³.

highway, exit¹, way¹.

boun' os' HILL

hill. every h made low Lu3⁵ men saying to, cover us Lu23³⁰ (sRv6¹⁴).

hill, mountain³, mountainous².

him. See same.

e[n]g kop't'o' IN-STRIKE

hinder. lest Tertullus h Felix Ac24¹ who h you (Galatians) Ga5⁷ Paul h (much) Ro15²² (by Satan) 1Th2¹⁸ saints prayers be not 1P3⁷, be tedious unto¹, hinder².

hinder, forbid², hindrance¹, strike off¹.

hinder part, stern².

e[n]g kop' e' IN-STRIKE

hindrance. to the evangel 1C9¹². hinder¹.

hint. See say.

mish't'o' o' HIRE

hire, contract for the labor, services, or use of. household came out to PMt20¹⁷.

hire, wages³.

mish't'o' o' m' HIRED

hired house, premises rented for a restricted period. Paul in his own Ac28³⁰.

mish't'o' i' on' HIRED

hired man. of the prodigal's father vLu15¹⁷ 19 21ps. hired servant².

hired servant, hired man², hiring¹.

mish't'o' o' s' HIRED

hiring. in the ship Mk1²⁰ not caring about the sheep Jn10¹² 13A¹³. hired servant¹, hiring³.

his. See same.

his, own⁵.

his several, own¹.

pai'o' HIT

hit, strike with some force, id. strike (of a scorpion) vRv9^{5b}. who is it that h you Mt26⁶⁸ Lu22⁶⁴ h chief priest's slave Mk14⁴⁷ Jn18¹⁰ (aAc13¹¹). smite⁴, strike¹.

dcu'rot' Sing., *dcu'te' Plur.* HITHER

hither, come hither Ac7³⁴, adverb, perhaps from second, an exhortation to move along with, with until, hitherto Ro1¹³. Christ (h after Me) Mt4¹⁹ Mk1¹⁷ (h to Me all who) PMt11²⁸ (h follow Me) Mt19²¹ Lu18²² (h blessed of My Father) Mt25³⁴ (h into a private place) Mk6³¹ (h be following Me) Mk10²¹ (Lazarus told, h, out) Jn11⁴³ (h lunch) Jn21¹² h we should be killing him PMt21³⁸ Mk12⁷ Lu20¹⁴ h for the wedding PMt22⁴ h perceive the place Mt28⁶ h Lo a Man Who told me all Jn4²⁹ John told h vRv17²¹ 21⁹ h be gathered for vRv19¹⁷. come¹⁸, -hither².

hither, here¹³, place (in this)⁴.

hitherto. See hither and present (at) with till and until.

hitherto, present (at)².

th'e s' aur' i'z'o' PLACE-INTO-MORROW

hoard, store, treasure. treasure (not on earth) Mt6¹⁹ (in heaven) PMt6²⁰ for self (not rich toward God) Lu21²¹ (indignation) vRo2⁵ parents h for children Rv21²⁴ store: lay aside in 1C16² earth s with fire 2P3⁷. in store¹, keep in store¹, lay up³, --treasure¹, treasure² up¹.

choir^{os} HOG

hog. casting pearls in front of PMt⁷⁶ herd grazing Mt³⁰ 31 32 Mk¹¹ 12 13 16 Lu⁸ 32 33 sent to graze P¹ Mt¹⁵ 16 (AMk¹⁵) swine¹¹.

hoist. See lift and lift up.

kra'te'o HOLD

hold, take or lay hold. Christ (h maiden's hand) Mt⁹ 25 (chief priests seek to) Mt 21⁴⁶ Mk¹² 12 (the throng h) Mt²⁶ 50 Mk¹⁴ 16 (you do not h Me) Mt²⁶ 55 Mk¹⁴ 49 As (women h His feet) Mt²⁸ 9 Herod h John Mt¹⁴ 14 Mk 6¹⁷ take hold: of a sheep and raise it Mt 12¹¹ of the slaves P¹ Mt²⁶ lay hold: of Paul Ac²⁴ 6 of the expectation P¹ Hb⁶ 18 of the dragon vRv²⁰ 2, etc., etc. See other keywords. hold¹², -by¹, -fast⁵, keep¹, lay hands on², -hold on², -upon², obtain¹, retain², take⁸, -by².

hold, be, have⁵, jail¹, keep¹, press¹, retain⁶. hold. See do and get and lead.

hold by, hold¹².

hold fast, have¹, hold⁵, keep¹, uphold¹.

hold forth, attend to¹.

p'ri kra' f'es' ABOUT-HOLD

hold off, the skiff Ac²⁷ 16, come by¹.

hold one's peace, hush⁴.

hold ready. See have and ready and readily.

hold ready, id. ready-as have.

hold to, uphold².

hold up, stand¹.

op'e' VIEW

hole. of the earth Hb¹³ 38 venting out of same PJa³¹ 1, cave¹, placel¹.

hole, burrow².

holily, benignly¹.

[h]agi as' m'os' HOLYING

holiness. slaves to Righteousness for Ro⁶ 19 fruit for Ro⁶ 22 Christ became to us P¹ 130 the will of God you¹ 1Th⁴ 4 enduring his vessel in 1Th⁴ 4 God (calls us in) 1Th⁴ 7 (prefers us for salvation in) 2Th¹³ in h with sanctity 1Ti² 15 pursue peace and P¹ Hb¹² 14 in h of spirit 1Pi², holiness⁵, sanctification⁵. holiness, benignity², devoutness¹, (as become h), sacred (as become h)¹.

[h]agi o't'cs HOLINESS

holiness, the native quality. Paul in h and sincerity 2Co¹² 2As¹ partaking of Christ's Hb¹² 10, holiness¹, simplicity¹.

[h]agi o' sun'e HOLY-TOGETHERNESS

holiness, in its accompaniments. spirit of Ro 1⁴ saints (to be completing) 2Co¹ 1 (unblamable in h) 1Th³ 13s.

[h]olo ka'u'to ma WHOLE-BURN

holocaust, the ascending offering, commonly called the "burnt offering," the whole of which was burnt on the altar and none of it was eaten by the priests or the people, loving associat¹ is more than all Mk¹² 23 Thou dost not delight in Hb¹⁰ 8, burnt offering¹, whole¹.

[h]a'gi on HOLY

holy, used of persons, a saint. The common designation of a creature who is in touch with God. holy spirit: Mary (pregnant by) Mt¹⁴ 20 (h s coming on) Lu¹³ 35 Christ (baptizing in) Mt³¹ Mk¹³ Lu³¹ Jn¹³ (h s descends on) Lu³² (exalts in) Lu¹⁰ 21s (saying, get h s) Jn²⁰ 22 (directing apostles through) Ac¹² saying aught against Mt¹² 32 baptizing in name of Mt²⁸ 19 blaspheming against the Mk³ 29 Lu¹² 10 David (said in) Mk¹² 36 (h s said through the mouth of) Ac 1⁶ disciples (not you speaking but the) Mk¹³ 11 (teaching what to say) 1Lu¹² 12 (to

be baptized in) Ac¹⁵ 11 16 (obtaining power at coming on of) Ac¹⁸

filled with (John) Lu¹⁵ (Elizabeth) Lu¹⁴ 1 (Zachariah) Lu¹⁵ (disciples) Ac²⁴ 43 13 2 (Peter) Ac⁴ 8 (Saul) Ac⁹ 17 13 9 on Simeon Lu²⁵ 26 full of (Jesus) Lu⁴¹ (Stephen) Ac⁶ 5 (Barnabas) Ac¹¹ 21 God (the Father giving) Lu¹¹ 13 (Who through h s saying) Ac⁴ 25 (giving to those yielding) Ac⁵ 25 (anoints Jesus with) Ac¹⁰ 38 (giving to nations as well) Ac¹⁵ 34 (His love poured out through) Ro⁵ 2 (giving the saints His Th⁴ 8 not yet given Jn¹⁷ 8 the consoler Jn¹⁴ 26 obtaining promise of Ac²³ gratuity of Ac 2³⁸ 10 15 Ananias falsifies to Ac⁵ 35 Jew ever clashing with Ac⁷ 51 Stephen possessing Ac⁷ 55 obtain (may) Ac¹⁵ 17 19 (did you) Ac¹⁹ 2 consolation of Ac⁹ 31 falls on those hearing Ac¹⁰ 44 47 11 15 Barnabas and Saul (sever to Me) Ac¹³ 2 (sent out by) Ac 134 seems good to Ac¹⁵ 23

Paul (forbidden to speak) Ac¹⁶ 5 (came on placing of his hands) Ac¹⁹ 6 (h s certifies to) Ac²⁰ 25 (saying concerning) 1Ac²¹ 11 (my conscience testifying in) Ro¹ 13 in h s 2Co⁶ appointed supervisors 1Ac²⁰ 38 speak through Isaiah 1Ac²⁸ 25 peace and joy in Ro 14¹⁵ 1Th¹⁶ in the power of Ro¹⁵ 13 offering hallowed by Ro¹⁵ 16 saints (body a temple of) 1Co⁶ 19 (sealed with) Ep¹³ 13 (do not be causing sorrow to) Ep⁴ 30 (making its home in) 2Ti¹⁴ 1 to say Lord Jesus by 1Co¹² 3 the communion of 2Co¹³ 14 the evangel (came in) 1Th¹⁵ (bringing by) 1Pi¹² renewal of Ti³ 5 powerful deeds and partings of Hb² 4 as the h is saying Hb⁵ 7 partakers of Hb⁶ 1 making it evident Hb⁵ 7 testifying Hb¹⁰ 15 men of God carried on by 2Pi¹² praying in Ju²

Others: the h city (Jerusalem) Mt⁴⁵ 27 28 vR¹¹ 12 (new Jerusalem) vR²¹ 12 10 22 19 that which is h to curs PM⁷⁶ h place(s) (abomination of desolation in) Mt²⁵ 15 (Stephen and Paul charged of talking against) Ac¹³ 12 15 (contaminated) Ac²¹ 28 (Christ, Minister of) Hb⁸ 2 (worldly) P¹ Hb⁹ 1 (the tabernacle termed the h p) Hb⁹ 8 12 As¹ 10 19 13 11 h messengers (coming with Son of Mankind) Mt²⁵ 31 A Lu⁹ 26 (Cornelius apprized by) Ac¹⁰ 22 (informed in sight of) Rv¹⁴ 10 6s Christ (the H One of God) Mk¹² Lu⁴⁴ Jn⁶ 59 (h One being generated) Lu³³ (h and Just One) Ac³¹ 14 (H Boy Jesus) Ac⁴³ 0 (the H One) 1J 2 20 (the True, the H One) Rv³ 7 just and h man John Mk⁶ 20 God (H is His name) Lu¹⁴ 9 (His h covenant) Lu¹² 1 (every male called h to the Lord) Lu²³ 1 (H Father) Jn¹⁷ 11 (Thy h Boy Jesus) Ac⁴⁷ 2 (God's h ones) Co³ 12 (as He Who calls you is) 1Pi¹⁵ (I am h) 1Pi¹⁶ (O Owner h art Thou) vR 6¹⁰ h prophets (God speaks through) Lu¹⁰ Ac³² 1 (declared before by) 2P³² Moses on h land Ac⁷ 33 h scriptures Ro¹² the law and precept h Ro¹² 12 first fruit h Ro¹¹ 10 the root is Ro¹¹ 16 saints (to present bodies h) Ro¹² 1 (greet with a h kiss) Ro¹⁶ 16 (C¹ 23 12 1Th⁵ 36 (God's temple h) 1Co³ 17 (their children h) 1Co⁷ 14 (may be h in body and) 1Co⁷ 14 (growing into h temple) Ep²¹ 22 (calls us with h calling) 2Ti¹⁹ (to become h) 1Pi¹⁵ 16 (in h behavior) 2P³¹

h and flawless (saints to be) Ep¹⁴ (ecclesia) Ep⁵ 27 (to present you) Co¹² the apostles Ep³ h brethren 1Th⁵ 27 As¹ Hb³ 1 (h s) of holies Hb⁹ 3 25 25 25 25 Israel (a h priesthood) 1Pi²⁵ (h nation) 1Pi²⁹ h women also 1P³⁵ h mountain 2P¹⁸ h men of God 2P 121 h precept given 2P²⁴ 43 happy h and h four animals saying vR²⁴ 5 8 s

is he vRv206 the h hallowed still Rv2211
 saints: bodies of the s roused Mt752 Saul-
 Paul (does evil to the) Ac913 (locks s in jail)
 Ac2610 (writes to) Ro17 2C11 Ep11 Ph11 Co
 12 (dispensing to) Ro1525 21 (less than the
 east of all) Ep38 s dwelling at Lydda Ac
 932 11 spirit pleading for Ro827 the needs
 of Ro1213 for the poor s Ro1520 worthily
 of the Ro162 greet the s Ro165 Ph421 Hb1324
 Christ Jesus (hallowed in) 1C12 (coming to
 be glorified in) 2Th110 judged by the un-
 just and not by 1C61 shall judge the world
 1C62 all the ecclesias of the 1C1433 collec-
 tion for 1C161 service for the 1C165 2C84
 Hb610 dispensation for 2C91 replenishing
 the wants of 2C912 send greetings 2C1313
 Ph422 faith (for all the s) Ep115 (once given
 over to) Ju3 (endurance and faith of)
 vRv1310 1412 allotment (among the s) Ep118
 (of the s) Col12 the nations are fellow-
 citizens of Ep219 should be strong to grasp
 Ep318 readjusting of Ep412 as is becoming
 in Ep53 petition concerning all Ep618 love
 for all Col13 secret made manifest to Col120
 the Lord (with all His s) 1Th313 (came
 among ten thousands of) Ju14 (grace of the
 L Jesus be with) Rv2221b washes the s feet
 1Th510 Philenon's love for Phn5 compass-
 ions of Phn1 prayers of vRv58 834 era
 to give wages to vRv118 wild beast to do
 battle with vRv137b the blood of vRv160
 17 1824 make merry y vRv1820 just award
 of vRv198 the citadel of vRv209 (Ac63 AR30
 ARo150 AHb92 sHB941 s) vRv1 b411 b154)
 all, holiest, holy10, Holy One!, -place!,
 -thing!, saint62, sanctuary9.

holy, benign6, sacred2, (be h), hallow1.
 holiday, festival1.

oik'os HOME

home, house, household, idiomatically, store (of
 merchants) Jn210, demoniac to go into his
 Mk519 Lu340 dismissing the throng to their
 Mk53 Jesus dispatches blind man to Mk826
 (Zechariah came away into) Lu123 Miriam re-
 turns to Lu150 take leave of the ones in Lu961
 five in one h divided Lu1252Ans1 receiving
 administrator into their Lu161 tribute col-
 lector descended justified to Lu1814 salva-
 tion came to Zaccheus Lu199 breaking bread
 h by h Ac240 teaching h by h Ac542 Moses
 reared in his father's Ac230 Saul going into
 the Ac53 h of the saints (Paul teaching at
 their) Ac2020 (let him eat at) 1C1134 (in-
 quiring husbands at) 1C1435 h Nympha Co41
 house: centurion returning into Mt813s Lu
 710 paralytic sent into Mt97 Mk21 Lu54 25
 h of Israel (lost sheep of) Mt106 1524 (let
 them know) Ac230 (in wilderness) Ac742
 (new covenant) AHb88 10 (built up a spiri-
 tual) 1P125 king's h Mt118 h of God (David
 entered) Mt124 Mk22 Lu64 (called a house
 of prayer) Mt2113 13 Mk1117 17 Lu1940 40 (the
 Father's) Jn210 (the zeal of Thy) Jn217 (Solom-
 on builds Him) Ac747 49 (behave one's self
 in) Mt1315 (as Moses in His whole) AHb
 32 5 (Christ as a Son over His) Hb30 (Priest
 over) Hb1021 (judgment to begin from) 1P14
 17 unclean spirit turning back into PMt1244
 Lu1124 your h left desolate Mt2338 Lu1335
 Christ (in a h at Capernaum) Mk21 (en-
 tered a) Mk717 928 (entered Pharisee's) Lu
 730 141 (Jarius entreated Him enter his) Lu
 841 (Martha entertains Him in her) Lu1038
 (must remain in Zaccheus') Lu195 (led Him
 into chief priest's) Lu2254 (the saints are
 His h) MHb30 disciples coming into Mk320
 538 Syro-Phoenician woman's Mk730 h and

kindred of David (Josenh) Lu127 69 24 of
 Jacob Lu133 of Zechariah Lu140 peace to
 this Lu105 h against h falling PLu1117 17
 between the altar and Lu1151 tunneled into
 PLu1239 my h may be crammed PLu1423
 owner of sheep coming into PLu150 send-
 ing Lazarus into my father's PLu1627 Mary
 seated in Jn1120 a blare fills Ac22 Joseph
 governor over Pharaoh's Ac710 Cornelius'
 Ac102 22 30 112 13 14 Lydia's Ac1615 the
 warden's Ac1634 seven sons of Sceva escap-
 ing from Ac1910 Philip's Ac218 of Prisca
 and Aquila Ro165 1C1619 Philenon's Phn2
 more honor than AHb334 of Judah AHb88
 salvation of Noah's AHb117
 household: Lydia's h baptized Ac1615
 warden's Ac1631 33a, Crispus' whole Ac185
 of Stephanas 1C116a controlling his h (super-
 visor) 1Th345 (servants) 1Th132 widows de-
 voted to 1Th54 of Onesiphorus Ac2110 419
 subverting whole ATi111 (Bn1 Ac746), home1,
 house102, household3, temple1.

oik'ia HOME

home, house, usually the building. Peter's Mt
 814 Mk123 prophet dishonored in his own Mt
 1357 Mk64 devouring widow's Mk1240 Lu2047
 traveler leaving his PMk1334 have you no
 1C1122 wandering about 1Th543 slipping
 into 2Th36 not taking this one into your 2J10
 house: magi coming into Mt211 lamp shin-
 ing to all in PMt515 prudent (stupid) man
 builds PMt724 25 20 27 Lu648 48 19 49 boy pro-
 strate in Mt86 Jesus (lying back at table in)
 Mt910 Mk215 (coming into) Mt923 28 1336 1725
 Mk933 1010 (coming out of) Mt131 (entering)
 Mk724 Lu438 (not far away from) Lu
 76 (in the Pharisee's) Lu736 37 44 (in Jarius')
 Lu851

disciples (on entering a) Mt1012 Lu94 105
 (if the h worthy) Mt1013 14 (be remaining
 in) Mk610 Lu107 (not proceeding from) Lu
 107 7 (to follow the man into) Lu2210 11
 (selling the) Ac434 parted against it-
 self PMt1225 Mk325 25 entering strong man's
 PMt1229 29 Mk327 27 everyone who leaves Mt
 1929b Mk1029 Lu1829 not to take away things
 out of Mt2417 Mk1315 15a not leave to be tun-
 nelled into PMt2443 h of Simon the leper Mt
 260 Mk143 in this era h PMk1030 Ans1 lord
 of the h coming Mk1335 Levi's Lu529 de-
 moniac remained in no Lu827 woman sweep-
 ing PLu158 elder son coming near PLu1525
 man's gear in Lu1731 courtier's h believes
 Jn453 slave not remaining in Jn835 Jews
 with Mary in Jn1131 h filled with odor of
 attar Jn123 in the Father's Jn142 in Judas'
 (Saul) Ac511 (Ananias entered) Ac917 of
 Simon the tanner Ac100 17 32 1111 of Mary
 Ac1212 of the warden Ac1632 of Jason Ac
 175 of Titus Justus Ac187 7 of Stephanas
 and Fortunatus 1C1615 terrestrial tabernacle
 P2C514 those of Caesar's Ph422 utensils in
 P2T1220 (sMt2445), home1, house93, -hold1.
 home, own2, (guide), household (manage)1.

peri oik'os ABOUT-HOME

home about, fear on all who Lu165, dwell
 round about1.

en dēm c'ō IN-PUBLIC

home (be at), in the body P2C66 with the
 Lord P2C58 9, be at home1, be present1,
 present1.

ek dēm c'ō OUT-PUBLIC

home (be away from), a f h from the Lord
 P2C56 out of the body P2C58a9, whether at
 home or away P2C69, be absent2, absent1.

en oik'os IN-HOME

home in (make). Sin in Saul PRo717as saints

(God's spirit in the) **FRo8¹¹** (God m His h in) **FRo8¹⁶** (let word of Christ be) **FRo3¹⁰** (holy spirit m its h in) **FR2T11⁴** faith m its h in Lois **FR2T11⁵** (**A2P3¹³** **A2J2²**) dwell in⁸.

oik e'ō HOME

home (make), use as a constant residence. its h in Saul (good is not) **FRo7¹⁸** (Sin is) **FRo7²⁰** God's spirit in the saints **FRo8⁹** **1C3¹⁰** if she (he) approves of **1C7¹²** **1C3** Christ m His h in light **FR1T6¹⁰** (**ARo7¹⁷**) dwell¹⁰.

sun oik e'ō TOGETHER-HOME

home together (make). husbands with wives **1P3⁷** **Ass⁷** dwell with¹.

peri'oik os ABOUT-HOMER

home(s) about, hear concerning Elizabeth Lu **1²⁸**, neighbor¹.

andr o phon'os MAN-MURDERER

homicide, law laid down for **1T1⁹**, man-slayer¹.

honest, ideal³, gravel¹.

honestly, ideally¹, respectably².

honesty, gravity¹.

me'li HONEY

honey, a sweet syrup secreted by bees from the nectar of flowers, and deposited in combs, and much used as food. John eating Mt **3⁴** Mk **6¹⁶** in your mouth sweet as **VR10⁹** **10¹⁰**.

honor. See **value**.

honor, glorify³, glory⁶, (without h), **dishonored²**.

en'tim on IN-VALUED

honor (held in). centurion's slave Lu **7²** more than you Lu **14⁸** have such in (as Epaphroditus) Ph **2²⁰** a living Stone **1P24⁶**, dear¹, honorable¹, precious².

honorable. See **valuable**.

honorable, honor (held in)¹, **glorious¹, respectable³, valuable¹**, (less h), **dishonored¹**.

honored. See **valuable**.

hook, fish-hook¹.

hope, expect¹, expectation⁵³.

pros dok a'ō TOWARD-SEEM

hope, project an opinion into the future, in a good sense. Otherwise be **apprehensive**, for a different One Mt **11⁹** Lu **7¹⁹** **20** on a day he is not h Mt **24³⁰** Lu **12¹⁶** people h (for Zechariah) Lu **1²¹** (concerning John) Lu **3¹⁵** through h for Jesus Lu **8⁴⁰** lame man for alms Ac **3⁵** Cornelius for Peter Ac **10²⁴** presence of God's day **2P3¹²** for new heavens **2P3¹³** **14** **apprehensive**: those on shipboard Ac **27³³** barbarians of Melita Ac **28⁶**, be in expectation¹, expect¹, look², -for³, tarry¹, wait for³.

pros dok i'a TOWARD-SEEM

hope (of the Jewish people) Ac **12¹¹**, **apprehensiveness** (of that coming on the earth) Lu **21²⁶**, expectation¹, looking after¹.

hope for again, expect from¹.

ker a'i'a HOLDER

horn, of salvation for Israel **ALu1⁶⁰** Lambkin having seven **VR5⁶** of the golden altar **VR9¹³** **Ans²** ten h (dragon) **VRv12³** (wild beast) **VRv13¹** **17³** (are ten kings) **VRv17¹²** **10** two h like a lambkin **VRv13¹¹**.

ker'as HOLDER

horse, a solid-hoofed, odd-toed, free-limbed quadruped, remarkable for its speed. bits (putting into their mouths) **PA3³** (blood to) **VRv14²⁰** white h **VRv6²** **1911** **11** **19** **21** a fiery red **VRv6⁴** a black **VRv6⁵** a greenish **VRv6⁸** locusts like **VRv9⁷** sound of chariot h **VRv9⁹** heads of the h as **VRv9¹⁷** **17** the license of **VRv9¹⁰** **ubs** in Babylon **VRv18¹³** the flesh of **VRv19¹⁸**.

horsemen, cavalry².

[h]ōsanna (Hebrew) SAVE-US

Hosanna, an exclamation, to the Son of David Mt **21⁹** **15** among the highest Mt **21⁹** **Mk11⁹** H, blessed be He Who is coming Mk **11⁹** **Jn12¹³**.

Osée' (Hebrew) SALVATION

Hosea, one of the minor prophets **Ro9²⁵**.

phil o'xen on FOND-LODGER

hospitable, treating guests well. a supervisor must be **1T3³** **T14⁸** saints, to one another **1P4⁹**, given to hospitality¹, lover of **-1**, use **-1**.

zen o' doch e'ō LODGER-RECEIVE

hospitable (be), entertain strangers, widows **1T5¹⁰**, lodge strangers¹.

phil o'zen i'a FOND-LODGING

hospitality, pursuing **Ro12¹³** be not forgetting **Hb13²**, hospitality¹, to entertain strangers¹.

hospitality, hospitable³.

strat i'a WAR-

host, used of the celestial army, multitude of the heavenly Lu **2¹³** offering divine service to (Israel) Ac **7⁴²**.

host, guest¹, khan keeper¹.

host. See **guest**.

[h]up en anti'on UNDER-IN-INSTEAD

hostile, the decrees to the saints Co **2¹⁴**, fierce jealousy eating the **Hb10²⁷**, adversary¹, contrary¹.

hot, zealous³.

[h]ōr'a HOUR

hour, a twelfth of daylight or dark Mt **20⁹** (not a fixed period of sixty minutes, as with us), figuratively a short period having a common characteristic **NJ218¹**, that h (boy healed) **Mt13³** **13** **17** **18** (woman saved from) **Mt9²²** (given you what to say) **Mt10¹⁹** (daughter healed from) **Mt5²⁸** (father knew it is in) **Jn4⁵³** (John took Mary to his own) **Jn19²⁷** **28** (warden takes Paul aside) **Ac16³³** (an earthquake) **VRv11¹³** **As** h passed by **Mt14¹⁵** coming out about (third h) **Mt20⁵** (sixth and ninth) **Mt20⁵** (eleventh) **Mt20⁹** **12** concerning that day and h **Mt24³⁶** **Mk13³²**

disciples (not aware of) **Mt25¹³** (not strong enough to watch one) **Mt26⁴⁰** **Mk14³⁷** (holy spirit teaching you in the same) **Lu12¹²** (rising in the house) **Lu24³³** (will exult an) **Jn3³⁵** (h come when scattered) **Jn16³²** Christ (near is the h) **Mt26⁴⁵** (ninth h He exclaims) **Mt27⁴⁶** (praying the h may pass) **NMk14³⁵** (h came) **NMk14⁴¹** **Jn12²³** **131** (in that h cures many) **Lu7²¹** **Ans²** (in this h He exalts) **NLu10²¹** (Son of Mankind coming in an) **Lu12¹⁰** (seek lay hands on Him in this) **Lu20¹⁹** (h came He leans back) **Lu22¹⁴** (My h not yet arriving) **AJn24** **N7³⁰** **N8²⁰** (Father save Me out of) **NJn12²⁷** **27** (h when no longer speaking) **NJn16²⁵** (Father, come has the h) **Jn11⁷** (at what h I shall be arriving) **Rv3³** sixth h (dark from) **Mt27⁴⁵** **Mk15³³** **Lu23⁴⁴** (Jesus seated at the spring) **Jn4⁵** (Peter on the housetop) **Ac10⁹** h much advanced **Mk6³⁵** **35** evening **Mk11¹¹** **As** the third (they crucify Christ) **Mk15²⁵** **Jn19¹⁴** (of the day) **Ac21⁵** (of the night) **Ac23³** h of incense **Lu1¹⁰** Hannah standing by in same **Lu2³⁸** aware what h the thief **PLu12³⁰** the slave's lord arriving at **PLu12⁴⁶** same h some Pharisees **Lu13³¹** **Ans³** the dinner h **PLu14¹⁷** the chief priest's h **NLu22³³** interval of about one **Lu22⁵⁰** tenth h **Jn1³⁰**

coming is the h (when neither in this mountain) **NJn42¹** **23** (when the dead) **Jn6²⁵** **24** (everyone who is killing you) **Jn16²** **4** seventh h boy healed **Jn4⁵²** **52** are there not

twelve $\text{h} \text{Jn}11^{19}$ whenever a woman's h has come $\text{h} \text{Jn}16^{21}$ h of prayer $\text{Ac}31$ interval of about three $\text{Ac}6^{17}$ Cornelius' vision about the ninth $\text{v} \text{Ac}10^{30}$ spirit came out the same $\text{Ac}16^{18}$ voice came from all f-r two $\text{Ac}19^{34}$ Paul (in same h looks up) $\text{Ac}22^{13}$ (till present h hungering) $\text{IC}41$ (in danger every) $\text{IC}15^{30}$ (not for an h do we simulate) $\text{Ga}25$ (bereaved for an) $\text{N}1\text{Th}217$ saints (h for us to be roused) $\text{N} \text{Ro}13^{11}$ (sorry for an) $\text{N}2\text{Co}78$ (separated for) $\text{P} \text{Ph}115$ the last h $\text{N}1\text{Jn}218$ 18 h of trial $\text{N} \text{Rv}310$ messengers made ready for $\text{v} \text{Rv}915$ of God's judging $\text{v} \text{Rv}147$ h came to reap $\text{v} \text{Rv}1415$ authority as kings one $\text{v} \text{Rv}1712$ in one h Babylon's judging came $\text{v} \text{Rv}1810$ 10 10 ($\text{ALu}2418$ s' $\text{Jn}16^{32}$ day1, high time, hour⁸⁹, instant1, season³, short1, time¹¹).

house. See home.

house of Chloe, Chloe1.

house of merchandise, store1.

oik a k o s' HOME-
household. rather those of his $\text{Mt}10^{23}$ enemies of a man his $\text{Mt}10^{30}$.

oik e t e i'a HOME-
household. slave placed over $\text{P} \text{Mt}24^{45}$.

household, cure².
household. See home.

oik o desp o t e' o HOME-OWN
household (manage). younger widows to 1Ti 511, guide the home1.

household servant, domestic1.

pa n oik e i' ALL-HOMELEY
household (with all). the warden exults with $\text{Ac}16^{34}$, with all his house1.

oik o desp o t e s HOME-OWNER
householder. surname Bezebeoul $\text{Mt}10^{25}$ the slaves of the $\text{P} \text{Mt}13^{27}$ like a man, a h $\text{P} \text{Mt}13^{32}$ 201 murdered against $\text{P} \text{Mt}20^{11}$ plants a vineyard $\text{P} \text{Mt}21^{33}$ aware what watch $\text{P} \text{Mt}21^{33}$ $\text{P} \text{Mt}21^{39}$ say to the $\text{Mk}14^{14}$ $\text{Lu}22^{11}$ when-ever roused $\text{P} \text{Lu}13^{15}$ h indignant $\text{P} \text{Lu}14^{21}$, Goodman³, household⁴, master of the house⁵.

dōm'a BUILD
housetop. herald on the $\text{P} \text{Mt}10^{27}$ $\text{Lu}12^{3}$ not to descend from $\text{Mk}14^{17}$ $\text{Mk}15^{17}$ $\text{Lu}17^{31}$ going up on $\text{Lu}5^{19}$ Peter went up on $\text{Ac}10^{9}$.

how. See according as.
how. See as and somehow.

p ? (interrogative)
how², interrogative or definite. anemones h they are growing $\text{P} \text{Mt}28^{28}$ h will you be declaring $\text{Mk}7^{1}$ worrying about h $\text{Mt}10^{19}$ h David entered $\text{Mt}12^{34}$ h then shall Satan's kingdom $\text{P} \text{Mt}12^{26}$ h can you be speaking good $\text{Mt}12^{34}$ h is it you are not apprehending $\text{Mt}16^{11}$ h instantly withered the fig tree $\text{Mt}21^{20}$ h did you enter here $\text{Mt}22^{12}$ h then is David $\text{Mt}22^{43}$, etc. See under other keywords.

how, as¹⁰, so that¹.
how great, how much¹.
how is it?, any¹.
how is it that?, somehow⁶.
how long, once¹.
how long ago, how much¹.

p o s a' k i s 7-WHICH-TIMES
how many times (adverb). shall my brother be sinning $\text{Mt}18^{21}$ I want to assemble $\text{Mt}23^{37}$ $\text{Lu}13^{34}$, how oft¹, how often².

p o s' o n 7-WHICH-WHICH
how much, how many, idiomatically, how dense (the darkness) $\text{Mt}6^{23}$, rather shall your

Father $\text{Mk}7^{11}$ $\text{Lu}11^{13}$ more consequence are you $\text{Mt}12^{12}$ $\text{Lu}12^{24}$ Christ (are you not hearing h m) $\text{Mt}27^{13}$ $\text{Mk}15^{14}$ (h m rather shall His blood) $\text{Hb}9^{14}$ (rather those of Bezebeoul) $\text{Mt}10^{25}$ h m time $\text{Mk}9^{21}$ rather you $\text{Lu}12^{28}$ are you owing $\text{Lu}16^{7}$ the nations riches $\text{Ro}11^{28}$ rather Israel $\text{Ro}11^{24}$ produces of diligence $\text{2Co}7^{11}$ rather to Philemon $\text{Ph}16$ worse punishment $\text{Hb}10^{20}$ how many: cakes $\text{Mt}15^{34}$ $\text{Mk}6^{38}$ 85 panniers $\text{Mt}16^{9}$ $\text{Mk}8^{10}$ hampers $\text{Mt}16^{10}$ $\text{Mk}8^{20}$ of my father's hired men $\text{Lu}15^{17}$ tens of thousands $\text{Ac}2^{120}$, how great¹, how long ago¹, how many¹¹, how much¹³, what¹.

how much. See as much as.
how oft, how many times¹.
how often, how many times².
how much. See as much as.
huge. See great.

an thr ōp' i n on UP-REVERT-VIEWED
human, man. God not needing anything attended by $\text{Ac}17^{25}$ Paul's words not of h wisdom $\text{IC}24^{32}$ 13 no trial taken you except what is $\text{IC}10^{13}$ everything tamed by h nature $\text{Ja}3^{7}$ subject to every h creation $\text{1Pt}2^{13}$ ABS^{2} man: Paul (as a m saying this) $\text{Ro}6^{19}$ (not examined by m day) $\text{IC}43$, man², men¹, mankind¹.

an thr ōp os UP-REVERT-VIEWER
human, a living, sentient being of the genus homo, as distinct from the lower animals and from spirits; including all ages and both sexes, men, women, and children, to be distinguished from man, not a woman or child, [as there is no good English noun we suggest the use of the adjective "human" as a noun]; Aman, the race, mankind, humanity, id, people $\text{Jn}6^{10A}$, joy that a h being $\text{Jn}16^{21}$ God (not like h sentiment) $\text{Ac}17^{29}$ (bringing distress on) $\text{Ro}2^{28}$ (not taken up with h aspect) $\text{Ga}26$ corruptible $\text{N} \text{Ro}1^{23}$ that which is $\text{N} \text{IC}21^{15}$ h covenant $\text{N} \text{Ga}3^{15}$ caprice $\text{Ep}4^{14}$ tradition $\text{Co}28$ hidden h of the heart $\text{N}1\text{Pt}34$ h desires $\text{1Pt}42$ donkey with h voice $\text{2Pt}16$ third animal's face like $\text{v} \text{Rv}47$ locusts with faces like a $\text{v} \text{Rv}97$ h souls in Babylon $\text{v} \text{Rv}18^{13}$ cubits of a h measure $\text{v} \text{Rv}21^{17}$.

nunkind: Christ: the Son of (nowhere to recline His head) $\text{Mt}20^{19}$ $\text{Lu}9^{58}$ (has authority) $\text{Mt}9^{36}$ $\text{Mk}2^{19}$ $\text{Lu}5^{24}$ coming of (till) $\text{Mt}10^{23}$ (in the Father's glory) $\text{Mt}16^{27}$ (in His kingdom) $\text{Mt}16^{28}$ (on the clouds) $\text{Mt}24^{30}$ $\text{Mk}13^{26}$ $\text{Lu}21^{27}$ (when not supposing) $\text{Mt}24^{44}$ $\text{Lu}12^{40}$ (in His glory) $\text{Mt}25^{31}$ (chief priest seeing) $\text{Mt}26^{61}$ (will He be finding faith) $\text{Lu}18^{28}$ came eating $\text{Mt}11^{19}$ $\text{Lu}7^{34}$ Lord of the sabbath $\text{Mt}12^{8}$ $\text{Mk}2^{28}$ $\text{Lu}6^{3}$ say a word against $\text{Mt}23^{32}$ $\text{Lu}12^{10}$ in the heart of the earth $\text{Mt}12^{40}$ sowing ideal seed $\text{P} \text{Mt}13^{37}$ dispatching messengers $\text{Mt}13^{41}$ who are men saying He is $\text{Mt}16^{13}$ till roused $\text{Mt}17^{9}$ to be suffering much $\text{Mt}17^{12}$ $\text{Mk}8^{31}$ 912 $\text{Lu}9^{22}$ given up (to be crucified) $\text{Mt}17^{22}$ 1018 262 (woe to that man) $\text{Mt}26^{24}$ $\text{Mk}14^{21}$ (into hands of sinners) $\text{Mt}26^{45}$ $\text{Mk}9^{31}$ 1033 1441 $\text{Lu}9^{44}$ 247 (with a kiss) $\text{Lu}22^{48}$ sitting on the throne $\text{Mt}19^{28}$ came not to be served $\text{Mt}20^{28}$ $\text{Mk}10^{45}$ presence of (as lightning) $\text{Mt}24^{27}$ (as days of Noah) $\text{Mt}24^{37}$ sign of $\text{Mt}24^{30}$ indeed going away $\text{Mt}26^{24}$ will be ashamed of him $\text{Mk}8^{38}$ $\text{Lu}9^{26}$ until He is rising $\text{Mk}9^{9}$ going as it is written $\text{Mk}14^{21}$ sitting at right hand of power $\text{Mk}14^{02}$ $\text{Lu}22^{09}$ disciples (names cast out on account of) $\text{Lu}6^{22}$ (to stand in front of) $\text{Lu}21^{36}$ a sign to this generation $\text{Lu}11^{30}$ will be

avowing that one Lu12²⁸ (the day of yearning to perceive) Lu17²² (as lightning) Lu17²⁴ (as days of Noah) Lu17²⁶ (the day He is unveiled) Lu17³⁰ all accomplished as to Lu 18³¹ came to seek the lost Lu19¹⁰ going as specified Lu22²² messengers ascending on Jn1⁵¹ Who is in heaven Jn3¹³ must be exalted Jn3¹⁴ 828 1234 for He is a son of Jn5²⁷ giving life conian Jn6²⁷ eating the flesh of Jn6⁵³ ascending where He was Jn 602 glorified Jn12²³ 13³¹ Who is this Jn12³⁴ Stephen beholding Ac7⁵⁶

• mankind: others: sabbath because of NmK 22⁷ 27 sins pardoned Mk3²⁸ Christ (knew what was in) Jn2²⁵ 25 (gives gifts to) Ep4⁸ (Mediator of God and) 1Ti2¹ (not one of m perceived) 1Ti6¹ One like a son of) vRv1¹³ 144 those left of Ac15¹⁷ God (makes out of one every nation) Ac17²⁶ (charging all m repent) Ac17³⁰ (wills all to be saved) 1Ti2⁴ (Saviour of all) 1Ti4¹⁰ (tabernacle is with) vRv21³ death passed through into all Ro5¹² for all m for condemnation Ro5¹⁸ just award for all Ro5¹⁸ saints (to be at peace with) Ro12¹⁸ (prayers be made for all) 1Ti2¹ a Son of m Hb2⁶ many of m died vRv8¹¹ those not having the seal vRv9⁴ locusts injure vRv 9¹⁰ third killed vRv9¹⁵ 18 rest of vRv9²⁰ fire descends before vRv13¹³ the number of vRv13¹⁸ bought from vRv14⁴ who have the emblem vRv16² to scorch vRv16⁹ 9b since m came to be vRv16¹⁸ hail descended on vRv 16²¹

• humanity: hidden things of Ro2¹⁶ saints (old h crucified) aRo6⁶ (created into new) 1Ep2¹⁵ (put off the old) nEp4²² Co3⁹ (put on the new) nEp4²⁴ is any of h acquainted with 1Co2¹¹ 11 ideal for h be thus 1Co7²⁶ sons of Ep3⁵ Christ coming to be in likeness of Ph2⁷ grace of God made advent to Tit2¹¹ meekness toward all Tit3² beneficial for Tit3⁸

• hman: not living on bread alone Mt4⁴ Lu4⁴ whose son requesting bread Mt7⁹ set under authority Mt8⁹ Lu7⁸ a m termed Matthew Mt9⁹ Christ (called a gluttonous m) Mt11¹⁹ Lu7³⁴ (Peter downs the m) Mt26¹² 74 Mk14⁷ (was a Son of God) Mk15⁹ (m who constitutes Me) Lu24¹⁴ (no fault in) Lu23¹⁴ 14 (inquires if the m a Galilean) Lu23⁶ (you bring me this) Lu23¹⁴ (this M just) Lu23⁴⁷ (enlightening every) Jn1⁹ (a M Who told me all) Jn 4²⁹ (who is the m who said) Jn5¹² (testimony not from) nJn5³⁴ (makes a m sound) Jn7²³ (never speaks a m to) Jn7⁴⁶ (a M Who has spoken to you) Jn8⁴⁰ (Who is termed Jesus) Jn9¹¹ (this m not from God) Jn9¹⁶ (called a sinner) Jn9²⁴ (that you being a m) Jn10³³ (doing many signs) Jn11⁴⁷ (are you not of this) Jn18⁴⁷ (what accusation against) Jn18²⁹ (lo the m) Jn19⁵ (blood of this) Ac5²⁸ (the One M) Ro5¹⁵ (resurrection through) 1Co5²¹ (second M) 1Co15⁴⁷ (found in fashion as) Ph2⁸ (a M Christ Jesus) 1Ti2⁵

• others: pit a m against his father Nm10 35 38 in soft garments Mt18¹⁸ Lu7²⁵ with a withered hand Mt12¹⁰ 13 Mk3¹ Lu6⁶ 10s what m of you Mt12¹¹ of whose consequence Mt 12¹² out of his treasure (the good man) PMt12⁹⁵ Lu6⁴⁵ (wicked m) PMt12⁹⁵ Lu6⁴⁵ 45 coming out of a m (unclean spirit) PMt12⁹⁵ Lu12²⁴ (last state of that m) PMt12⁹⁵ Lu12²⁴ the kingdom like a m sowing Mt13²⁴ (mustard a m) PMt13³¹ Lu13¹⁸ (treasure a m) PMt 13⁴⁴ (a m a merchant) Mt13⁴⁵ 47 (householder) PMt13⁵² 201 (a m a king) PMt18²³ 222 a

m an enemy PMt13²⁸ contaminating a m (not that going into) PMt15¹¹ 20 Mk7¹⁵ 18 (that going out) PMt15¹¹ 18s 1* 20 Mk7¹⁵ 15s 20 20 23 what will a m (be benefited) PMt16 20 Mk8³⁰ Lu9²⁵ (giving in exchange) Nm16²⁶ Mk8³⁷ came falling on his knees Mt7¹⁴ woe to that m (making snares) Mt18⁷ (Judas) Mt26²⁴ 24 Mk14²¹ 21 Lu22²² m with a hundred sheep PMt18¹² Lu15⁴ leaving father and mother Nm19⁹ Mk10⁷ Ep5³¹ not be separating Nm19⁹ Mk10⁹ cause of m with a woman Nm19¹⁰ had two children PMt2¹²⁸ Lu15¹¹ householder PMt2¹³ without wedding apparel PMt2¹³ traveling PMt2¹³ Mk13³⁴ a hard m PMt2¹³ Cyprian m Simon Mt2⁷² rich m Joseph Mt2⁷⁴ m with unclean (spirit) Mk13³⁵ Lu8²⁹ (demon) Lu4³³ 33 35 m casting seed PMk4²⁶ out of the tombs Mk 5² m saying Corban NmK7¹¹ colt on which no m yet seated Mk11² Lu19³⁰ plants a vineyard PMk12¹ Lu20⁹ will be meeting you Mk 14¹³ Lu22¹⁰ a m Simeon Lu22²⁵ 25 a paralyzed Lu5¹⁸ 20 building a house PMk6⁴⁸ 49 descended from Jerusalem PLu10³⁰ certain rich m PLu12¹⁸ 161 19 dropsical Lu14² made a dinner PLu14¹⁶ begins building PLu14³⁰ judge who respects not PLu18² 4 a noble PLu19¹² a harsh m PLu19²¹ 22 Peter said m I am not Lu22⁵⁸ 60 John, a m commissioned Jn16¹ placing ideal vine first Jn2¹⁹ Nicodemus Jn3¹ how can a m Jn3¹ 916 a m can not get anything if Jn3⁷ believes Jesus' word Jn4⁵⁰ at Bethesda Jn5⁹ 15 circumcising a Jn7²² 23 no law of ours is judging Jn7⁵¹ blind from birth Jn9¹ 24 30 one m should be dying Jn 11⁵⁹ 1814 infirm m benefaction Ac4⁹ 14 22 apostles not to speak to Ac4¹⁷ this m Stephen Ac6¹⁵ named Eneas Ac9³⁵ Peter also a Ac 10²⁶ no m contaminating Ac10²⁸ a god's voice not a m Ac12²² with wicked spirit Ac 19¹⁶ what m is there Ac19³⁵ Paul (he is the m) Ac21²⁸ (a Jewish m) Ac21³⁹ (Roman) Ac22²⁵ 26 (no evil in this) Ac23⁹ (Festus not surrendering) Ac25¹⁶ (Agrippa intending to hear) Ac25²² (not deserving death) Ac26³¹ (could have been released) Ac26³² (undoubtedly a murderer) Ac28⁴ (saying it as a m) Ro3⁵ Ga3¹⁵ (gratified as to the m within) Ro7²² (a wretched m am I) Ro7²⁴ (not according to m am I speaking) 1Co9⁸ (as a m I fight) 1Co15³² (acquainted with as to) 2Co12³ (declarations not allowed a m) 2Co12⁴ (an apostle not through a) Ga1¹ (evangel not in accord with) Ga1¹¹ 12 (attesting to every) Ga 5³ (admonishing) Co12²⁸ (teaching every) Co 12²⁸ (to present mature) Co12²⁸ defenseless O m Ro21³ every m a liar Ro3⁴ reckoning a m justified nRo3²⁸ happiness of the Ro4⁶ through one m sin Ro5¹² disobedience of one Ro5¹⁹ law lording it over nRo7¹ O m who are you Ro9²⁰ who keeps the law nRo 10⁵ evil to the m eating nRo14²⁰ heart of m did not ascend n1Co2⁹ soulish 1Co14²⁰ walking according to 1Co3⁹ let a m be reckoning n1Co4¹ every sin a m n1Co6¹⁸ ideal not to be touching n1Co7¹ test himself first n1Co11²⁸ through a m came death 1Co15²¹ the first m Adam 1Co15⁴⁵ 47 to every m conscience 2Co4² is decaying 2Co4¹⁶ m justified (not by works) nGa2¹⁶ (by works) nJa2²⁴ if a m in some offense nGa6¹ whatsoever sowing Ga6⁷ staunch in the m within Ep3¹⁶ not repudiating m but God 1Th4⁸ of lawlessnes 2Th2³ n of God (Timothy) 1Ti6¹¹ (m be equipped) n2Ti3⁷ sectarian 2Ti3¹⁰ what is m nHb 26⁶ tabernacle the Lord pitches, not m nHb2²

not afraid of what m doing Hb13⁰ let not
(that m b surmising Ja17 be swift to hear
Ja11⁰ O empty m nJa22⁰ tongue can no m
tame Ja3⁰ Elijah a m of like emotions Ja5¹⁷
prophecy not by the will of 2Pt12¹ scorpion
striking ARv9⁵

amen: disciples (fishers of) M414⁰ Mk11¹⁷ Lu
51⁰ (light to shine in front of) Mt51⁰ (not
to do righteousness in front of) Mt61⁰ (not to
appear to be fasting) Mt61⁰ (wanting m
should do) Mt71² Lu63¹ (marvel at the calm)
Mt82⁷ (take heed of) Mt101⁷ (unlettered) Ac
41³ (what shall we do to) Ac41⁶ salt to be
trampled by PMt51³ teaching m thus Mt51⁹
hypocrites (glorified by) Mt62⁰ (appear to) Mt
65¹⁰ forgiving their offenses Mt64¹⁵

Christ (avowing Him in front of) Mt103²
Lu12⁸ (disowning in front of) Mt103⁹ Lu12⁹
(to be given up to) Mt172² Mk93¹ Lu94⁴ 247
(not looking at face of) Mt221⁰ Mk121⁴ (who
are m saying) Mk82⁷ (the light of) Jn14¹ AD²
(not getting glory from) Jn54¹ (manifested
God's name to) Jn17⁰ (no other name given
among) Ac41² (attested by) Ro14¹⁸ (Stone re-
jected by) 1Pt24⁰ such authority to M19⁸ blas-
phemy pardoned m Mt123¹ idle declarations
m speak Mt123⁶ drowsing PMt132⁹

Pharisees (teaching directions of) Mt15⁰ Mk
7⁷ (placing loads on) PMt234⁰ (gazed at by)
Mt23⁵ (called by m Rabbi) Mt37⁰ (lock king-
dom in front of) Mt231³ (appearing to be
just) Mt23⁸ (holding traditions of) Mk7⁸ (jus-
tifying themselves in sight of) Lu161⁵ (not
as rest of) PMt181¹ Peter disposed to that of
Mt162³ Mk83³ eunuchs emasculated by Mt19¹²
with m impossible Mt192⁹ Mk102¹ Lu18²⁷
John's baptism of heaven or of Mt212² Mk
113⁰ 2Lu204⁰ G out of the heart of Mk721⁰
observing as trees Mk34¹ Elizabeth's re-
proach among Lu25⁰ among m delight Lu214⁰
favor with God and Lu25² happy are you
whenever m Lu62² whenever m say fine
things Lu26² of this generation PMt731⁰ walk-
ing on obscure tombs Lu114⁴ lawyers load-
ing m PMt114⁶ like m anticipating PMt123⁶
beyond all m in Jerusalem Lu134⁰ what is
high among Lu161⁵ two m went into sanctu-
ary PMt181⁰ chilling of Lu212⁸ love dark-
ness Jn31⁹ woman saying to the Jn42⁸ per-
ceiving the sign Jn614⁰ testimony of two
Jn81⁷ chiefs love glory of Jn124⁰ Ananias
not lying to Ac54⁰ must yield to God rather
than Ac52⁹ Sanhedrin admonished (take
heed as to these) Ac54⁵ (withdraw from) Ac
538 38 gods made like Ac141¹

apostles (m also) Ac141⁵ (who give up their
souls) Ac152⁶ (slaves of God) Ac161⁷ (belong-
ing to the Jews) Ac162⁰ 35 37 (became a the-
ater to) 1C49⁰ (providing the ideal in the sight
of) 2C82¹ (speaking not as pleasing) 1Th24⁰
(should be rescued from) 2Th32⁰ Paul (induc-
ing m) Ac181³ (God's witness to all) Ac221⁵
(no stumbling block to) Ac241⁶ (wanting all
to be as he) 1C77⁰ (persuading m) 2C51¹ (an
apostle not from) Gal1⁰ (not seeking to please)
Gal10¹⁰ (am I persuading m or God) Gal10¹
(not seeking glory from) 1Th26⁰ injustice of
Ro18⁰ applause not of Ro22⁹

saints (making ideal provision in the sight
of) Ro121⁷ (faith not in wisdom of) 1C25⁰ (not
to be boasting in) 1C321⁰ (not to be slaves of)
1C72³ (not speaking to m but) 1C142⁰ (to m
to edification) 1C149⁰ (more forlorn than all)
1C151⁹ (read by all) 2C32⁰ (slaving as to the
Lord not to) Ep67⁰ Co323⁰ (lenience known to)
Ph4³ (receive not the word of) 1Th213⁰

God's (stupidity wiser than) 1C125⁰ (weak-
ness stronger than) 1C125⁰ the languages of
m 1C131⁰ one flesh of 1C153⁰ teachings of
Co22² the Jews contrary to all 1Th215⁰ some
m sins taken for granted 1Th254⁰ of a deca-
dent mind 1Th65⁰ desires swamping m 1Th69⁰
commit to faithful 2Th22² last days (m self-
ish) 2Th32⁰ (of depraved mind) 2Th33⁰ (shall
wax worse) 2Th313⁰ not to heed precepts of
Tit14⁰ chief priests (from among) Hb51⁰ (con-
stituted for) Hb51⁰ (law appointing) Hb72⁸
swearing by a greater Hb61⁰ dying m ob-
taining tithes Hb7⁰ to be dying once Hb27⁰
the tongue cursing Ja39⁰ imprudent 1Pt215⁰
dead judged according to m in flesh 1Pt4⁰
holy m of God 2Pt121⁰ irreverent 2Pt37⁰ testi-
mony of 1Jn59⁰ AD² some m slip in Ju4⁰ will
be seeking death RV96⁰ killed in earthquake
RV1113⁰ blaspheme God RV1621⁰ (ALu68⁰ A918⁰
s1424⁰ sJn746⁰ sRo518⁰ A8s1C34⁰ AJa111⁰ s1215⁰
42 sRV69⁰ b205⁰), a certain3, enemy1, man581,
nobleman1, Romans1, shepherd51,

tapein on' low
phil an thr op'os

FOND-UP-REVERT-VIEW-AS

humanely. Julius using Paul h Ac273⁰, cour-
teously1.

humble, below the normal level, used substan-
tively, the humble. Jesus PMt1129⁰ God (ex-
alts the) PMt152⁰ (consoling the) PMt276⁰ (giving
grace to) Ja48⁰ 1Pt5⁰ saints to be PMt121⁰
Paul PMt101⁰ h brother PMt91⁰, basel, cast
down1, humble2, lowly1, of low degree2, -
estatel.

tapein o'o make-low

humble, make low (every thing) Lu35⁰, the one
h himself greatest in the kingdom PMt184⁰
everyone exalting himself shall be h PMt1231²
12 Lu1411¹¹ 1814¹⁴ Paul (do I sin in h my-
self) PMt117⁰ (God not h him) PMt1221⁰ (aware
what it is to be h) PMt412⁰ Christ h Himself
PMt28⁰ God (be h then in the Lord's sight)
PMt101⁰ (be h under the mighty hand of) PMt
56⁰, abase2, bring low1, humble6, - self2.

tapein o'phron LOW-DISPOSITION

humble disposition. saints to be of a PMt38⁰,
humbleness of mind, humility1.

tapein o'si s lowness

humiliation. God looks on Miriam's PMt184⁰
Christ's Ac833⁰ the body of our PMt321⁰ the
rich in his PMt101⁰, be made low1, humilia-
tion1, low estate1, vilo1.

tapein o phro sin'e

LOW-DISPOSITION-TOGETHERNESS

humility. Paul slaving for the Lord in all Ac
2019⁰ saints (to have all) PMt42⁰ Ph23⁰ (to put
on) PMt312⁰ (to wear the servile apron of) 1Pt
55⁰ h and ritual of messengers PMt218⁰ a
willful ritual and h PMt223⁰, humbleness of
mind1, humility3, - of mind1, lowliness1, - of
mind1.

enu no c'o WELL-MIND

humor. be h your plaintiff M152⁵, agree1.

enu'no i a WELL-MIND

humor (good). saints to be slaving as to the
Lord with Ep67⁰, good will1.

[h]ekaton' HUNDRED

hundred, ten tens, the lowest number of three
digits. h fold (gave fruit) PMt138⁰ 2Mk49²⁰
a h sheep (a man with) PMt1842⁰ Lu154⁰ slave
owing a h denarii PMt182⁰ people reclining
by Mk64⁰ h baths of oil PMt150⁰ h cors of
grain PMt157⁰ h pounds troy (myrrh and
aloes) Jn1939⁰ one h fifty three fish (Peter

nets)Jn21¹¹ one h twenty names (Peter speaks to)Ac11⁵ one h forty-four thousand (sealed)vRv7⁴ (with the Lambkin)vRv14¹ 3 h forty-four cubits (measure of the wall)vRv21¹⁷ (sLu24¹³).

[h]ekaton ta plasi'ōn HUNDRED-FOLD
hundredfold, disciples getting Mt19²⁹s Mk10³⁰
produces fruit PLu8⁸.

hundred thousand thousand, millions (two hundred)1.

[h]ekaton ta et'ēs' HUNDRED-YEAR
hundred years, a century. Abraham's age about Ro4¹⁹.

pein a'ō HUNGER
hunger, be hungry, a strong craving for food. Christ (fasting, subsequently h) Mt4²Lu4² (He h)Mt21¹⁹Mk11¹²Abas" (I h and you give Me)Mt25³⁵ 37 42 44 h for righteousness PMt 50 disciples (are h)Mt12¹ (under no circumstances be h)Jn6³³ when David is Mt12³ Mk2²³Lu6³ God fills the h Lu15³ happy those h now Lu6²¹ the full shall be Lu6²⁵ saints (if your enemy h)Ro12²⁰ (one indeed is)1C11²¹ 34 (h no longer)vRv7¹⁶ Paul (till present hour h)1C4¹¹ (initiated even to be) Ph4¹², be an hungered^d, -hungry³, hunger¹⁰, hungry¹.

hunger, famine³, (very h), ravenous¹.

ana zēt'ō UP-SEEK
hunt, go back to find. Joseph and Mary h Jesus Lu24⁴ 45Bs² Barnabas h Saul Ac11²⁵, seek³.

hurl. See cast.

tuphōn ik on' HURRICANE
hurricane, a swift, stormy wind. Ac27¹⁴, tempestuous¹.

spend'ō BE-DILIGENT
hurry, waste no time or effort. shepherds came h Lu21⁶ Zaccheus h descend Lu19⁵ 6 Paul Ac20¹⁶ 22¹⁸ the presence of God's day F2Pt3¹², haste⁶.

hurt, harm², illtreat¹, injure¹⁰, outrage¹.

hurtful, harmful¹.

husband. See man.

husband (which hath an), wedlock (in)1.

husbandman, farmer¹⁰.

husbandry, farm¹.

sig e' HUSH
hush, the cessation of sound. the people h before Paul Ac21⁴⁰ in heaven (seventh seal)vRv8¹.

sig a'ō HUSH
hush, cease making a sound. Peter James and John (on the mountain)Lu9³⁶ scribes and Pharisees (at Jesus' answer)Lu20²⁶ Peter gesturing disciples to Ac12¹⁷ the multitude Ac15¹² 13 a secret in times conian Ro16²⁵ in the ecclesia 1C14²⁸ 30 34 (BLu18³⁰), hold one's peace¹, keep close¹, -secret¹, -silence³, hush, carob pod¹.

[h]umen'ai os HYMENEUS
Hymeneus, a man's name. Paul gives up to Satan 1Ti1²⁰ swerves as to the truth 2Ti2¹⁷.

[h]um'n os HYMN
hymn, a song of praise to God, saints (speaking to yourselves in)Ep5¹⁹ Co3¹⁶.

humn e'ō SING HYMN
hymn (sing), the disciples and Jesus Mt26³⁰ Mk14²⁶ Paul and Silas (in prison)Ac16²⁵ in the midst of the ecclesia Hb2¹², sing an hymn², sing praise unto².

[h]upo'kri sis' UNDER-JUDGING
hypocrisy, feigning. Pharisees (distended with) Mt23²⁸ (Jesus perceived their)Mk12¹⁵ (take heed to)Lu12¹ Barnabas led away with Ga 2¹³ of false expressions 1Ti4² saints to put off 1Pt2¹, dissimulation¹, hypocrisy³.

hypocrisy (without), unfeigned¹.

[h]upo kri t' os UNDER-JUDGER
hypocrite, feigner, be' os as Mt6² 5 16 extract the beam Mt7⁵Lu6¹² Isaiah prophesies concerning Mt15⁷Mk7⁶ why trying Me Mt22¹⁵ woe to Mt23¹³ 15 23 27 29 Lu11⁴⁴, testing aspect of the sky Lu12⁵⁶ loosing his ox on the sabbath Lu13¹⁵ (BMt6⁷).

sun upo kri n'o mai
TOGETHER-UNDER-JUDGE
hypocrite (play..with), rest of the Jews with Cephas Ga2¹³, dissemble with¹.

[h]us'sōp os (Hcbruc) HYSSOP
hyssop, probably the caper berry, sponge distended on Jn19²⁹ blood, water h etc. Hb9¹⁹.

I

tsfor, tsin place of, denotes instead.

tsin, tsfor, denotes into.

egō' I

I, the first person, singular, nominative, pronoun, used separately only when emphatic. See also accompanying keywords.

ka gō' AND-I

I also, and I, nominative, emphatic. Mt2⁸ 11²⁸ etc.

Iko'nion ICONIUM
Iconium, a city of Lycaonia, Asia Minor, about 38° north, 32° 20' east. Paul in Ac13⁵¹ 14²¹ Jews from I at Lystra Ac14¹⁹ brethren in (Timothy)Ac16² Paul suffered in 2Ti3¹¹.

kal on' IDEAL
ideal, perfectly pleasing, satisfying all expectations, fruit PMt3¹⁰ 717 18 19 1233 Lu30⁶ 643 acts PMt5¹⁰ Jn10³² 33 1Ti5¹⁰ 25 618 1Ti2¹⁴ 34 14 Hb10²⁴ 1Pt2¹² 2Pt1¹⁰As tree PMt12³⁰ Lu 643 earth PMt13⁸ 23Mk4⁸ 20Lu8¹⁵ seed PMt

1324 27 37 38 pearls PMt13⁴⁵ fish PMt13⁴⁸ not i (to take the children's bread)PMt13⁵⁰ Mk7²⁷ (your boast)1C5⁶ for the disciples be the Mt17⁴Mk9⁵Lu9³³ to be entering into (life)PMt18⁹Mk9⁴³ 45 (kingdom)Mk9⁴⁷ work (Mary works for Jesus)Mt26¹⁰Mk14⁶ (desiring)1Ti3¹ i were it (for Him)Mt26⁴Mk14¹ (millstone about his neck)Mk9⁴² salt is PMk 950Lu14³⁴ measure PLu6²⁸ heart PLu8¹⁵ stones Lu21⁵ wine Jn21¹⁰ Shepherd FJn10 11 11 14 the law is Ro7¹⁶ 1Ti1⁸ not effecting the Ro7¹⁸ doing Ro7²¹ 2C13⁷ Ga6⁹ Ja4¹⁷ making i provision Ro12¹⁷ neither to be eating meat Ro14²¹ not to touch a woman 1C7¹ Paul (i to be as)1C7⁸ 26 26 (rather to be dying)1C9¹⁵ (providing the i)2C8²¹ jealous in the Ga4¹⁸ 18 retaining 1Th5²¹ warfare 1Ti1¹⁸ and welcome 1Ti2²³ testimony 1Ti3⁷ rank 1Ti3¹³ every creature i for food 1Ti4⁴ servant, teaching 1Ti4⁶ contest 1Ti6¹² 2Ti 47 avowal 1Ti6¹² 13 foundation 1Ti6¹⁹ thing committed to Timothy 2Ti1¹⁴ soldiers F2Ti2²³

45A i and beneficial Tit38 and evil Hb514
 declaration of God Hb65 confirming the
 heart Hb139 conscience Hb1318 name Ja27
 behavior Ja313 1Pt213 administrators 1Pt410
 (b1754), better², fair¹, good⁸⁴, honest⁵,
 meet², well², worthy¹.

kal o poi e'ō IDEAL-DO

ideal doing, not to be despondent in 2Th313,
 well doing¹.

kal o' lin en'es IDEAL LAKES

ideal Harbors, Paul at Ac278, fair havens¹.

kal'ion more-IDEAL

ideal (most), Festus m recognizing Ac2510,
 very well¹.

kal o di da's kal os IDEAL-TEACHER

ideal (teacher of the), aged women to be
 Tit23, teacher of good things¹.

kal os' IDEAL-AS

ideally, fine Lu620, doing (on the sabbath) Mt
 1212 (to those hating you) Lu627 (Peter) Ac
 1033 (keeping his virgin) 1C737 38 (in joint
 contribution) Ph44 (be loving your associate)
 Ja28 (believing that God is one) Ja219 (heeding
 the prophetic word) 2Pt119 (sending the
 brethren forward) 3Jn6 Isaiah prophesies Mt
 157 Mk76 Pharisees repudiating the precept
 Mk77 Jesus (has done all) Mk737 (answered)
 Mk1228 (Thou sayest i) Mk1228 Lu2030 Jn1823 i
 will they be having it Mk1618 house i built
 Lu648 saying i (Samaritan woman) Jn417
 (the Jews) Jn848 (disciples) Jn1313 the holy
 spirit speaks Ac2825 i thoughts broken out Ro
 1230 giving thanks 1C147 bearing with him
 i 2C114 not i jealous over you Ga417 you
 raced i Ga57 controlling household 1Th31213
 elders who reside 1Ti517 to behave Hb1318
 you sit i here Ja23, do good to i, honestly¹,
 in a good place¹, well³⁰, full well¹.

arg on' UN-ACTIVE

idle, every i declaration Mt1236 laborers in the
 market Mt2036 young widows 1Ti513 13 Cretans
 i bellies Tit112 constituting you not 2Pt
 18 (bJa220), barren¹, idle⁶, slow¹.

arg o'ō UN-ACT

idle (be), judgment is not 2Pt23, linger¹,
 idle tales, nonsense¹.

cid'ōl on PERCEIVE-WHOLE

idol, an image by means of which human senses
 are supposed to perceive the whole character
 of the deity, Israel (led up sacrifice to) Ac
 741 who are abominating i Ro222 ceremonial
 pollution with Ac1520 i sacrifices 1C847
 101398* voiceless 1C122 temple of God with
 2C616 turn back to God from 1Th119 saints
 to guard themselves from 1Jn521 worshiping
 Rv920.

kat cid'ōl on DOWN-PERCEIVE-WHOLE

idol-ridden, Athens Ac1716, wholly given to
 idolatry¹.

cid'ōl o'thu t on PERCEIVE-WHOLE-SACRIFICE
 idol sacrifice, be abstaining from Ac1529 saints
 to guard themselves from Ac1215 concerning
 1C814 eating (used to) 1C87 (inured to)
 1C810 (Israel snared to) Rv21420 that i s
 anything 1C1019, offered to idols⁵, —in sac-
 rifice², sacrificed to idols¹.

cid'ōl o la'tr'ōs

PERCEIVE-WHOLE-DIVINE-SERVICE

idolator, saints (not to concommingle with) 1C510
 11 (not to become) 1C107 not enjoying allot-
 ment of God's kingdom 1C69 MeP55 in the
 lake of fire vRv218 2215.

cid'ōl o la'tr'ōu

PERCEIVE-WHOLE-DIVINE-SERVICE

idolatry, saints to flee from 1C1014 of the
 flesh Ga520 greed is McO35 the nations gone
 on in 1Pt43.

idol's shrine. See shrine (idol's).

Idoumai'a IDUMEA

Idumea, the territory southeast of Judea, mul-
 titudes from i follow Jesus Mk38A8B5.

ei IF

if is a conditional or interrogative particle. In
 the translation it is omitted with direct ques-
 tions, thus *this* it allowed (on the sabbaths to
 cure) Mt1210 (one to dismiss his wife) Mt193
 (Paul to say anything) Ac2137 etc. if you are
 the Christ Mt2663 see if Elijah is coming
 Mt2749 Mk1536 scrutinized Him to see if He
 Mk32 Lu67 if allowed a husband to -
 dismiss Mk102 Pilate marvels if He is dead
 Mk1544 44 to see if he has the wherewithall
 Lu1428 31 etc. See under other keywords.
 if325, that5, whether20, etc.

if, if ever¹⁹⁴, since surely², that is if3, whether¹.
 if but, ever (and)².

if by any means, if somehow⁴.

e an' IF-EVER

if ever, if...should (for...may), so-ever after a
 pronoun, Mt49 513 19 23 etc. and if4, if194,
 though12, when2, etc.

ep an' ON-[IF]-EVER

if ever, Lu1122 34, when2.

[h]ōmēk'a IF-EVER-REACH

if ever should reach, the reading of Moses 2C3
 12 10, when2.

if...should, See if ever.

ei'per IF-EVEN

if so be that, Ro330 89 17 1C85 1515 2C53n 2Th16
 1Pt2382, if so be1, if so be that⁴, seeing²,
 though1.

ei'p'ōs IF-?-AS

if somehow, Ac2712 Ro110 1114 Ph311, if by any
 means⁴.

if yet, since surely¹.

a genes' UN-DECOME

ignoble, of the world 1C128A8B5*, base things¹.

a'gno i a UN-KNOWLEDGE

ignorance, crucifixion committed in Ac317 God
 condoning times of Ac1730 of the nations
 Ep418 former desires in i 1Pt114.

a gnō si'a UN-KNOWLEDGE

ignorance, i of God 1C1534 of imprudent men
 1Pt215, have not the knowledge¹, ignorance¹,
 ignorant, plain¹.

a gno e'ō UN-KNOW

ignorant (be), ignorantly (devout) Ac1723, un-
 known (Paul) 2C69 Ga122, Christ (disciples i
 of His words) Mk932 Lu945 (Jews i of) Ac1327
 saints (Paul not wanting them to be) Ro113
 1125 1C101 121 2C18 1Th413 (or are you) Ro63
 71 (if anyone is) 1C1438 38 (not i of the
 things Satan apprehends) 2C211 i of God's
 (kindness) Ro24 (righteousness) Ro103 Paul
 being i in unbelief 1Th113 moderate with the
 Hb52 the unjust are 2Pt122, ignorant¹¹, igno-
 rantly², know not⁴, understand not³, un-
 known².

ignorant of (be), oblivious (be)².

ignorantly. See ignorant (be).

ill, evil¹.

kak'ō si s EVILING
 ill treatment. of Israel Ac734, affliction¹.
para nom e'ō BESIDE-LAW
 illegally. Paul beaten Ac233, contrary to the law¹.
a the'mi t on UN-PLACED
 illicit, having no legal place. to come to another tribe Ac1024, idolatries 1Pt43, abominable¹, unlawful thing¹.
 illness. See evilly.

kak'ō s EVIL-TREAT
 illtreat, provoke Ac142, shall i (Israel) Ac76 the fathers Ac719 Herod, some from the ecclesia Ac121 no one shall i Paul Ac1810 any one who will be i you 1Pt313, evil entreat², harm¹, hurt¹, make evil affected¹, vex¹.
 illuminate. See enlighten.

phō t i m os' LIGHTING
 illumination, making visible by light. of the evangel 2C44 of the knowledge of God's glory 2C44, light¹, to give light¹.

Illyrikon' ILLYRICUM
 Illyricum, the region between the Adriatic sea and the Danube river north of Achaia. from Jerusalem to Ro1519.

eik'ō n' SIMULATE
 image, whose is this M2220 Mk1216 Lu2024 of a corruptible human being Ro123 saints (conformed to i of God's Son) Ro820 (wear the i of soilish) 1C1519 (should wear i of celestial) 1C1519 i and glory of God (man) 1C117 transformed into same 2C318 Christ (i of the invisible God) 2C44 MCo115 (I of One Who creates it) Co310 i of the wild beast vRv1314 15 15 152 162 worshiping wild beast and its vRv1313 149 11 1929AS 204.

image (express), emblem¹.
 imagination, comprehension¹, reasoning¹, reckoning¹.
 imagine, meditate¹.
 imbibe. See drink (give).

min e'ō mai IMITATE
 imitate, attempt the same thing in the same manner. saints to i Paul 2Th379 whose faith be i Hb137 not i the evil 3Jn14, follow¹.

min ē t ē s' IMITATOR
 imitator, saints to become i (of Paul) 1C416 111 1Th16 (of God) Ep51 of the ecclesia 1Th214 of those enjoying the promises Hb612, follower¹.

sum min ē t ē s' TOGETHER-IMITATOR
 imitator together. of Paul Ph317, follower together¹.

a'metr on UN-MEASURED
 immeasurably, beyond measuring, not boasting 2C1013 15, things without measure².

eu the'ō s WELL-PLACE-AS
 immediately. M420 22 33AB 135 1422B 31n 2631 212B 2429 2515 2649 7AS 2718 Mk118AB 21AB 34A 22A 514A 36A Lu513 39A 1236 51 145 177 219 Jn59AB 621 1827 Ac918 20 34 1210 1610 1710ns 11 2130 2229 Gal16 Ja124 3Jn11 Rv42 (AMk110 A13 A130 A35 A112 A113), anon¹, as soon as³, by and by¹, forthwith⁵, immediately¹⁰, shortly¹, straightway¹⁸, when¹.

immediately, forthwith³, instantly¹³, straightway¹⁰.
 imminent (be). See stand by.
 immortal, incorruptible¹.

a than a si'a UN-DEATH
 immortality, this mortal must put on 1C153 51 Christ alone has 1T1616.
 immortality, incorruption².
 immutability. See immutable.

a meta'the t on UN-WITH-PLACED
 immutable, immutability, counsel and oath Hb 617 18.
 impart. See give.
 impart, share³.

a pros op o lēm'p tō s
 UN-TOWARD-VIEW-GET-AS
 impartially, the Father judging 1Pt117, without respect of persons¹.

o[n]gk'ō s BULK
 impediment, putting off every vHb121, weight¹.
 impediment in speech, stammerer¹.
 impending. See about (be).
 impenitent, unrepentant¹.

a id' on UN-PERCEIVED
 imperceptible, God's power Ro120 bonds Ju6, eternal¹, everlasting¹.

seb a st on' REVERED
 imperial, Paul appeals to Ac2521 23 squadron Ac271, Augustus³.

a'spond on UN-LIBATIONED
 implacable, unwilling to pour out a drink offering in token of a renewal of friendship, men are Ro131s 2Ti32, implacable¹, truce-breaker¹.

em'phu t on IN-SPOUTED
 implanted, word fJa121, ingrafted¹.
 implead, indict¹.

[h] op' on IMPLEMENT
 implement, weapon, of justice vRo613 of righteousness vRo613 2C67 of light Ro1312s weapon: squad with (Gethsemane) Jn182 of Paul's warfare 2C104 (ARo619), armor², instrument², weapon².

do a'ō IMPLORE
 implore, call for help, voice in the wilderness vM233 Mk13Lu34 Jn123 Jesus (Eloi, Eloi) Mk 1531 chosen ones i God Lu187 blind man i Jesus Lu1838 unclean spirits Ac47 Jews i (at Thessalonica) Ac176 (at Jerusalem) Ac2524 burst forth and i (barren one) fGa427 (BMt 2746 BsLu938), cry¹¹.

do r' IMPLORING
 imploring, the reapers Ja54, cry¹.
 import. See power.

epi'kei mai ON-LIE
 importune, lay on (of a stone) Jn1138, the throng vLu51AB 2323 lay on: fish on the fire Jn219 (tempest on us fAc2720 necessity on Paul f1C916 ritual on Israel vHb910, be imposed on¹, be instant¹, be laid thereon¹, be laid upon¹, lie on², press upon¹, importunity, pestering¹.

phren apat a'ō DISPOSE-SEDUCE
 impose, on himself Ga63, deceive¹.
 impose. See practice.
 impose on, importune¹.

epi'the si s ON-PLACING
 imposition, of hands (the spirit given) Ac814 (gracious gift) 1T141 2Ti16 (rudiments) Hb62, laying on³, putting on¹.

a dun'a t on UN-ABLE
 impossible actions, impotent things, impotent (of the law) Ro83, with men i (rich enter-

ing kingdom) Mt1926 Mk1027 Lu1827 for those once enlightened Hb64 for God to lie Hb618 blood of bulls to eliminate sins Hb104 to be well pleasing apart from faith Hb110 impotent: in his feet (man in Lystra) Ac148 bearing the infirmities of R0151, can not do, impossible⁰, impotent¹, not possible¹, weak¹.

impossible, incredible¹.

a dun a t e'0 be-UN-ABLE
impossible (be), nothing i for you (disciples) Mt1720 no declaration i with God Lu137.

phren apat'0s DISPOSE-SEDUCER

imposter, many are Tit110, deceiver¹.

impotent. See impossible.

impotent, infirm¹. —(be)².

impound. See lock up together.

ara EXECRATION

imprecation, mouth crammed with R0314, cursing¹.

imprison, jail¹.

imprisonment, jail².

a phro sun'e UN-DISPOSITION-TOGETHERNESS
imprudence, contaminating a man Mk722 Paul in 2C114 17 21, folly¹, foolishly², foolishness¹.

a' phron UN-DISPOSED

imprudent, i one Lu1140 1220 1C1536 a disciplin-er of the Ro220 Paul 2C1110 16 126 11 bearing with 2C1110 saints not to become Ep517 ignorance of i men 1Pt215, fool⁸, foolish², unwise¹.

[h]orm e' RUSH

impulse of the helmsman PJa34, onset of the people Ac145, assault¹.

impute, account (take into)¹, reckon⁸.

en in

in, a connective, used with the dative case denoting location in a single thing or among a plural number. When otherwise rendered a small superior i is placed before the substantive, as with. As it is not always certain whether in or among is better, the latter is marked with a small i as in Col27. Occurs often, among¹¹⁴, as²², at¹⁰⁰, by¹⁴², in¹⁸⁶³, into¹, on¹⁵, through³⁷, to¹⁵, unto⁹, with¹³⁹, within¹³, etc.

in, about¹, from⁵, out⁶, through⁸, under¹, until¹, up¹, with², within¹.

oin. See on.

in accord with. See down.

in like manner, thus¹.

in no wise, undoubtedly¹, utterly¹.

in particular, one¹.

in so much that, so that¹⁰.

in the end, evening¹.

in this manner, thus¹.

in vain, naught (for)¹.

a pros't on UN-TOWARD

inaccessible. Christ (His home in light) 1Ti610, which no man can approach unto¹.

a tal'e t on UN-TALKED

inarticulate, groanings of the spirit Ro820, which cannot be uttered¹.

inasmuch. See as much as.

inasmuch as, according to what¹.

arch eg os' ORIGIN-LEADER

inaugurator, Christ (I of Life) Ac315 (and Saviour) Ac531 (of salvation) Hb210 (of faith) Hb122, author¹, captain¹, prince².

thu mi'a ma SACRIFICE-effect

incense, a compound of spices which was burned to spread a sweet perfume Ex3034.38, the hour of Lu110 altar of Lu111 howls brimming with RVr58 messenger given RVr83 fumes of RVr84 for Babylon RVr1813, incense⁴, odour².

incense. See incite.

par ox us m os' BESIDE-SHARPENING

incensed (Paul and Barnabas) Ac1539, to incite (to love and ideal acts) Hb1024, contention¹, provoke unto¹.

aph orm e' FROM-RUSH

incensive, Sin getting Ro78 11 Paul (giving Corinthians) 2C512 (strike off) 2C112 12 to the flesh Ga513 widows to give no 1Ti514, occasion⁷.

par oxun'o BESIDE-SHARPEN

incite, in a good sense Ac1716, incense, in an evil sense 1C133, be easily provoked¹, be stirred¹.

incite (to). See incensed.

pros kin'o TOWARD-CLINE

incline, men, to Theudas Ac536, joined¹.

incline. See recline.

inclose, lock up together¹.

peri ech'o ABOUT-THAVE

include (in the scripture) 1Pt26, engulf (in awe) Lu59. (AAc2325), after¹, be contained¹.

income. See vocation.

akra si'a UN-HOLDING

incontinence, lack of self-control. Pharisees brimming with Pmt2325 Satan trying you because of 1C75, excess¹, incontinency¹, incontinent, uncontrollable¹.

a ph'thar t on UN-CORRUPTIBLE

incorruptible. God (men change the glory of) Ro123 (King of the consi) 1Ti117 wreath 1C 925 the dead roused 1C1532 allotment 1Pt14 seed 1Pt123 incorruptibility of a meek spirit 1Pt34, immortal¹, incorruptible⁶.

a ph'thar si'a UN-CORRUPTION

incorruption, to those seeking Ro27 saints roused in 1C1542 allotment of 1C1550 this corruptible must put on 1C1533 54 loving Christ in PEn824 Christ illuminates 2Ti110 (Asi) 1Ti27 6Ti27, immortality², incorruption⁴, sincerity¹.

plc on az'o MOREIZE

increase, offense and sin Ro520 20 grace Ro61 2C415 the one with much i not 2C815 fruit Ph417 may the Lord cause you i 1Th312 love 2Th13 possessing these and i 2Pt18, abound⁶, abundant¹, have, over¹, make to increase¹.

Increase, add¹, grow⁹, growth², progress², superabound¹.

an en'dek t on UN-IN-RECEIVABLE

incredible, for shares not to come Lu171, impossible¹.

incredible, unbelieving¹.

ti'n o VALUE

incur, justice of conian extermination 2Th10, be punished¹.

indebted (be), owe¹.

a schém o sun'e UN-FIGURE-TOGETHERNESS

indecenty, its accompaniments, males effecting Ro127 may not be observing RVr1615, shame¹, that which is unseemly¹.

a schém'on UN-FIGURED
 indecent. our i members 1C12²³, uncomely¹.
a schém on e'ô UN-FIGURE
 indecent (be). for his going 1C7³⁶ love is not
 1C13⁵, behave self uncomely¹, -- unseemly¹.

men . . . de INDEED . . . YET
 indeed, indeed . . . yet. sepulchres outside i
 beautiful Mt23²⁷ 2⁹ Elijah i coming Mk9¹²
 Son of Mankind i (going) Lu22²²AB² (heaven
 must i receive)Ac31² we i justly, y this
 One Lu23⁴¹ etc. even¹, indeed²², truly¹²,
 verily¹⁴, etc.

indeed, yet. See indeed.

a nêk dî êg'ê t on UN-OUT-THRU-LED
 indescribable. God's i gratuity 2C9¹⁵, un-
 speakable¹.

ana deik'nu mi UP-SHOW
 indicate. the Lord i (seventy-two) Lu10¹ (one
 whom Thou chooseth)Ac12¹ (s¹)Jn6¹⁵), ap-
 point¹, show¹.

ana'êriz i s UP-SHOWING
 indication. John's i to Israel Lu1³⁰, showing¹.

e[n]q kal e'ô IN-CALL
 indict, call into judicial account. silversmiths
 of Ephesus Ac19³⁸ 40 Paul by the Jews
 Ac23²⁸ 29 26² i God's chosen ones Ro8³³,
 accuse², call in question¹, charge¹, implead¹.

e[n]g'kl ê ma IN-CALL-effect
 indictment. Paul's Ac23²⁹ 25¹⁶, charge¹, crime¹.

chli a r on' TPID
 indifferent. Laodicea rRv3¹⁶, lukewarm¹.

en de es' IN-ROUND
 indigent. no believers Ac4³⁴, that lacketh¹.

angiz'ô be-INDIGNANT
 indignant (be) be angry. a lord with his
 slave PMt18³¹ a householder PLu14²¹ elder
 brother PLu15²⁸ i and not sinning Ep4²⁰
 be angry: the one a with his brother liable
 Mt5²² with those invited PMt22⁷ the na-
 tions are rRv11¹⁸ dragon rRv12¹⁷, be
 angry⁵, be wroth³.

indignation, fury¹, resenting¹, zeal², (be
 moved with i), resent¹, (have i), resent¹,
 (with, i), resent¹.

a kata'but on UN-DOWN-LOOSE
 indissoluble, the negative of demolish, dis-
 solve. life (Christ) rHb7¹⁶, endless¹.

individually. See down and one.

ana pei th'ô UP-PERSUADE
 indulge. Babylon rRv18⁷ kings rRv19¹⁹AB²,
 suade¹.

st rên i a'ô SOLID
 indulge. Babylon rRv18⁷ kings rRv19¹⁹AB²,
 live deliciously².

st rên os SOLID
 indulge. Babylon's power to rRv18³, delicacy¹.

a r'rh ê t on UN-GUSTED
 ineffable. Paul hears i declarations 2C12⁴,
 unspeakable¹.

inexcusable, defenseless¹.

infallible proof, token¹.

para deig ma t i'ô BESIDE-SHOWIZ
 infamy (hold up to). Joseph not willing
 (Mary) Mt11⁹ Son of God Hb6⁶, make a
 public example¹, put to an open shame¹,
 infant, babel.

nom i'ô LAWIZ
 infer, to reason according to law, as to law,
 legally related (Jesus, son of Joseph) Lu3²⁴.

Christ (not i He came to) Mt5¹⁷ 10³⁴ (Joseph
 and Mary i He) Lu24⁴ workers coming first
 i Mt20¹⁰ Moses i his brethren Ac7²⁵ Simon
 i that the gratuity Ac8²⁰ Paul (Jews i that
 he is dead) Ac14¹⁹ (i there was prayer)
 Ac16¹³ (Jews i he led Trophimus) Ac21²⁹
 (I am i this ideal) 1C7²⁶ warden i the pris-
 oners Ac16²⁷ not i that the Divine Ac17²⁹
 it to be indecent 1C7³⁶ devoutness is cap-
 ital 1Ti6⁵, be won't, suppose², think⁵.

ela'ss on INFERIOR
 inferior, to be less in quality, wine Jn2¹⁰ the
 greater slaving for Ro9¹² blessed by the
 better Hb7⁷, less¹, that which is worse¹,
 under¹, younger¹.

inferior (be), discomfort¹.

ela tt ô ô make-INFERIOR
 inferior (make- or be-). John to be Jn3³⁰ to
 messengers (man, Jesus) Hb2⁷ 9, decrease¹,
 make lower².

infidel, unbelieving².

a sthen es' UN-FIRM
 inform, weak. Christ (when did we perceive)
 Mt25³⁹ 43 44 the flesh is Mt26⁴¹ Mk14³⁸
 disciples (healing) Lu9²⁸As (to cure) Lu10⁹
 (examined concerning the i man's benefac-
 tion) Ac4⁹ Peter (carrying i to) Ac5¹³ (bring-
 ing) Ac5¹⁶ while we are still Ro5⁶ many i
 and ailing 1C11³⁰ i and poor elements
 AGa9 uphold the i 1Th5¹⁴ weak: weak-
 ness of God stronger than men AC12²⁵ of
 the world God chooses 1C12²⁸ Paul (is w)
 1C4¹⁰ (became as w to the w) 1C9²² 22 22
 (bodily presence) r2C10¹⁰ conscience 1C8⁷ 10
 stumbling block to 1C8⁹ weaker (members)
 1C12²² (vessel) 1P3⁷ preceding precept rHb
 7¹⁸ (s¹) 1C12²⁸, impotent¹, more feeble¹,
 sick⁶, folks¹, weak¹⁴, weaker¹, -ness², with-
 out strength¹.

a sthen e'ô be-UN-FIRM
 infirm (be), weak (be), disciples to be curing
 Mt10⁸ Christ (i am i and you visit Me)
 Mt23³⁶ (led the i to) Lu4⁴⁰ (signs which
 Jesus did on) Jn6² place the i in the mar-
 kets Mk6⁵⁶ found the i slave sound Lu7¹⁹
 courtier's son i Jn1¹⁶ at Bethesda Jn5³
 Lazarus Jn11² 4 6 being i (Tabitha) Ac9³⁷
 (Abraham not i in faith) rRo4¹⁹ (Troph-
 imus) 2Ti4²⁰ aprons carried to, from Paul
 Ac19¹² saints to be supporting Ac20³⁵ law
 i through the flesh Ro8³ the i in faith
 Ro14¹ i one eating greens Ro14² Epaphro-
 ditus Ph2²⁶ 27 is anyone Jn5¹⁴

weak (be): perishing by your knowledge
 1C8¹¹ 12 Paul (as that we are) 2C11²¹ and
 I am not) 2C11²⁹ (whenever I am) 2C12¹⁰
 (we are rejoicing) 2C13⁹ who is w 2C11²⁹
 Christ (Who is not w for you) 2C13⁹ (we
 also are w together with) 2C13⁴ weakening
 a brother Ro14²¹rs² (bMt25³⁹), be dis-
 cased¹, impotent², sick¹⁷, weak¹⁵, be weak¹².

a sthen'ê ma UN-FIRM-effect
 infirmity, bearing i of the impotent rRo15¹.

a sthen'ê i a UN-FIRMNESS
 infirmity, chronic, temporary weakness. Christ
 (He our i got) Mt8¹⁷ (to be cured by) Lu5¹⁵
 (My power in i is being perfected) 2C12⁹
 (Chief Priest sympathizes with) Hb4¹⁵ cured
 of (women) Lu8² (those on the island) Ac28⁹
 a spirit of Lu13¹¹ released from Lu13¹²
 man at Bethesda had Jn5³ Lazarus' Jn11⁴
 of our flesh Ro6¹⁹ Ga13¹ the spirit aiding
 our Ro8²⁶ the body sown in 1C15⁴⁵ Paul

boasting and glorying in 2C12^{9 10} Timothy's frequent 1Ti5²³ chief priests (encompassed with) Hb5² (have) Hb7²⁸ invigorated from Hb11³⁴ weakness: Paul (came to be with you in) 1C2³ (will boast in) 2C11³⁰ if Christ was crucified out of 2C13⁴ disease¹, infirmity¹⁷, sickness¹, weakness⁵.

infirmity, disease¹.

ek ka'to mai OUT-BURN
inflamm. in craving vRo12¹, burn¹.

pim'pré mi INFLAME
inflamed (become), apprehensive lest Paul Ac28⁴⁰ Abs², swell¹.

an a[n]ggel'lo UP-MESSAGE
inform, the Messiah, of all Jn4²⁵ the man i the Jews that Jesus is He Jn5¹⁵ the holy spirit i the disciples Jn16^{13 14 15} Paul and Barnabas i the ecclesia Ac14^{27 154} many i Paul and Silas of their practices Ac19¹⁸ under no circumstances Paul shrinking from i them Ac20^{20 27} not i concerning God Ro15²¹ Titus i Paul 2C7⁷ of which you are now i 1Pt1² message we have heard from Jesus Christ 1Jn1⁵ declare³, rehearse¹, report¹, shew⁰, tell⁰.

inform, instruct².

inform. See disclose.

ingrafted, implanted¹.

inhabitant, dwell¹.

oik ou ment'ô BEING-HOMED
inhabited earth, the crust of earth which is inhabited. We suggest "habitation," evangel to be proclaimed in whole Mt24¹⁴ decree to register Lu2¹ Christ shown the kingdoms of Lu4⁵ that coming on Lu21²⁶ famine to be on Ac11²⁸ raise to insurrection Ac17⁶ God (to be judging) Ac17³¹ (leading Firstborn into) Hb1⁰ (not to messengers does He subject) Hb2⁵ revering Artemis Ac19²⁷ the Jews of Ac24⁵ declaration came into ends of Ro10¹⁸ trial coming on Rv3¹⁰ dragon deceiving whole vRv12²⁰ kings of vRv16¹⁴ (bRv20²). earth¹, world¹⁴.

inhere. See belong.

inherent. See belong².

inherently. See belong before.

inherit, allotment (enjoy)¹⁵,
inheritance, allotment (enjoyment of)¹⁴, lot², (obtain by), allotment (enjoy)¹, (obtain), lot (cast)¹.

inherited. See lineage.

iniquity, injury¹, injustice⁶, lawlessness¹², out-lawry¹, wickedness¹.

mu'e'ô mai CLOSE

initiate. Paul i to be satisfied Ph4¹², instruct¹.

epi ta g'ô ON-SET

injunction, of God (the conian) Ro16²⁶ (our Saviour) 1Ti1¹⁰ Ab Tit¹³ Paul saying (not as an) 1C7⁰ (I have no) 1C7²⁵ (not saying this) 2C8⁸ expose with every Tit2¹⁵, authority¹, commandment⁰.

a dik e'ô UN-JUST

injure, i you (I am not) vMt20¹³ (nothing) Lu10¹⁹ an Israelite in Egypt Ac7^{24 20 27} Paul not i Ac25^{10 11} 2C7² Ga4¹³ the Corinthians 1C6⁷ 2C7¹² each required for Co3^{25 25} Onesimus Phn¹⁸ not i (by second death) vRv2¹¹ (the oil) vRv6⁸ (land) vRv7^{2 3} (grass) vRv9⁴ scorpions, horses vRv9^{10 10} the two witnesses vRv15⁵ the injurer i still Rv22^{11 11} (B¹ 2Pt2¹³), be offender¹, -unjust², hurt¹⁰, injure, wrong², do -8, suffer -2, take -1.

injurious, outrager¹.

a dik'e'ma UN-JUST-effect
injury, if it were some Ac18¹⁴ what i they found Ac24²⁰ God remembers Babylon's vRv18⁵ evil doing¹, iniquity¹, matter of wrong¹.

a dik i'a UN-JUSTNESS
injustice, unjust administrator Lu16⁸, judge Lu18⁰, workers of Lu13²⁷ no i (in Christ) Jn7¹⁸ (with God) Ro9¹⁴ wages of (Judas) AAc1¹⁸ (requited with) 2Pt2¹³ (Balaam) A2Pt2¹⁵ fetter of (Simon in) Aec2³ of men Ro18^{18 20 28} if our i Ro3⁵ implements of i Ro6¹³ love not rejoicing in 1C13⁶ deal graciously with (Paul) 2C12¹³ seduction of, delight in 2Th2^{10 12} withdraw from 2Ti2¹⁹ Christ hates Hb1⁹ as the Lord propitious to Israel's Hb8¹² the tongue is a world of vJa3⁶ cleansing us from 1Jn1⁹ all i sin 1Jn5¹⁷, iniquity⁶, unjust², unrighteousness¹⁰, wrong¹.

me'ta n BLACK
ink, not engraved with 2C3³ John writes with 2Jn1² 3Jn1³.

inn, caravansary¹, khan¹.

inner, interior¹, within¹.

a'kak on UN-EVIL
innocent, deluding the hearts of Ro16¹⁸ Chief Priest (Christ) Hb7²⁶, harmless¹, simple¹.

a thô'on UN-PENAL
innocent, legally, Judas giving up i blood Mt24¹ Pilate Mt27²⁴.

a n arith'mê'ton UN-NUMBERED
innumerable, beyond numerical expression, a multitude, as the sand Hb11¹².

innumerable, ten thousand².

a kair'ô's UN-SEASON-AS
inopportune, adverb, stand by the word 2Ti4², out of season¹.

inordinate. See transcendence.

inordinate affection, passion¹.

[h]yper bal lout'ô's OVER-CAST-AS
inordinately. Paul in blows 2C11²³, above measure¹.

ep'e'rô't a'ô ON-GUSH-REQUEST
inquire, God disclosed to those not i for Him vRo10²⁰ Christ i of (the Jews) Mt22¹¹ Mk9¹⁶ 11²⁹ Lu6⁹ Jn18⁷ (demoniac) Mt59¹⁰ Lu8³⁰ (disciples) Mk8⁵⁴ 8²⁷ Lu9¹⁸ Mk8^{29 933} (blind man) Mk8²³ Lu18⁴⁰ (father of epileptic) Mk9²¹ (teachers) Lu24⁶ i of Christ (the Jews) Mt12^{10 161} Mk7^{5 102} Lu7^{20 2021} 22⁶⁴ (dare not) Mt22⁴⁰ Mk12¹³ Lu20⁴⁹ (disciples) Mt17¹⁰ Mk7^{17 911 28 1010 133} Lu8^{9 217} (feared to) Mk9³² (Sadducees) Mt22³³ Mk12¹⁸ Lu20²⁷ (lawyer) Mt22³⁵ (Pilate) Mt27¹¹ Mk15² 4Lu23^{34 6} (chief man) Mk10¹⁷ Lu18¹⁸ (scribe) Mk12²⁸ (rich priest) Mk14^{60 01} Jn18^{21A} (Herod) Lu23⁹

other (proper names): Pilate i of centurion Mk15¹⁴ I of John (throngs) Lu3¹⁰ (soldiers) Lu3¹⁴ (Jews) Jn1¹⁹ Jesus to i of blind man Jn9²⁹ Felix i about Paul Ac23³⁴ others: chief priests i of apostles Ac5²⁷ women to i of husbands 1C14³⁵ (s'Jn12¹), ask⁵², - after¹, - of¹, - question², demand², - of¹, desire¹, question¹.

ex etas'ô OUT-INTERROGATE
inquire, magi to i about Jesus Mt28⁹ disciples (to i who is worthy in that city) Mt10¹¹ (dared not i of Jesus) Jn21¹², ask¹, inquire¹, search¹.

inquire, ascertain², discuss¹, investigate¹, seek², -for¹, (how to), questioning¹.

inquire diligently, exactly ascertain², seek out¹.

ep' r'ō'tē ma ON-GUSH-REQUEST
inquiry, of a good conscience 1Pt3²¹, answer¹, inquiry (make), ask through¹,
insane (be), Paul 2Cl1²³, be as a fool¹.

para phron i'a BESIDE-DISPOSITION
insanity, of Balaam 2Pt1¹⁶, madness¹.

epi gra'ph ō ON-WRITE
inscribe, Christ's charge Mk15²⁶ Lu23^{38A} pedestal i to an Unknown God Ac17²³ the law on Israel's (hearts) Hb1^{10A} (comprehension) Hb10¹⁶ names on the twelve portals vRv 21^{12Ab}, this inscription¹, write in², -over¹, -thereon¹.

epi graph ē ON-WRITING
inscription, whose is this Mt22⁹ Mk12¹⁶ Lu24²⁴ the King of the Jews Mk15²⁶ Lu23³⁸, super-scription⁵.

a n c' r' r' u' n' ē t' o n UN-OUT-SEARCHABLE
inscrutable, what can not be searched out, God's judgments Ro11³³, unsearchable¹.

entos' i'n-
inside, of the cup P Mt23²⁶ the kingdom is i of you Lu17²¹, within².

es'ō the n INTO-PLACE
inside, false prophets i are rapacious wolves Mt15¹⁵ of the cup P Mt23²⁶ Lu11³⁹ 40 of the sepulchers Mt23²⁷ Pharisees i distended with hypocrisy Mt23²⁸ 1, out of the heart Mk7²¹ all these wicked i things Mk7²³ he, i, answering P Lu17¹⁷ outside fightings, i fears 2C7⁵ animals replete with eyes vRv18 (bRv5¹ 31¹² s11¹²), inward -ly¹, - part¹, - man¹, within¹⁰.

a' sēm on UN-SIGNIFICANT
insignificant, without meaning or importance, no i city (Tarsus) Ac21³⁹, mean¹.

insipid. See stupid (make).

dia be ba i o' o' mai THROUGH-HAVE-STEP
inst., not apprehending that on which they i Ti1¹⁷ saints to be Ti13⁸, affirm¹, affirm constantly¹.

di ischur i'z' o mai THROUGH-STRONGIZE
instist (stoutly), the truth about Peter Lu22⁵⁹ Ac12¹⁵, affirm confidently¹, - constantly¹.

ep ischu'ō BE-ON-STRONG
instistent (be), the throng Lu23⁵, be the more fierce¹.

the o' pne u s t o s PLACE (God) -BLOWN
inspired by God. As spirit is the spring of all life, the Scriptures have divine vitality, and are the source of life, in contrast to human writings which neither have nor give life, all scripture is 2Ti3¹⁶.

instalment. See part.

a' tom os UN-CUT
instant, an indivisible fraction of time, saints changed in iC15⁵², moment¹.

instant, hour¹, (be), importune¹, stand by¹.

para chr' ē ma BESIDE-USE
instantly (adverb), fig tree withered Mt21¹⁹ 20 Zechariah's mouth opened Lu16⁴ rising i (Simon's mother-in-law) Lu4³⁹ (paralytic) Lu5²⁵ woman's hemorrhage stanchd Lu8⁴⁴ 47 the girl rose i Lu8⁵⁵ woman i made erect Lu13¹³ man i receives sight Lu 18⁴³ supposing kingdom looming up i Lu 19¹¹ i the cock crows Lu22⁶⁰ man's insteps given stability Ac37 Sapphira falls at Peter's

feet Ac5¹⁰ messenger smites Herod Ac12²³ i a fog and darkness falls on Elymas Ac13¹¹ prison doors opened Ac16^{26A} warden baptized Ac16³³, forthwith¹, immediately¹³, presently¹, soon¹, straightway³, instantly, diligently¹, earnestly¹.

anti INSTEAD
instead, isfor, with which, because (Lu12¹⁰ 123 19⁴¹ Ac12²³ 2Th3¹⁰), Archelaus reigning in the stead of Mt2²³ i of a fish a serpent Lu11¹¹ tresses i of clothing iC11¹⁵ i of your saying Ja4¹⁵ isfor: tooth f a tooth, eye f an eye Mt5³⁸ 33 f Me and you (Peter to give) Mt17²⁷ His soul a ransom f many Mt20²⁸ Mk10⁴⁵ grace f grace Jn11¹⁶ evil f evil Ro12¹⁷ 1Th5¹⁵ 1Pt3⁹ a man shall leave his father and mother Ep5³¹ f the joy lying before Jesus Hb12² f one feeding gave up birthright Hb12¹⁶, because¹, for¹⁵, in the room of¹, for that (ye) ought¹, therefore¹.

ba'si s STEPPER
instep of the foot, given stability Ac37, foot¹, institute. See law (place under).

kat' ech e'ō DOWN-RESPOND
instruct by repeating orally, Theophilus i Lu 14 Apollos, in the way Ac18²⁵ Jews concerning Paul Ac21²¹ 29 Israel out of the law Ro2¹⁸ Paul i others iC14¹⁹ contributing to the one Ga6⁶, inform², instruct³, teach³.

instruct, disciple (make)¹, discipline¹, initiate¹, unite¹,
instruct before, egg on¹,
instruction, discipline¹,
instructor, discipliner¹, escort¹.

sk' u' os INSTRUMENT
instrument (Paul a choice i) Ac19¹⁵, utensil, vessel, gear, utensil: as a sheet (to Peter) Ac10¹¹ 16 115 gold and silver P Ti2²⁹ for honor P Ti2¹² 1Ab3¹² ivory vRv18¹² of wood vRv18¹² vessel: not to carry through the sanctuary Mk11¹⁶ not covering a lamp with P Lu14¹⁶ distended with vinegar Jn19²⁹ for honor Ro9²¹ of indignation P Ro9²² of mercy P Ro9²³ earthen P C4⁷ aware of one's own P Ti4⁴ of the ministry Hb9²¹ the feminine, the weaker 1Pt3⁷ of pottery P Rv2²⁷ gear: plunder the strong one's P Mt12²⁹ Mk 3²⁷ not to pick up out of the house Lu17¹ lowering the ship's Ac2¹⁷ (ARv18¹²), goods², sail¹, stuff¹, vessel¹⁹.

instrument, implement².

a n upo' tak ton UN-UNDER-SET
insubordinate, unsubject (God leaves nothing) Hb2⁸, law laid down for i Ti19 supervisor must not be Ti16 many are Ti11¹⁰, disobedient¹, that is not put under¹, unruly¹.

insurrection. See standing.

insurrection (make), assault¹.

ana sta t' o' o' v' P- STAND
insurrection (raise), disciples charged with Ac17⁶ an Egyptian Ac21³⁸ r the Galatians to P Ga5¹², make an uproar¹, trouble¹, turn upside down¹.

sun sta si a s t' s' r TOGETHER-STANDER
insurrectionist. Bar-Abbas bound with Mk 15^{7A}.

sun e t on' TOGETHER-LET
intelligent, understanding, God (hidest these things from) Mt11²⁵ Lu10²¹ (repudiating understanding of) iC11¹⁹ Sergius Paul an i man Ac13⁷, prudent¹.

eu'sēm on WELL-SIGNED

intelligible, with the meaning clear, giving an i expression 1C14⁹, easy to be understood¹.

boul'o mai COUNSEL

intend, resolve. Joseph, to dismiss Mary Mt11⁹ Christ, to unveil God Mt11²⁷ Lu10²² Pilate, to do enough for the throng Mk15¹⁵ God i (not to carry aside the cup) Lu22⁴² (exhibit the immutability of His counsel) Hb6¹⁷ (teem forth the saints) Ja1¹⁸ (none to perish) 2Pt3¹⁹ Jews (are you i I release Christ) Jn18³⁰ (assassinate the apostles) Ac5³⁷ disciples, to bring Christ's blood on the Jews Ac12²⁸ Herod, to load Peter up Ac12²⁴ Barnabas, to take John Ac15³¹ Gallio not i judge Jewish law Ac18¹⁵ Apollos, to visit Achaia Ac18²⁷ Paul (to enter the theater) Ac19³⁰ (not i return to Jerusalem) Ac25²⁰ (visit the Corinthians) 2C11¹⁵ 17 (to inform the brethren of his affairs) Ph1¹² (that men pray in every place) 1Ti2⁸ (younger widows to be marrying) 1Ti5¹⁴ (that Titus be insistent) 1Ti3⁸ (to retain Onesimus) Phn1³ Lysias to know the charge against Paul Ac23²⁸ Agrippa, to hear Paul Ac25²² the centurion to bring Paul through Ac27⁴³ Romans, to release Paul Ac28¹⁸ the spirit, to apportion graces 1C12¹¹ those i to be rich 1Ti6⁹ helmsman, to steer the ship rJa3⁴ to be a friend of the world Ja4⁴ Diotrophes forbidding those who are i 3Jn¹⁰ Judas, to remind the saints Ju5

resolve: Greeks, to know Paul's teaching Ac17²⁰ Lysias, to know Paul's charge Ac22³⁰ John not to write 2Jn¹² (ACa6¹³ ΔHb11² Δ3Jn13³), be disposed¹, be minded², intend², list¹, will²⁸.

intend, about (be)², thought¹, will¹.
intent, word¹, (to the), that².

boul'e ma COUNSEL-effect

intention, soldiers, to kill the prisoners Ac27¹³ who has withstood God's Ro9¹⁰ of the nations 1Pt4³, purpose¹, will².

sun all a'ss o TOGETHER-CHANGE

intercede with. Moses, with his brethren Ac7²⁰, set them at one¹.

intercession, pleading¹, (make), plead¹.
intercession for (make) plead for¹.

tok'os BROUGHT-FORTH

interest, the offspring of capital, recover mine with Mt25²⁷ Lu19²³, usury².

all ot r i o epi'skop os

CHANGE-place-ON-NOTER

interferer in others' affairs, suffering as 1Pt4¹⁵, busybody in other men's matters¹.

es o'ter on INTO-more

interior, the i jail Ac16²¹ the i beyond the curtain rHb6¹⁰, inner¹, within¹.

dia icip'o THROUGH-LACK

intermit, fondly kissing Jesus' feet Lu7⁴⁵, cease¹.

mc'si t eu'o MID

interpose, God i with an oath Hb6¹⁷, confirm¹.

di erm'n eu'o THROUGH-TRANSLATE

interpret, Jesus i the prophets Lu24²⁷ Tabitha, i Dorcas Ac5³⁰ in the ecclesia 1C12³⁰ 14¹³ 27, expound¹, interpret¹, by interpretation¹.

interpret, construe⁵, translate¹.

interpretation, explanation¹, translation², (be by), construe², translate³, (by), interpret¹.

di erm'n eu t es' THROUGH-TRANSLATE
interpreter, one who gives the significance of that which is not understood, if there be no 1C14²⁸As.

an etaz'o UP-INTERROGATE

interrogate, Paul, by scourging Ac22²⁴ 29, examine².

di i'st e mi THROUGH-STAND

interval (after or put an), of about an hour (Peter) Lu22⁵⁹ sounding again Ac27²⁸ put an interval: Christ put between Lu24⁵¹, be parted¹, go further¹, the space of after¹.

dia'st e ma THROUGH-STAND

interval (after an), three hours (Ananias' wife) Ac5⁷, space¹.

intervening. See between.

intestine. See compassion.

intrahled (be). See hem in.

[h]upo deik'nu mi UNDER-SHOW

intimate, who i to you (Pharisees) Mk3⁷ Lu3⁷ I (Christ) shall be i Lu6⁴⁷ 12⁵ the Lord i to Paul Ac9¹⁶ Paul i to the saints Ac20³⁵, forewarn¹, show³, warn².

intimate. See necessary.

dia sei'o THROUGH-QUAKE

intimidate, soldiers, no one Lu3¹⁴, do violence to¹.

eis INTO

into, a connective used with the accusative case, denoting direction or entrance. A careful investigation will show that the sense is never limited to unto, but always extends into. Of time, idiomatically for. When not into, the renderings are marked with a small superior italic, as into, into, into, against²⁵, among¹⁶, at²⁰, for⁹¹, in¹³¹, into⁵⁷¹, on⁵⁷, that³⁰, to²⁸², toward³², unto²⁰⁸, upon²⁵, etc.

into, in¹¹, on¹⁵, under¹, until¹, within².

sik'er a (Latin) dagger

intoxicant, John not drinking Lu1¹⁵, strong drink¹.

ep eis ereh'o mai ON-INTO-COME

intrude, the judgment day rLu21³⁵R come¹.
intrude into, parade¹.

pl'e m mur'a FULL-TRICKLE

inundation, occurs rLu6⁴⁸, flood¹.

inure. See build.

a kur o o UN-SANCTION

invalidate, recall ratification. Jews i the word Mt15⁶ Mk7¹³ the law does not i (covenant) Ga3¹⁷, disannul¹, make of none effect².

eph eur e t es' ON-FINDER

inventor, of evil things Ro13¹⁰.

invest. See place about.

dia'gn'o THROUGH-KNOW

investigate, gain a thorough knowledge, that which concerns Paul Ac23¹⁵ Felix shall Ac24²², inquire¹, know the uttermost¹.

dia'gn'o si s THROUGH-KNOWING

investigation, for the Imperial i (Paul) Ac25²¹, hearing¹.

en dun a m o'o make-IN-ABLE

invigorate, Saul was the more rAc9²² Abraham, by faith rRo4²⁰ saints (i in the Lord) rEp6¹⁰ (by the grace in Christ Jesus) r2Ti2¹ Paul (in Christ) rPh4¹³ r1Ti1¹² (the Lord i) r2Ti4¹⁷ the witnesses i rHb11³⁴ 8², enable¹, be strong³, increase in strength¹, made strong¹, strengthen².

a para'ba't on UN-BESIDE-STEPPED
involute. Christ's priesthood Hb7²⁴. unchange-
able¹.

a or'a't on UN-SEEN
invisible, which cannot be seen. God (His i
tributes) Ro1²⁰ (incorruptible, i) 1Ti1¹⁷
Christ (image of the i God) 2Co4^{s2} Col1⁵ (the
i created in) Col1⁶ Moses staunch as seeing
Hb11²⁷. invisible¹, -things¹.

invite. See call.

anti kale'e'o INSTEAD-CALL
invite in return. Lu14¹². bid again¹.

epi kale'e'o ON-CALL
invoke. appeal to, surname. Those i the name
of the Lord (shall be saved) Ac2²¹ Ab3¹ Ro10¹³
(Paul binds) Ac3¹⁴ 21 (the nations) Ac15¹⁷
(God rich towards) Ro12¹⁴ (the saints)
1Co1² Stephen i the Lord Jesus Ac7⁵⁹ Paul
acknowledged i God's name Ac21⁶ God (i as
witness by Paul) 2Co1²³ (not ashamed to be)
Hb11¹⁶ out of a clean heart 2Ti2²²bs ideal
name i Ja2⁷ i the Father 1Pi1¹⁷
appeal to: Paul to Caesar Ac25¹¹ 12 21 25
26³² 28¹⁹

surname: Beezoboul Mt10²⁵ Joseph s (Jus-
tus) Ac1²³ (Barnabas) Ac4³⁶ Simon s Peter
Ac10⁵ 18 32 11¹³ John s Mark Ac12¹² 25
(ALu2²²). appeal⁶, call¹⁵, surname¹².

a'k on UN-OUT-BEING
involuntarily. Paul bringing evangel 1Co9¹⁷.
against my will¹.

em plek'o IN-BRAID
involve. in business 2Ti2¹ in defilements of
the world 2Pe2²⁰. entangle².
inward, within¹, (man)1, (part)1, inside².
inwardly, hidden¹, insidel¹.

io'ta (Hebrew) IOTA
iota, the smallest Hebrew letter, hence, figura-
tively, the minutest part. may not pass from
the law 2M⁵¹⁸. jot¹.

irksome. See slothful.

sid'er os IRON
iron. in Babylon vRv18¹².

sid'er e on IRON
iron, made of iron. Peter came to the i gate
Ac12¹⁹ an i club (shepherding nations with)
vRv2²⁷ 12⁵ 19¹⁵ i cuirasses (locusts) vRv9⁹.

aug az'o bc-RADIANT
irradiate, diffuse light. evangel does not i them
2Co4¹⁵. shine¹.

a'log on UN-LAID (said)
irrational. seems i to Festus Ac25²⁷ animals
2Pe2¹² Ju10. brute², unreasonable¹.

an cpi'lep t on UN-ON-GOT
irreprehensible. supervisor must be 1Ti3²
charging that they be 1Ti5⁷ keep this precept
1Ti6¹⁴. blameless², unrebukable¹.

a seb'e'i a UN-REVERENCE
irreverence, idiomatically, irreverent (acts or
desires) Ju1⁵ An 18, God's (indignation on)
Ro18 (turning i from Jacob) Ro11²⁰ pro-
gressing to more 2Ti2¹⁶ disowning Tit2¹²
(a2P13⁷). ungodliness⁶.

a seb'es' UN-REVERER
irreverent. God justifying the Ro4⁵ Christ
died for Ro5⁹ law laid down for 1Ti1⁹ where
will the i appear 1Pe14⁸ a deluge on 2Pe2⁵
destruction of 2Pe3⁷ baring the grace of
God Ju⁴ the Lord (exposing) Ju1⁵ (i speak
against) Ju1⁵. ungodly⁸.

Irreverent. See irreverence.

a seb'e'o UN-REVERE
irreverent (be). example for those about to be
2Pe2²⁰as acts in which men are Ju1⁵ (s¹ Lu
5³²). ungodly².

irrigate. See drink (give).

org'i l on INDIGNANT
irritable. supervisor not Tit1⁷. soon angry¹.

en'i in-is
is. there is (not one wise) 1Co5⁶ (no Jew nor
yet Greek) Ga3²⁸ (no slave nor yet free) Ga3²⁸
(no male and female) Ga3²⁸ (no Greek and
Jew) Co3¹¹ (no mutation) Ja11¹⁷AB.

Isaak' (Hebrew) LAUGHTER
Isaac, the son of Abraham, Gn21. the God of
Mt22³² Mk12²⁶ Lu20³⁷ Ac31³ 732 Christ's an-
cestor Mt12² Lu3³⁴ Abraham (begets) Mt1²
Ac7⁸ (tabernacles with) Hb11⁹ (offered) Hb11
17 Ja2²¹ I begets Jacob Mt12²⁷ Ac7⁸ reclining
with (seeing) Mt8¹¹ Lu13²⁸ in I the seed
called Ro9⁷ Hb11¹⁸ Rebecca (her bed of) Ro
9¹⁰ as 1, children of promise Ga4²⁸ blesses
Jacob and Esau Hb11²⁰AB3¹⁶.

Isai'as (Hebrew) SALVATION-Jehovah
Isaiah, the prophet who wrote the book known
by his name Is1. I the prophet: declared
through Mt3³ 4¹⁴ 8¹⁷ 12¹⁷ (written in) Mk1²⁸
Lu3¹ (scroll of, handed Jesus) Lu4¹⁷ (as said)
Jn1²³ (word of fulfilled) Jn12³⁸ (eunuch
read) Ac28²⁰ (holy spirit speaks through)
Ac28²⁵ prophecy of filled up Mt13¹⁴ ideally
prophecies concerning you Mt15¹ Mk7⁶ said
(He has blinded their eyes) Jn12³⁹ 41 (Lord
who believes) Ro10¹⁶ (very daring) Ro10²⁰ (a
root of Jesse) Ro15¹² crying over Israel Ro
9²⁷ 29 (s¹ Mt13³⁵).

Iskariot'itis (Hebrew) MAN-OF-CITIES
Iscaariot, that one of the twelve who was chosen
to give his Lord up. one of the twelve Mt10⁴
Mk3¹⁹ 14^{4A} Lu6¹⁶ Jn6⁷¹ 124 (gone to chief
priests) Mt26¹⁴ Mk14¹⁰ (Satan entered) Lu22³
Adversary cast into heart of Jn13² Jesus
giving morsel to Jn13²⁶ Judas (not I) Jn14²².

nes'os ISLAND
island. of Cyprus (Saul and Barnabas) Ac13⁶
of Melita Ac27²⁶ 28¹ 7 9 11 of Patmos Rv1⁹
every i moved (fled) vRv6¹⁴ Ab 16²⁰. island⁶.
isle³.

island, islet¹.
isle, island³.

nes' on ISLAND (dim.)
islet, a small island. Cauda Ac27¹⁶. island¹.

apo di' or iz'o FROM-THRU-SEEZE
isolate, thoroughly surround by bounds. scoff-
ers i themselves Ju19. separate¹.

Isra el' (Hebrew) CHIEF-Deity
Israel. This is the spiritual title given to Jacob
at Peniel Gn32²⁸, afterwards given to all his
descendants, occasionally restricted to the ten
tribes, but especially used as the spiritual
title of all Ro9⁶. people (the Ruler Who
shall shepherd) Mt20 (glory of) Lu23² (let it
be known to) Ac4¹⁰ (gathered against Jesus)
Ac4²⁷ (the God of, repentance to) Ac13¹⁷ 24
Joseph goes into the land of Mt20²¹ no one
in (so much faith) Mt8¹⁰ Lu7⁹ never appeared
it thus in Mt9³³

house of (lost sheep of) Mt10⁶ 15²⁴ (let all
know) Ac230 (offer sacrifices forty years) Ac
742 (covenant with) Hb8¹⁰ 10 cities of Mt10²³
God of (they glorify) Mt15⁹¹ (blessed be) Lu
108 twelve tribes of (judging) Mt19²⁸ Lu22³⁰
(names of) vRv21¹² sons of (Whom they value

from) M1279 (many shall John be turning back) Lu110 (senate of) Ac521 (Moses visits) Ac723 37 (Paul to bear Jesus' name before) Ac915 (word He dispatches to) Ac1030 (as the sand of the sea) Ro927 (not able look intently) 2Co37 13 (exodus of) Hb1122 (cast a snare before) Rv214 (sealed) Rv74

King of (descend from the cross) M12742 Mk1532 (Thou art) Jn149 (He Who is coming) Jn1218 hear I, the Lord our God is one L Mk1229 God supported I. His boy Lu154 John's indication to Lu180 consolation of Lu225 many in (fall of) Lu234 (widows, lepers) Lu425 27 redeeming Lu2421 be manifested to Jn131 Nicodemus a teacher of Jn310 restoring the kingdom to Ac16 God (to give repentance to) Ac521 (led to I a Saviour) Ac1323 (He is saying to) Ro1021 expectation of Ac2820 not all those out of Ro98 Isaiah crying over Ro927 pursuing a law of righteousness Ro931 did not I know Ro1019 Elijah pleading with God against Ro112 7 callousness in part on Ro1125 all shall be saved Ro1120 observe 1Co1018 the I of God Ga616 citizenship of Ep212 Paul of the race of Ph35.

Israel (man of), **Israelite**5.

Isra'el it 'es (Hebrew) CHIEF-Deity-ite

Israelite, a descendant of Israel, especially his spiritual sons Jn147, addressed by (Peter) Ac222 312 (Gamaliel) Ac535 (Paul) Ac1316

(Jews from Asia) Ac2128 Paul (his relatives according to the flesh) Ro94 (I also am an) Ro111 2C1122, **Israelite**1, men of **Israel**5.

Issachar' (Hebrew) HIRED

Issachar, one of the twelve patriarchs and the tribe named after him Gn3018, out of the tribe of 12,000 vRv77.

issue. See go out.

issue, hemorrhage3, seed1.

issue of blood, hemorrhage1.

it. See same.

it. See that.

Ital ik on' ITALIC

Italian, pertaining to Italy. Cornelius, of the squadron called Ac104.

Ital'ia ITALY

Italy, the boot-shaped peninsula in the upper Mediterranean, north of 38° and west of 19°, about the same as modern Italy. Aquila from Ac182 Paul to sail to Ac271 6 those from Hb1324.

itching (have), **tickle**1.

Itourai'a ITUREA

Iturea, a district, some distance northeast of lake Galilee, roughly about 33° north and 36° east. Philip tetrarch of Lu31.

elepha'nt in on ELEPHANTINE

ivory. in Babylon vRv1812.

J

jacinth, amethyst1, (of), **amethystine**1.

alô'pêr JACKAL

jackal, including the fox. have burrows Mt820 Lu928 say to this j (Herod) vLu1332, fox3.

Iakôb' (Hebrew) HIEEL-cr

Jacob, one of our Lord's ancestors Mt12 3 Lu324 arriving and reclining with Mt811 Lu1328 The God of Mt2232 Mk1226 Lu2037 Ac732 Christ reigning over house of Lu133 spring of etc. Jn45 6 12 Isaac (begets) Ac78 8 (blesses) Hb11 20 descends into Egypt Ac712 14 15 tabernacle for the God of Ac746 J God loves vRo913 turning irreverence from vRo1126 Abraham dwelling with Isaac and J Hb119 blesses the sons of Joseph Hb1121

Jacob, father of Joseph the husband of Mary Mt115 16.

phuln k i'sô GUARDIZE

jail, Saul j believers Ac2219 (s'22Pt29), imprisonment1.

phuln k i' GUARD-HOUSE

jail, a guarded place; the time one soldier is on guard or watch; of birds, a cage vRv182, cast into (disciples) Mt525 Lu1258 (fellow slave) PM11830 (Bar-Abbas) Lu2310 25 (Paul and Silas) Ac1623 21 37 40 (the Adversary will cast some of you) Rv210 John the baptist (Herod put him into) Mt149 Mk617 Lu320 (beheaded in) Mt1410 Mk627 (was not yet) Jn324 in j (Christ) Mt2530 39 43 44 (Peter) Ac124 5 6 10 17 (Paul) 2Co3 11 23 (spirits) 1Pt310 give up to (disciples will be) Lu2112 (by Saul) Ac83 224 2610 Peter ready to go with Christ to Lu2233 messenger opens doors of Ac519 apostles not in Ac322 25 others got Hb1130 of

every unclean spirit vRv182 Satan loosed out of vRv207

watch: Christ comes in (fourth) Mt1425 Mk648 (second) Lu1238A (third) Lu1238 the thief coming Mt2443 shepherds maintain Lu28 (vRv222), eagle, hold1, imprisonment2, prison35, ward1, watch6.

jailer, warden1.

Ia'vros (Hebrew) ENLIGHTEN

Jairus, chief of a synagogue, daughter healed Mk522 Lu841.

tambbrés' JAMBRES

Jambres, an Egyptian magician. 2Ti38.

Ia'kôb os (Hebrew) HIEEL-cr

James. (To distinguish from the ordinary form. Jacob.) son of Zebedee: Mt421 Mk119 Ac113 Herod assassinated Ac122 son of Alphaeus: Mt103 Lu615 Ac113 the mother of Mt2756 Mk161 Lu2410 called the Little Mk1540 the brother of Jesus: Mt1335 Mk63 Ac1217 1513 2118 Jn1 the Lord seen by 1C157 Paul visited Ga19 29 some came from Ga212 writes to the twelve tribes Jn11 others: Mt102 171 Mk129 317 17 18 537 37 92 1055 41 133 1433 Lu510 614 16 851 928 54 Ac113.

jangling (vain), **vain prating**1.

Ianna' JANNA

Jannai, an ancestor of Christ Lu324.

Iannus' JANNES

Jaunes, an Egyptian magician. 2Ti38.

keram'ion HOLLER(dim.)

jar, a man bearing Mk1410 Lu2210, pitcher2.

Iared' (Hebrew) DESCENT

Jared, an ancestor of Christ Lu337.

Ja'sôn JASON
Jason. Paul's host Ac17⁵ 7 9 Ro16²¹ (sAc2110).

i'aspi's JASPER
jasper, a precious stone. vRv4³ 2111 18 19.
jealous. See zealous (be).
jealousy. See zeal.

para zêl o'ô DESIDE-BOIL.
jealousy (provoke to). Israel Ro10¹⁹ 1111 14
are we p the Lord to IC10²². provoke to
(emulation)¹, (jealousy)².

Iechon'as (Hebrew) Jehovah-READY
Jeconiah, a king of Judah. Mt11¹².

chleu az'ô JFER
jeer, speak derisively. Athenians at Paul Ac
17³². mock¹.

Iôram' (Hebrew) Jehovah-EXALTS
Jehoram, a king of Judah 2Ki8¹⁰, and ancestor
of Christ Mt18⁸.

[a]upo the-(t)'thê mi UNDER-PLACE
jeopardize, suggest 1Ti4⁶. Prisca and Aquila,
their necks for Paul Ro16⁴. lay down¹, put
in remembrance¹.

jeopardy (be in)¹, (stand in)¹, danger (be in)².
Jephthæ, Jephthah¹.

Iephthæ' (Hebrew) OPENING
Jephthah, a ruler in Israel. relate concerning
Hb1³². Jephthah¹.

[H]ieremi'as (Hebrew) Jehovah-CAST
Jeremiah, a great Hebrew prophet. declared
through Mt21⁷ 279 some say Jesus is Mt16¹⁴.
Jeremias¹, Jeremy².

Jeremias, Jeremiahl.
Jeremy, Jeremiahl².

[H]ierich'ô (Hebrew) small or spirit
Jericho, a city northeast of Jerusalem not far
from the mouth of the Jordan, about 31° 51'
north and 35° 27' east. See Jsh6¹. 1821. Jesus
in Mt20²⁹ Mk10¹⁶ Ab² 46 Lu18³⁵ 191 man de-
scended to Plu10³⁰ walls fall Hb11³⁰ (sLu
10³⁰).

[H]ierou salêm' (Hebrew) OCCUPY-PEACE
Jerusalem, the capital of the great King, figu-
ratively, the redeemed of Israel, killing the
prophets AMt23³⁷ 37 Lu13³⁴ 34 Simeon in Lu
22⁵ redemption in Lu23⁸ Jesus: (parents
went to) Lu24¹ 45 (remains behind in) Lu24³
(Adversary led Him into) Lu4⁹ (completing
His exodus in) Lu9³¹ (going to) Lu9⁵¹ 33 1711
1831ns (near) Lu19¹¹ (are you sojourning
alone in) Lu24¹⁸ (My witnesses in) Ac18¹ (what
He does in) Ac10³⁹ (ascend with Him from
Galilee to) Ac13³¹ (tells Saul to come out of)
Ac22¹⁸ Pharisees out of Lu5¹⁷ multitudes
(from) Lu6¹⁷ (cities about) Ac5¹⁶ man de-
scended from Plu10³⁰ Ab² 46 dwelling in
(debtors above all men) Lu13⁴ (known to all)
Ac1¹⁹ (Jews and all) Ac25¹⁴ (sign apparent
to all) Ac4¹⁶ (ignorant of Him) Ac13²⁷ not
outside of (prophet perish) Lu13³³ surround-
ed Lu21²⁰ trodden Lu21²⁴ daughters of Lu
23²⁸ Emmaus near Lu24¹³ return to (disci-
ples) Lu24³³ 52 Ac11² (Saul) Ac12²⁵ 2217 be-
ginning from Lu24⁴⁷ disciples (to be seated
in) Lu24⁴⁹ (in) Ac24¹⁵ (filled J with their
teaching) Ac5²⁸ (multiplied in) Ac6⁷ chiefs
and scribes gathered in Ac4⁵ road from J
to Gaza Ac8²⁰ 27 Saul (leading bound saints
to) Ac9² 13 21 225 (coming along to) Ac9²⁰ 24
Peter went up into Ac11² ecclesia in Ac11²²
Paul (goes to) Ac15² 2010as 22 2411 Ro15²⁵
IC16⁹ns (Jews shall bind him in) Ac21¹¹ (en-
treat him not to go to) Ac21¹² (ready to die

in) Ac21¹³ (to certify in) Ac23¹¹ (to bring
him into) Ac25⁹ (completed the evangel from)
Ro15¹⁰ (dispensation for) Ro15³¹ is in con-
fusion ACac21³¹ contribution for saints in Ro
15²⁰ J which now is Ga4²⁵ J above is free
IGa4²⁰ celestial Hb12²² the new J Rv3¹²
v212 10 (AMk111 ALu13²² sAc15⁴).

[H]iero sol'um a (Hebrew) OCCUPY-PEACE.
Jerusalem, the Greek spelling, which is de-
clined. magi came into Mt21¹ was disturbed
AMt2³ went out to John AMt3⁵ (Jews of) Jn
11¹⁰ Jesus: (throng from J follow) Mt4²⁵ Mk3⁸
(Pharisees from J coming to) Mt15¹ (to go
up to) Mt16²¹ 2017 18 211 Mk10³² 33 111bs
Lu22² 42A 1322ns 1928 Jn21⁵ 51 (entering
into) Mt21¹⁰ Mk11¹¹ 15 27 Jn12¹² (many ascend
to) Mk15⁴¹ Jn11⁵⁵ (at the Passover) Jn23⁴ 445
not to swear by Mt5³⁵ scribes from Mk32⁷ 71
Herod in Lu23⁷ worship in Jn4²⁰ 21 Beth-
esda in Jn5² Dedication Jn10²² Bethany
near Jn11¹⁸ apostles (not to depart from)
Ac1⁴ (in) Ac8¹⁴ 164 (returned to) Ac8²⁵ eccle-
sia in Ac8¹ prophets came down from Ac11²⁷
John Mark returns to Ac13¹³ Paul: (going
to) Ac15⁴¹ 1921 2115 17 Ga1¹⁷ 18 21 (not to
go) Ac21⁴ (is he willing) Ac25⁹ 29 (commits
much in) Ac26⁹ (reported in) Ac26²⁰ (a pris-
oner out of) Ac28¹⁷ Festus went up to Ac25¹
15 Jews: (descended from) Ac25⁷ (pled with
Festus) Ac25²⁴ (acquainted with Paul) Ac26⁴
(ALu18³¹ AAc9³⁰ B2010 AIC16³).

Jerusalem (of), Jerusalemite².

[H]iero sol'um i't ês (Hebrew)
OCCUPY-PEACE-ite
Jerusalemite, an inhabitant of Jerusalem, were
baptized Mk15³ some said Jn7²⁵, of Jeru-
salem².

[H]iessai' (Hebrew) JESSE
Jesse, the father of David. progenitor of Christ
Mt15⁶ Lu3³² Ro15¹².

eu trap e li'a WELL-REVERTING
jesting. saints not to be Ep5⁴.

Iê sous' (Hebrew) Jehovah-SAVIOUR
Jesus, the first name of Hoshea, Salvation, was
changed to Jehoshua, Jehovah-Saviour, be-
cause he was the Saviour provided by Jeho-
vah (Lu13³⁴). Jesus is the Greek form of
the Hebrew Joshua (Hb4⁸). This is the per-
sonal name of our Lord in the earthly state
of His humiliation, to which it usually refers,
while Christ is the Greek equivalent of the
Anointed, indicating His exaltation to the
office of Messiah. For the combination Jesus
Christ see below, for Christ Jesus see Christ.
Jesus: His Name: called Mt21² 25 Lu3³¹ 221
in His Name: (teaching) Ac4¹⁸ 540 (Saul told
in) Ac9²⁷ns (every knee bowing) Ph2¹⁰ other-
wise: His Boy Ac3¹³ 427 30 resurrection Ac4²
apostles with Ac4¹³ God rouses Ac5³⁰ 1333bs
Ro8¹¹ 11as 1Th1¹⁰ standing (Stephen per-
ceived) Ac7⁵⁵ Philip evangelizes Ac8³⁵ I am
J Whom you are persecuting Ac9⁵ 228 2615
God led to Israel the Saviour Ac13²³ Paul
(announcing) Ac17³ 18 1913 (demon knows)
Ac19¹³ (a certain J) Ac25¹⁹ (persuading) Ac
28²³ Justifier of the one of the faith of
Ro3²⁰ anathema IC12³ your slaves because
of 2C4⁵ deadening, life of 2C410 10 11 11
rousing us 2C411 another 2C2114 as the
truth is in Ep4²¹ believing that J died 1Th
4¹⁴ 14 inferior to messengers Hb2³ Chief
Priest Hb4¹⁴ 620 sponsor of a better cov-
enant Hb7²² entrance of holy places Phb10¹⁹
looking off to Hb12² the Mediator Hb12²⁴

suffered outside the gate Hb1312 blood of J1n17 Son of God (avowing) J1n415 53 keeping the faith of Rv1412 witnesses Rv1716 testimony of Rv1910 10 204 I. J Rv2216

Jesus combined with Christ: termed C Mt 116 J is the C Jn2031 Ac185 28 1Jn22 51 J C is the (foundation) P1C311 (same) Hb138 (the Just) J1n21 (Faithful Witness) Rv15 action with regard to: knowing Jn173 1C22 heals Eneas Ac334 heralded 2C119 crucified Ga31 displaying all patience 1Ti116 testifies before Pilate 1Ti613 roused 2Ti28 having come (in flesh) J1n42 (through water) 1Jn58 (coming) 2Jn7 etc.

Various relations of Jesus Christ: lineage and birth Mt11 18 evangel of Mk11 grace and truth through Jn14AB2 name Ac238 30 410 812 1048 1618 resurrection Ac439 1Pt13 321 evangel of peace through Ac1036 called of Ro10 God judging through Ro210 the One Man Ro515 17 in the face of 2C45 apostles of (Paul) Ga11 Tit11 (Peter) 1Pt11 2Pt11 revelation of Gal12 blessing of Abraham in Ga 314 out of His faith Ga322 day of Ph16 fruit of righteousness through Ph111 supply of the spirit of Ph119 our God and Saviour Ti213 2Pt11 spirit poured out through Tit30 offering of the body of Hb1010 God doing in us through Hb1321 blood of 1Pt12 unveiling of 1Pt17 13 Rv11 sacrifice acceptable through 1Pt25 God glorified through 1Pt411 Son (fellowship with) 1Jn13 520B5 slave of Ju1 1 testimony of Rv12 982 etc. (AlJn17)

Jesus Christ, Lord: evangel concerning Ro 14 life conian through Ro521 Paul thanking God through Ro725 saints called into the fellowship of 1C19 every tongue acclaiming Ph211 to the only God our Saviour through Ju25

Christ Jesus. See Christ.

Lord Jesus and Lord Jesus Christ. See Lord.

others named Jesus: in our Lord's ancestry Lu329 J termed Justus Co411.

ek bol' c' OUT-CASTING

jettison, do out-casting, a nautical expression. the ships lading Ac2718, lighten¹. jettison. See cast out.

Iouda i'on (Hebrew) H1AND (acclaim) ic

Jew, Jewish Ac1211 161 2139, but usually used as a noun, a Jew, first strictly only of the tribe of Judah, but later applied to all Israelites. Feminine Jewess Ac2424. Figuratively, the religious man, in contrast to the Greek, the rational man. Christ and the J: Jn218 20 51 10 15 16 18 641 52 71 2 11 13 15 35 822 31 48 52 57 918 22 1019 24 31 33 118 10 31 33 36 45 54 55 129 11 1333 1812 14 20 31 33 35 36 38 39 193 7 12 14 19 20AB5 21 21 21 31 38 40 42

Christ a J: Jn40 King of the J see King.

Paul: speaks to Ac922 135 43 141 1AB52 171 10 17 184 5B8 19 28 1910 2021 2817 persecuted by Ac1345 50 142 4 5 19 175 13 1812 14 203 19 2111 21 27 2230 2312 20 245 9 18 252 7 15 21 262 7 21 2810 is a J Ac1620 223 does no sin against Ac259 10 J acquainted with his life Ac264 to the J as a J 1C920 20 not a stumbling block to 1C1032 lashed by 2C1124

Peter: not to join another tribe Ac1028 J against Ac123 J play the hypocrite with Ga213 14

others: word blazed abroad (body stolen) Mt2815 not eating except washing Mk73 dispatch priests to John Jn119 salvation is of Jn422 at Pentecost 252AB 10 the word to J

only Ac1119 10,000 believe Ac2120AB to the J first Ro10 29 10 denominated a Ro217 apparent, hidden RRo228 29 prerogatives Ro31 God of Ro329 calls Ro924 by nature Ga215 suffered by 1Th214 profess to be Rv29 39 Jew and Alexander, Ananias, Apollos, Aquila, Bar-Jesus, chief at Capernaum, Cornelius, Festus, Joseph of Aramathia, Passover, Rome, Samaritan, Seva, Timothy, magician, nation, prophet, snare etc. see under these keywords. (S¹) Jn131 S¹Ac67). Jew¹⁹⁰, Jewess², Jewish¹, of Judea¹.

Iouda ik os' (Hebrew) H1AND (acclaim) -AS, Jew (as), adverb. live Ga214.

Jewess. See Jew.

Iouda ik on' (Hebrew) H1AND (acclaim) ic Jewish. myths Tit114.

Jewish. See Jew.

Jewry, Judea².

Jews (live as do), Judeaize¹.

Jews' religion, Judaism².

Iczab'el (Hebrew) JEZEBEL

Jezebel, the queen of Ahab 1Ki1631, prophetess Rv229.

Iōanan' (Hebrew) Jehovah-GRACIOUS

Joanna, an ancestor of our Lord. Lu327.

Iōan'na Jehovah-GRACIOUS

Joanna, wife of Chusa. Lu83 2410.

Iōb (Hebrew) ENEMY-od

Job, the principal character in the book of the same name Jb11, the endurance of Ja511.

Iōda' (Hebrew) JODA

Joda, an ancestor of Christ Lu326B5. Juda¹.

Iōēl' (Hebrew) Jehovah-Deity

Joel, one of the minor prophets Joel 11. Ac216.

Iōan'nēs (Hebrew) Jehovah-GRACIOUS

John, the name of five different men.

John the baptist. Birth and coming of Mt 31 4 Mk14 6 Lu113 60 63 32 Jn16 Jesus coming to Mt313 1482 Mk19 in jail, death of Mt143 4 8 10 Mk114 617 18 20 24 25 Lu320 99 Jn324 disciples of J (fasting) Mt914Mk218 18 Lu533 (sent to Jesus) Mt112Lu719 20 24 (report) Mt114 Lu718 22 Jn326 (J teaches) Lu111 (about cleansing) Jn325 Jesus speaks concerning: (what do you come out to gaze at) Mt117Lu724 (not a greater) Mt111Lu728 (from the days of) Mt112 (a prophet) Mt1115Lu1616 (neither eating nor drinking) Mt1118Lu733 (as Elijah) Mt1713 (came to you) Mt12132 Jesus said to be J: (by Herod) Mt142Mk614 16Lu97 (by some) Mt1614Mk28Lu919 the baptism of: (whence) Mt2125Mk1130Lu204 (baptized with) Lu720 Ac193 4 (beginning from) Ac122 1037 (Apollos versed in) Ac1825 a prophet Mt2126 Mk1192Lu206 if J be the Christ Lu315 Jn119 327 J baptizing (in water) Lu16Jn126 Ac15 1116 (in Bethany) Jn128 (in Enon) Jn323 1040 J testifying about Jesus: Jn115 22 35 40 533 36 1041 Ac1324 25 Jesus making more disciples than Jn41 does not one sign Jn1041

John the apostle, son of Zebedee: saw one casting out demons Mk938Lu919 the Lord's slave Rv11 to the seven ecclesias Rv14 1 J Rv19 228 James and J: called Mt424 102 Mk 110 317 Ac113 at healing of Peter's mother-in-law Mk129 at Jairus' house Mk537Lu851 on the mountain Mt17Mk92Lu928 desire to be great Mk1033 41 on the mount of Olives Mk133 in Gethsemane Mk1433 at the catch of fishes Lu510 fire from heaven Lu934

brother of James Ac12²² Peter and J: make ready the passover Lu22⁸ healing lame man and trial Ac31³ 4 11 41³ 10 in Samaria Ac8¹⁴ J and Cephas gave hand to Paul Ga2⁹

John surnamed Mark: his mother's house Ac12¹² Barnabas' deputy Ac12²⁵ 13⁵ 13 15³⁷

John the Chief Priest: with Caiaphas Ac4⁶

John father of Simon Peter: Jn14² 21¹⁵ng 10¹⁸ 17, Jona1, Jonas²

koll a'ō JOIN

join, bring into union f1C61⁶ 17, cling Lu10¹¹ Ro12²⁹ pile fRv18³ younger son j a citizen Lu15¹⁵ no one dared Ac51³ Philip, the chariot Ac8²⁹ Saul, the disciples Ac9²⁶ a Jew to another tribe Ac10²⁸ men to Paul Ac17³⁴ (BM19³). cleave to³, join to⁶, keep company¹.

join, join to¹.

join fitly together, connect together¹.

join hard to, adjacent (be)¹.

pros koll a'ō TOWARD-JOIN

join to a man to his wife fMt19⁵ Mk10^{7A} Ep5³¹. cleave to², join¹.

join together, yoke together².

joined, incline¹.

joint, articulation¹, assimilation².

sun' sō m on TOGETHER-BODY

joint body, in which all the members are of equal rank. nations are to be Ep3⁶.

joint enjoyer of allotment. See allotment (joint enjoyer of).

sun met'och on TOGETHER-WITH-HAVER

joint partaker, of the promise Ep3⁶ saints not to become Ep5⁷, partaker¹, —with¹.

Jona, John¹, Jonah⁹.

Iōnas' (Hebrew) DOVE

Jonah, a Hebrew prophet. sign of Mt12³⁹ 16⁴ Lu11²⁹ 30 in the sea monster Mt12⁴⁰ heralding of Mt12⁴¹ 41Lu11³² 32 (AJn2115 A2116). Jona⁹.

Iōnam' (Hebrew) JONAM

Jonam, one of our Lord's ancestors. Lu3³⁹, Jona¹.

Jonan, Jona¹.

Jonas, John³.

Iop'pē (Hebrew) LOVELY

Joppa, the seaport of Jerusalem on the coast, about 32° 3' north, 34° 45' east. Now called Jaffa. Peter and Tabitha in Ac9³⁶ 38 42 43 10⁶ 8 23 32 11⁵ 13.

Iordan'cs (Hebrew) DOWN

Jordan, the river so called because it "descends" from the heights of Anti-Lebanon to the Dead Sea, 1300 feet below sea level. It runs roughly along longitude 35° 33' from 33° 40' to 31° 46' north, with many windings. John at Mt3⁶ Mk1⁹ Lu4¹ other side of (the sea road) Mt4¹⁵ (thongs from, follow Jesus) Mt4²⁵ Mk3⁸ (Jesus coming to) Mt19¹ Mk10¹ Jn10¹⁰.

Iōreim' (Hebrew) JORIM

Jorim, one of our Lord's ancestors. Lu3²⁹.

Iōsēch (Hebrew) JOSEPH

Josech, an ancestor of Christ Lu3²⁹s. Joseph¹.

Iōsēph' (Hebrew) ADDED

Joseph, the name of several different men. Joseph, son of Jacob by Rachel Gn30²³ freehold Jacob gives to Jn4⁵ Stephen speaks of

Ac7¹⁰ 13 13¹⁶ 11 18 sons of (Jacob blesses) Hb11²¹ (remembers the exodus of) Hb11²² tribe of Ry7⁸

Joseph, son of Jonam Lu3³⁰

Joseph, son of Mattathias Lu3²⁴

Joseph, son of Eli Lu3²³, the husband of Mary Mt11⁶ 18 19 20 24 21³ 19 Lu12⁷ 24 16 Jesus, son of Lu4²² Jn14⁵ 64² (ALu2³⁴ A4³)

Joseph of Arimathea Mt27⁵⁷ 59Mk15⁴³ 45 Jn9³⁸

Joseph Bar-Sabbas Ac1²³

Joseph Barnabas Ac4³⁶. Joses¹.

Joseph, son of Mary Mt13⁵⁵ Mk6³s (sMt27 56 AMk15⁴⁷) Joses²

Joseph (Josech ALu3²⁶).

Joseph, Joseph¹.

Iōsē JOSES

Joses, son of Mary Mt27^{56AB} (AMk6³ As² 15⁴⁰).

Iōsē's' (Hebrew) JOSES

Joses, son of Mary, brother of James the Little Mk15⁴⁰bs² 47bs² son of Eleazar (ALu3²⁵).

Joses, Joseph¹.

Iōsaphat' (Hebrew) JEHOVAH-JUDGES

Joshaphat, a king of Judah 1Ki22⁴¹, and ancestor of Christ Mt18⁸.

Iōsē'as (Hebrew) JOSIAH

Josiah, a king of Judah 2Ki22² 2Ch3⁴, and progenitor of Christ Mt11¹⁰ 11, Josias².

Josias, Josiah².

apo thlib'ō FROM-CONSTRUCT

jostle. Jesus by the throng Lu8⁴⁵, press¹.

jot, iota¹.

Iōath'am (Hebrew) JEHOVAH-FLAWLESS

Jotham, a king of Judah 2Ki15³², and ancestor of Christ Mt19⁹.

[h]od oi por'ia WAYS-GO

journey. Jesus weary with Jn4⁶ Paul in j often 2C11²⁶.

[h]od oi por'e'ō WAYS-GO

journey. Cornelius' men Ac10⁹.

journey, go², going¹, way (be on)¹, (in), go

through¹, (make), go¹, (take), go¹.

journey. See have and way.

sun od eu'ō TOGETHER-WAY

journey with. men w Saul Ac5⁷.

chan'a JOY

joy. the magi Mt2¹⁰ getting the word Mt13²⁰ Mk4¹⁶ Lu8¹³ at finding the treasure Mt13⁴⁴ be entering into AMt23²¹ 23 at Jesus' resurrection Mt28⁸ Lu24⁴¹ Zachariah, over John Lu14 great j (evangel of) Lu2¹⁰ (to all the brethren) Ac15³ the 72 Lu10¹⁷ over one sinner Lu15⁷ 10 disciples (return with) Lu24⁴² (may be filled) Jn15¹¹ 16²⁴ 2Jn1² (My j in) Jn15¹¹ 17¹³ (sorrow shall become) Jn16²⁰ 22 (and holy spirit) Ac13³² because of the Bridegroom's voice Jn3²⁹ 29 that a human being was born Jn16²¹ in Samaria Ac8¹⁴ Rhoda Ac12¹⁴ in holy spirit mRo14¹⁷ 1Th1⁶ may God be filling you with Ro15¹³

Paul (coming with) Ro15¹³ (fellow workers of your) 2C1²¹ (my j is that of you all) 2C2² (surpassing) in 2C4¹ (making petition with) Ph14¹ (fill my j full) Ph2² 2Th1⁴ (my j and wrath) Ph4¹ 1Th2¹⁹ (you are our) M1Th2²⁰ (for all the j) 1Th3⁹ (j I have had in your love) Phn⁷ of Titus 2C7¹³ saints of

Macedonia 2C8² fruit of the spirit Ga6²² of faith Ph1²⁵ to receive Epanphroditus with Ph2²⁹ endurance with Col1¹ pillage of your possessions with Hb10³⁴ j lying before Jesus Hb1²² discipline not seeming to be AHb1²¹ render account with Hb1³⁷ all j deem it Ja1² converted into dejection Ja4⁹ with j unspeakable 1Pt1⁶ of John 1Jn1⁴ 3Jn¹. gladness³, greatly¹, joy⁵³, -fulness¹, -ous¹.

joy, boast¹, exultation¹, gladness¹, (exceeding), exultation¹, (with exceeding), exult¹.

joy. See rejoice.

joyfulness, joy¹.

joyous, joy¹.

Iouda or *Iou'da s* (Hebrew) HAND(acclaim)

Judah, or Judas, a proper name belonging to eight different men. Judah: the fourth son of the patriarch Jacob by Leah, or the tribe which sprung from him. in Christ's ancestry Mt1² 3 Lu3³³ Bethlehem, land of Mt2⁶ 6 city of Lu1³⁹ our Lord out of Hb7¹⁴ new covenant with the house of Hb5⁸ the tribe of (the Lion out of) vRv5⁵ (144,000 sealed) vRv7⁵

Judah, son of Joseph, an ancestor of Christ Lu3³⁰, Juda¹.

Judas, brother of our Lord Mt13⁵⁵Mk6³ Ju1¹, Judas¹, Juda¹, Juda¹.

Judas the apostle Lu6¹⁰ Jn14²² Ac1¹³

Judas the Galilean Ac5³⁷

Judas called Bar-Sabbas Ac15²² 27 32

Judas of Damascus Ac9¹

Judas Iscariot, son of Simon, giving Jesus up (chosen) Mt10⁴Mk3¹⁹Lu6¹⁰ (it is not I) Mt2⁶⁵ (turns back the silver)Mt2⁷³ (came away to the chiefs)Mk14¹⁰ (with a kiss)Lu 22⁴⁸Aus² (of the twelve)Jn6⁷¹ 12⁴ (Adversary cast into his heart)Jn13² (in Gethsemane)Jn18⁵ 5 one of the twelve (gone to the chiefs)Mt26¹⁴ (in Gethsemane)Mt26¹⁷Mk 14⁴⁹Lu22⁴⁷ (Satan entered)Lu22³ Jesus giving the morsel to Jn13²⁰ had the coffer Jn 13²⁹ getting a squad Jn18³ becomes the guide Ac1¹⁶ transgressed Ac1²⁵.

Juda, Juda¹.

Judaea, Judea⁴².

Judaea (of), Jew¹.

Iouda is n os' (Hebrew) HAND(acclaim)ism
Judaism, the institutions of the Jews. Paul in Ga1¹³ 14, Jews' religion².

Iouda i: 'o (Hebrew) HAND(acclaim)ize
judaize, imitate Jewish customs and rites.
Peter compelling the nations to Ga2¹⁴, live as do the Jews¹.

Jude, Juda¹.

Iouda i'a (Hebrew) HAND(acclaim)

Judea, the southern part of Palestine, from the Mediterranean to the Dead Sea, roughly between the latitudes 31°-32° north. Jesus (born in Bethlehem of)Mt2¹ 5Lu2⁴ (throngs follow from)Mt4²⁵Mk3⁷Lu6¹⁷ (came into the boundaries of)Mt19¹Mk10¹ (heralding in)Lu 4¹⁴us (Pharisees from, came to)Lu5¹⁷ (saying came out in)Lu7¹¹ (teaching in)Lu23³ (came into)Jn3²² 11⁷ (leaves)Jn4⁴ 45 54 71 (go away into)Jn7¹³ (My witnesses in)Ac1⁸

other (proper names): Archelaus reigning in Mt2²² John (in)Mt3¹ (went out to him) AMt3⁵Mk1⁵Lu1⁵ Herod king of Lu1⁵ Ac12¹⁹ P'ate governor of Lu3¹Aus² at Pentecost Ac

20 Agabus Ac2¹⁰ Paul (reported to those in)Ac26²⁰ (no letters about him from)Ac28²¹ (rescued from stubborn in)Ro15³¹ (to be sent forward into)2C1¹⁶ others: to flee into the mountains Mt24¹⁰Mk13¹¹Lu21²¹ disciples dispersed into Ac8¹ ecclesias of (had peace) Ac9³¹ (Paul unknown to)Ga1²² (suffering) 1Th2¹⁴ declaration in Ac10³⁷ brethren of Ac11¹ 29 some coming from Ac15¹ (s'Lu 126). Judea², Jewry².

kri'n'o JUDGE

judge, set right, come to a conclusion, decide, sue, at law Mt5⁴⁰ 1C6⁹. God J (neither is the Father)Jn5²² (seeking and j)Jn8⁵⁰ (the nation for which Israel is slaving)Ac7⁷ (the inhabited earth)Ac17³¹ (the hidden things of humanity)Ro2¹⁶ (conquering when being judged)Ro3⁴ (the world)Ro3⁶ (those outside) 1C13¹ (His people)Hb10³⁰ (prostitutes and adulterers)Hb13⁴ (impartially)1Pt1¹⁷ (justly)1Pt2²³ (the living and the dead)1Pt4⁵ (those under the altar)vRv6¹⁰ (third bowl) vRv16⁵ (Babylon)vRv18²⁰ 19²

Christ: (not j the world)Jn3¹⁷ 12⁴⁷ (as I am hearing)Jn5³⁰ (not j anyone)Jn8¹⁵ 12⁴⁷ (if I am j, true)Jn8¹⁶ (much have I to be) Jn8²⁶ (the living and the dead)2Ti4¹ (in righteousness)Rv19¹¹

other (proper names): Jews (j according to the flesh)Jn8¹⁵ (j Jesus)Jn18³¹ Ac13²⁷ (if it is just)Ac4¹⁹ (yourselves)Ac13⁴⁶ Paul (j Lydia faithful)Ac16¹⁵ (j by chief priest) Ac23³ (concerning the resurrection)Ac23⁶ 24¹ (in Jerusalem)Ac25²⁹ 29 (at the dais of Caesar)Ac25¹⁰ (in expectation of the promise)Ac2⁶⁶ (as a sinner)Ro3⁷ (the one effecting this)1C5³ (not those outside)1C5¹² Agrippa Ac26⁸

other: be not j Mt7¹Lu6³⁷ (by the countenance)Jn7²⁴ (him who is eating)Ro14¹ (one another)Ro14¹³ (before the time)1C4⁵ lest you be j Mt7¹ Ja5⁹ you are j (with what judgment)Mt1² (defenseless)Ro2¹ (another, brother)Ro2¹ 1 14 10 13 (not those within)1C5¹² you shall be j Mt7¹Lu6³⁷ the twelve tribes of Israel Mt19²⁸Lu22³⁰ wicked slave vLu19²² one believing (not)Jn3¹⁸ 18 2Th2¹² just judgment Jn7²¹ law AJn7⁵¹ Ro 2¹² Ja2¹² 411 11 the word Jn12⁴⁸ 48 Chief of this word Jn16¹¹ those committing such things Ro2² the Uncircumcision Ro2² not himself Ro14²² 1C13¹ before the just 1C6¹ the word 1C6² 2 messengers 1C6¹⁸ what I am averring 1C10¹⁵ head uncovered 1C11³ disciplined 1C13³² that if One died for all 2C5¹⁴ in food Co2¹⁶ his brother Ja4¹¹ the dead 1Pt4⁶ Rv11¹⁸ 20²

decide: Simon d correctly Lu7⁴³ Jews not d what is just Lu12⁵⁷ Pilate d to release Jesus Ac3¹⁴ James and the apostles Ac15¹⁶ 164 21⁵ Paul d (to sail by Ephesus)Ac20¹⁶ not to perceive anything except)1C2² not to come in sorrow)2C2¹ (to winter there) Th3¹² Festus d to send Paul Ac25²⁵ 5 not to place a stumbling block Ro14¹³ about his virgin 1C7³⁷ freedom by another's conscience 1C10²⁹ (s'Ac25²⁰ ARo14¹ ARv19² AB2013). call in question², conclude², condemn⁵, damn¹, decree¹, determine¹, esteem², go to law², judge⁸⁷, ordain¹, sentence is¹, sue at law¹.

judge, deem¹, doubt³, examine⁶, justice³, (to), tribunal¹.

kritik on' JUDGE-
judge, of the thoughts of the heart *rHb412*,
discerner¹.

krit es' JUDGE
judge, one who gives sentence. lest he give
you up to Mt1525 25Lu1238 58 your sons shall
be Mt1227Lu1119 who constitutes Me a j
over you Lu1214ns the unjust j *rLu182 0* j
of the living and the dead (Christ) Ac1042
till Samuel Ac1320 Gallio not a j Ac1815
Felix a j to Israel Ac2410 the Lord, the just j
2Ti48 God the J of all Hb1233 j
with wicked reasonings Ja21 a j of the law Ja411
One Lawgiver and J Ja412 the J stands be-
fore the doors *rJa59*.

e[n]g kri n'o IN-JUDGE
judge by, not daring j ourselves b 2C1012,
make of the number¹.

kri'si s JUDGING
judging, the process or carrying out of a judg-
ment, liable to Mt1521 22 day of (more toler-
able in) Mt1015 1122 24Mk611A Lu1014 (ren-
dering account) Mt1236 (Ninevite men) Mt1241
Lu1132 (queen of the south) Mt1242Lu1131
(chastening) 2Pt129 (earth kept for) 2Pt37 (we
have boldness in) 1Jn417 (messengers kept
for) *Ju6*

Christ (reporting to the nations) Mt1218
(ceasing out j for victory) Mt1220 (the Father
given j to) Jn522 27 (My j is just) Jn550 (My
j is true) Jn516 (has been judged) Jn1611 (j
was taken away) Ac833 Pharisees pass by
Mt2329Lu1112 of Gehenna Mt2333 this is
the j, men love darkness *AJn319* not coming
into Jn534 resurrection of *AJn529* be judg-
ing just j Jn724 concerning Jn168

God (just j of) 2Th15 *rVr192* (against all)
Ju15 (hour of) *rVr147* (true) *rVr167* sins
preceding into 1Ti254 after this a Hb927 fear-
ful waiting for Hb1027 merciless Ja213 13
falling under Ja512 chastening 2Pt24 cal-
umniating 2Pt21 Ju9 Babylon's *rVr1810*
(AMk329), accusation², condemnation³, dam-
nation³, judgment⁴.

kri'na JUDGMENT
judgment, the effect of judging, private judg-
ment, a judicial sentence *rVr171* 1820, a legal
lawsuit 1C67, with what j you are judging
Mt72 getting j Mk1240Lu2047 Ro132 Ja31
in the same j (malefactors) Lu2340 Christ (giv-
en up to j of death) Lu2420 (for j came I
into this world) Jn939 impending j (Paul
before Felix) Ac2425 God's j (in accord with
truth) Ro22 3 (inscrutable) Ro1133 whose j is
fair Ro38 into condemnation Ro516 the
Lord's dinner 1C1129 34 bearing his j Ga510
of the adversary 1Ti36 younger widows 1Ti
512 j eonian Hb62 from the house of God
1Pt417 not idling 12Pt23 written beforehand
for Ju4 granted to those on the thrones
rVr204, avenged, condemn¹, condemnation⁵,
damnation⁷, go to law¹, judgment¹³.

judgment, day¹, judging¹¹, just statute², opin-
ion³, sensibility¹, tribunal¹, (hall of), preto-
rium¹.

judgment (just). See just judgment.
judgment seat, *da10*, tribunal¹.

Iouli'a JULIA
Julia, a saint in Rome. Ro1613.

Iouli'as JULIUS
Julius, a Roman centurion Ac271 3 (s¹ Ac271).

skirt a'o JUMP
jump, frisk Lu623 for gladness, the babe in
the womb Lu1141 leap², -for joy¹.

Junia, Junias¹.

Jouni'as JUNIA
Junias, a Roman relation of Paul. Ro167.
Junial¹.

Jupiter (which fell down from), Zeus (which
falls from)¹.
jurisdiction. See authority.

exousiaz'o OUT-BEINGIZE
jurisdiction (have), (over the body) 1C74 4, be
in authority over, called benefactors Lu2225
Paul will not be 1C612, be under (have)
power (of)³, exercise authority upon¹.

dik'ai on JUST
just, conformed to right or law. God and
Christ: said by Pilate Mt2719 2724as cen-
turi- said, this man was Lu2347 My judging
is Jn530 J Father Jn1725 disown the j One
Ac314 the coming of the j One Ac752 Saul
to become acquainted with Ac2214 He is j
Ro326 1Jn19 229 37 j judging of 2Th15 6
rVr167 V192 the Lord the j Judge 2Ti48 died
for the unjust 1Pt1318 Jesus Christ the j
1Jn21 Thy ways are *rVr153* j art Thou
rVr165

others: Joseph Mt119 rain on Mt545ns
not to call the j but sinners *AMt913* Mk217Lu
532 in the name of a j man Mt1041 41-41
prophets and j men yearning Mt1317 shin-
ing out as the sun Mt1313 messengers sever-
ing the wicked from Mt1349 giving whatever
is j (workers) Mt204 Pharisees appearing to
be Mt2323 29 blood of j Abel Mt2335 33 at
the glory throne judgment Mt2537 46 John
Mk620 Zechariah and Elizabeth Lu16
turning to the prudence of the j Lu117 Simeon
Lu225 not deciding what is Lu1257 resur-
rection of Lu1414 Ac2415 ninety-nine Lu155
themselves (have confidence in) Lu189 (feign-
ing) Lu2020 Joseph of Arimathea Lu2350
judging j judgment Jn724 you or God Ac411
Cornelius Ac1022 live by faith Ro17 Ga311
Hb1038 not the listener to law Ro213 not
one is Ro310 hardly dying for Ro57 the
many constituted Ro519 precept is Ro712
obeying parents Ep61 j for Paul be thus
disposed Ph17 whatever is Ph48 to your
slaves Co41 law not laid down for 1Ti19
supervisor to be Tit18 Abel Hb114 1Jn312
spirits of the j perfected Hb1223Abd2 you
murder the Ja56 petition of Ja516 the eyes
of the Lord are on 1Pt312 hardly being
saved 1Pt418 Peter deeming it j 2Pt113 Lot
2Pt27 8 one doing righteousness is 1Jn37
Rv2211 (*AAc125*). just³³, meet², right³,
righteousness¹¹.

just, fair².
just award. See just statute.

dik ai o kris i'a JUST-JUDGMENT
just judgment, day of the j j of God Ro23.
righteous judgment¹.

just requirement. See just statute.

dik ai'o ma JUST-effect
just statute, just award, just requirement of
the law Ro226 84, the result of a just stand-
ard. Zechariah going in all Lu6 those recog-
nizing God's Ro132 of divine service *rHb*
91 10 just award: out of many offenses Ro
516 all mankind for life's justifying Ro515
God's, made manifest *rVr154* of the saints
rVr198, judgment², justification¹, ordinance³,
righteousness⁴.

[h]upo'dik os UNDER-JUST

just verdict (subject to), an acquittal for those who believe and condemnation for unbelievers. the entire world Ro3¹⁹, guilty¹.

dik as t'os' JUSTER

justice. Moses Ac27²⁵ 33 35g (ALu12¹⁴). judge³.

dik'e JUSTICE

justice, a right principle of action. J lets not live (Paul)Ac28⁴ j of eonian extermination 2Th1⁹ of eonian fire (Sodom)Ju⁷. judgment¹, vengeance².

justification, justifying², just statute¹.

dik ai o' JUSTIFY

justify, constitute just (not forgive or pardon as if unjust, but pronounce not guilty, acquit, vindicate). was wisdom Mt11¹⁹Lu7³⁵ by your words Mt12³⁷ Ro3⁴ tribute collectors (j God)ALu7²⁹ (this man j)Lu18¹⁴ himself (lawyer)Lu10²⁹ (Pharisee)Lu16¹⁵ not by law Ac13³⁹ Ro3²⁰ Ga21¹⁶ 311 by believing in Christ Ac13³⁹ doers of the law Ro2¹³ in His grace Ro3²⁴ Tit3⁴Ab

God (the Justifier)Ro3²⁶ 833 (j the Cir-

cumcision)Ro3³⁰ (the irreverent)Ro4⁵ (whom He calls)Ro3³⁰ 30 (the nations)Ga3⁸ j by faith Ro3²⁸ 51 Ga21¹⁰ 324 if Abraham was j by acts Ro4² j in Christ's blood Ro5⁰ the one who dies j from sin Ro6⁷ not j by this (Paul)1C4¹ j in the name (Christ)1C6¹¹ Ga21⁷ in law (exempted)Ga5⁴ in spirit 1Ti 310 j by works (Abraham)Ja22¹ 24 (Rahab)Ja2²³ (BLu6³⁷ b37 s1'Hb12²³). be righteous¹, free¹, justify³⁷, justifier¹.

dik ai' o' si s JUSTIFYING

justifying, making just. Christ roused because of our Ro4²⁵ all mankind for life's Ro5¹⁸. justification².

dik ai'os JUST-AS

justly (adverb), sentence of the malefactors Lu23⁴¹ sober up 1C15³⁴ how j Paul became 1Th2¹⁰ saints should be living Tit2¹² Him Who is judging 1Ti2²³. justly², righteously², to righteousness¹.

Ious'tos JUSTUS

Justus. The name of three different men. Joseph Bar-Sabbas Ac1²³ Titus J of Corinth Ac18⁷ Jesus termed J Co4¹¹.

K

skind denotes same.

Kedron' (Hebrew) SOMBER

Kedron, a winter brook or arroyo which rises near Jerusalem and flows southeast into the Dead Sea 2Sam15²³ Jn18¹.

tom o'ter on CUT-more

keen. God's word k above a sword rHb4¹², sharper¹.

diab'op' THROUGH-CAST-VIEW

keen-sighted (be), to extract the mote Mt7³Lu 6¹² blind nian became Mk8²⁵bs. see clearly².

tir'c' KEEP

keep, retain in possession Jn2¹⁰, perform an obligation, as the law Ja2¹⁰, keeper Mt28⁴, k the precepts Mt19¹⁷ whatever scribes say, do and k Mt23³bs² Christ (k Him on Golgotha)Mt27⁴⁶ (those k Him)Mt27⁵⁴ (if anyone k My word)Jn8⁵¹ 52 (k God's word)Jn8³⁵ (accused not k sabbath)Jn9¹⁰ (k My precepts)Jn14¹⁵ 21 1510 (k His word)Jn14²³ 1520 20 Jn2⁵ (not k His word)Jn14²⁴ (k precepts of My Father)Jn15¹⁰ (prays the Father to k)Jn17¹¹ 15 (I k those whom)Jn17¹² (k His precepts)1Jn2⁹As2⁴ (k My acts)Rv2²⁶ (k out of hour of trial)Rv3¹⁰Ab

disciples (teaching nations k all)Mt28²⁰ (k the Father's word)Jn17⁶ (k God's precepts)1Jn3²² 24 53ns Rv12¹⁷ 1412 (k themselves in love)Ju2¹ Pharisees (k their traditions)Mk 7⁹ (charge nations k the law)Ac15⁵ k the ideal vine Jn2¹⁰ Mary k the nard attar Jn12⁷ Peter k in jail Ac12⁵ guards k the jail Ac12⁶ Paul (warden to k)Ac16²⁹ (centurion to k)Ac24²³ (to be k in Cesarea)Ac25⁴ (for the Imperial investigation)Ac25²¹ 21 (myself from being burdensome)2C11 9 0 (I have k the faith)2Ti4⁷

saints (k his virgin)1C7³⁷ (to k unity of the spirit)Ep4⁹ (to be k blameless)1Th5²³ (k oneself unspotted)Jn12⁷ (alloyment k in the heavens)1Pt1⁴ (one begotten by God k)1Jn

518 (k by Jesus Christ)Ju1 Timothy (k yourself pure)1Ti5²² (k precept unspotted) 1Ti6¹⁴ anyone k whole law Ja210bs messengers (k for judgment)2Pt2⁴ (k not their sovereignty)Ju6⁶ unjust (for chastening) 2Pt2⁹ (gloom of darkness k)2Pt2¹⁷ Ju13 heavens and earth k for judging 2Pt3⁷ happy he who (k that which is written)Rv13³ (k his garments)Rv16¹⁵ (k the sayings)Rv 22⁷ ecclesias (k and repent)Rv3¹⁴As (you k My word)Rv38¹⁰ k the sayings of this scroll Rv22⁹ (As1Jn5²). hold fast¹, keep⁵⁷, keeper¹.

keep, become¹, carefully keep², do¹, garrison³, graze¹, guard²⁴, have¹, hold¹, lie down¹, practice¹, preserve¹, protect¹, retain³, tender¹. keep back, embezzle², shrink¹.

peri'krup't o' ABOUT-HIDE

keep close. Elizabeth k herself c Lu12⁴. hide¹. keep course. See retain.
keep from, forbid¹.
keep in, press¹.
keep under, helabor¹.
keeper. See keep.
keeper, guard³, (prison), warden².
keeper at home, domestic¹.

tên'c' si s KEEPING

keeping (the precepts)1C7¹⁹, custody (apostles placed in)Ac4³ 518. hold¹, keeping¹, prison¹.

kok'k os KERNEL

kernel, a seed and its case, mustard (parable of)PM13³¹Mk4³¹Lu13¹⁹ (faith as)PM17²⁰Lu 17⁹ of grain Jn12²⁴ a naked k 1C15³⁷. corn¹, grain⁰.

klei s LOCKER

key, a device for shifting the moving element of a lock. of the kingdom rMt16¹⁹ of knowledge rLu11⁵² of death rFv18¹⁸ of David rRv 37 of the abyss rRv9¹ 201.

pa n doch ei'on EVERY-RECEIVER

khan. the Samaritan rLu10³⁴. inn¹.

pa i doch eu's EVERY-RECEIVER
khan keeper. Samaritan *PLu1035*, host¹.

lakt iz'o KICK
'kick, strike with the foot. Paul k against the goats *PAc2614*.

er'iph os KID
er'iph' l on KID
kid, a young goat, severing sheep from *PM125*
32 33 you never give me *PLu1529*, goat²,
kid¹.

andr a po d i st cs' MAN-FOOTER
kidnaper. *ITi110*, manstealer¹.

nc phr os' YOUNG-CARRY
kidneys, the blood is purified and made fresh
or young by being carried through the kid-
neys. Son of God searching *FRv233*, reins¹.

apo ktein'o FROM-KILL
kill, deprive of life, those k the body *Mt1028* 28
Lu124 wanting to k John (Herod) *Mt145*
(Herodias) *Mk619* Christ (to be k and roused)
Mt1621 *Mk831* *Lu922* (men will be k Him) *Mt*
1723 *Mk931* 31 1034 *Is Lu333* (Jews sought to)
Mt264 *Mk141* *Jn516* 18 71 49 20 25 837 40 1153
(Herod wanting to) *Lu1331* (not k Himself?)
Jn822 the farmers (k one slave) *PM12135* *Mk*
125 5 (k the son) *PM12138* 39 *Mk127* 8 *Lu2014* 15
k the king's slaves *PM1226* k the prophets
(Pharisees will) *Mt2351* (Jerusalem) *Mt2351* *Lu*
1334 (your fathers) *Lu1147* 48 49 *Ac752* (Is-
rael) *Ro113* disciples (k you) *Mt249* (every one
who is k you) *Jn162* a soul to save or to k
Mk34 afraid of Him Who after k *Lu125*
tower in Siffraim falls and *Lu134* priests plan
k Lazarus *Jn1219*

the Jews (not allowed us to) *Jn1831* (k the
Inaugurator of Life) *Ac135* (seeking k Paul)
Ac2131 2312 14 (k the Lord Jesus) *ITi215* sol-
diers counsel k prisoners *Ac2742* Sin through
the precept k *FRo711* the letter is k *Ac236*
k the enmity *FRv216* Antipas k *Rv213* k Jez-
ebel's children *Rv223* k with the saber *VRv68*
their brethren about to be *VRv611* locusts
not k *VRv95* k a third of mankind *VRv915*
18 20 two witnesses (fire out of their mouth
k) *Rv115* (wild beast k) *VRv117* seven thou-
sand k *VRv113* any one k with the sword
VRv1310 10 those not worshipping the image
k *VRv1315* rest k by the saber *VRv1921*
(*ALu69*). kill⁵⁵, put to death⁶, slay¹¹.

kill, death (put to), lay hands on¹, lift up¹¹,
murder¹⁰, sacrifice⁸, slay¹,
kin, relation¹.

chr e's tou' USE-
kind, agreeable to the senses, kindly (Christ's
yoke) *Mt1130*, kindness (God's) *Ro24*, of wine
mellow *PLu539*. Most High k to the ungrate-
ful *Lu633* corrupting k characters *IC1533*
become k to one another *EP432* taste that
the Lord is *1Pt23*, better¹, easy¹, good¹,
goodness¹, gracious¹, kind².

kind, nature¹, race⁵,
skind. See same.

chr e's t en'o mai USE-
kind (be). Love is *IC134*.
kind of, any¹.
kind (what). See what kind.

peri ap't o ABOUT-TOUCH
kindle, a fire *Lu2255* ss.
an an't o UP-TOUCH
kindle. Christ, if fire already *Lu1219* what
amount of fire is *PA33*.
kindle. See touch.

phrug'an on KINDLING
kindling, a faggot or stick fit for a fire. Paul
twisting together *Ac283*, stick¹.

kindly. See kind.
kindly affectioned, fondly affectionate¹.

chr e's t o' t es USE-
kindness. God's *Ro24* 1122 22 22 *EP2* *Ti131* Not
one doing *Ro312* Paul in *2Co66* fruit of the
spirit (*GA522* saints to put on *Co312*, gentle-
ness¹, good¹, goodness¹, kindness¹).

kindness, philanthropy¹, (brotherly), brotherly
fondness².
kindness. See kind.

patr i a' FATHERHOOD
kindred, relationship based on a common fa-
ther. of David (Joseph was) *Lu1278* 21 of the
earth *Ac325* *Ep315*, family¹, kindred¹, line-
age¹.

kindred, race³, relationship³, tribe⁶.
basil eu's KING

king, the male ruler of a kingdom. Jesus
Christ: K of the Jews (brought forth) *Mt22*
(Lo your K) *Mt215* *Jn1941* (you are?) *Mt2711*
Mk1523 *Lu2331* *Jn1830* 37 37 (rejoice) *Mt2739* *Mk1523*
Jn193 (His charge written) *Mt2739* *Mk1523*
Lu2338 (releasing to you?) *Mk1523* *Jn1830*
(whom you are terming) *Mk1523* (if you are)
Lu2337 (shall I crucify you?) *Jn1915* 15 (do
not be writing) *Jn1912* 21 Jerusalem city
of the great *Mt535* then shall the K be declar-
ing *Mt2534* 49 K of Israel (if he is) *Mt2742*
(let him descend) *Mk1532* (through clamored
blessed be) *Lu1938* *Jn1213* 15 (Thou art the)
Jn140 saying himself to be *Lu232* throng
about to make Him *Jn615* a different K
Jesus *Ac177* K of the eons *ITi116* *VRv153*
K of kings *ITi615* *VRv1714* 14 1916 16

other kings: David *Mt16* *Ac1322* K Herod
(the Great) *Mt21* 3 9 *Lu15* (Antipas) *Mt149*
Mk614 22 25 26 27 (Agrippa) *Ac121* disciples to
be led to *Mt1818* *Mk133* *Lu2112* kings house-
M¹¹⁸ kings of the earth (greeting tribute)
Mt1725 (Christ Suzerain of) *Rv15* (hide) *VRv*
615 (commit prostitution) *VRv172* 13 3 9 (city
has a kingdom over) *VRv1718* (to do battle)
VRv1919 (carrying their glory into) *VRv2124*
parables of *PM1823* 222 7 11 13 want to per-
ceive what *Lu1021* k going to engage
another *PLu401* 31 of the nations are lord-
ing it *Lu223* everyone making himself *Jn*
1912 standing by are the k of the land *Ac126*
of Egypt (Pharaoh) *Ac710* (different k rose)
Ac718 (mandate of) *Hb1123* (fury of) *Hb1137*
Ac718 to bear Christ's name before *Ac91*.
Elastus the kings chamberlain *Ac1239* Israel
requests *Ac1321* Agrippa the king (and Her-
nic) *Ac2513* (Paul's case before) *Ac2514* 24 26
262 *Is* 13 19 26 27 30 Aretus the k *2C1132*
petitions to be made for *ITi22* Melchizedek
(combat with the k) *Hb71* (k of Salem etc.)
Hb71 2 2 2 the k as a superior *1Pt213* honor
the k *1Pt217* locusts have a k *VRv911* John
must prophesy over *VRv1011* of the orient
VRv1612 unclean spirits going out to *VRv1611*
seven *VRv1710* ten horns are ten *VRv1712*
obtaining authority as *VRv1712* eating the flesh
of *VRv1918*.

king. See reign.

basil ei'a KINGDOM
kingdom, a realm ruled by a king, or the ter-
ritory, people, or sovereign power pertaining
to it. k of the heavens (near is the) *Mt32* 417
107 (their is the) *Mt53* 10 (called least, great

in)Mt19¹⁹ (by no means entering)Mt50¹⁸³ (not everyone saying Lord entering)Mt7²¹ (with Abraham in)Mt8¹¹ (he who is smaller in)Mt11¹¹ (being violated)Mt11¹² (secrets of)Mt13¹¹ (like a man sowing seed)PMt13²⁴ (like kernel of mustard)PMt13³¹ (like heaven)PMt13³³ (like a treasure)PMt13³⁴ (like a merchant)PMt13⁴⁵ (a dragnet)PMt13⁴⁷ (every scribe made a disciple in)PMt13⁵² (keys of)Mt16¹⁹ (who is greatest in)Mt18⁴ (like a man, a king)PMt18²³ 222 (emasculate because of)Mt19¹² (for of such is)Mt19¹⁴ (rich squeamishly entering)Mt19²³ (like a householder)PMt20¹ (locking)Mt23¹³ (likened to ten virgins)PMt25¹

Christ (shown all the k)Mt48⁴⁵ (culling snares out of)Mt13¹¹ (at His)Mt19¹¹ (no consumption of His)Mt13³³ (the Father covenanted the k to)Mt22²⁹ (at My table in My)Mt22³⁰ (whenever coming in Thy)Mt23⁴² (not of this world)Jn18³⁶ 36 30 (whenever giving up to God)1C15²⁴ (k of Christ and of God)Eph5⁵ (His advent and k)2T14¹ (His celestial)2T14¹ (the scepter of Thy)Hb18 (tonian k of our Lord)2Pt11¹ (k became our Lord's and His)Rv19¹⁵

the k (evangel of)Mt23⁹³⁵ 2414 (seek first His)Mt63³ (sons of)Mt8¹² 1338 (hearing the word of)Mt13¹⁹ (allotment made ready)Mt25¹ (Paul heralding)Ac20²⁵ (enjoyers of the allotment of)Ja25⁹ (John participant in)Rv19¹

the Father (Thy k come)Mt6¹⁰ Lu12 (shining out as the sun in)Mt13⁴³ (drinking it new in)Mt26²⁹ (delights to give you)Lu12²²

k of God: outstrips to the k)Mt12²⁸ Lu12²⁰ rich squeamishly entering Mt19²⁴ Mk10²³ 24 25 Lu18²⁴ 25 prostitutes preceding you into Mt21⁴¹ taken away from Mt21⁴³ heralding the evangel of Mk11¹⁴ Lu4^{43AB} 91 1610 near is Mk11⁵ Lu10⁹ 11 2131 the secret of Mk4¹¹ Lu8¹⁰ as a man casting seed PMt6²⁶ how likened Mk4³⁰ Lu13¹⁸ 20 not tasting death till perceiving Mk9¹ Lu9²⁷ ideal to be entering one-eyed Mk9⁴⁷ of such is Mk10¹¹ Lu18¹⁶ receiving as a little child Mk10¹³ Lu18¹⁷ not far from Mk12³⁴ drinking it new in the Mk14²⁵ Joseph anticipating Mk15⁴³ Lu23⁵¹ yours is the Lu6²⁰ smallest in the k greater than John Lu7²⁸ commissioned to be heralding Lu9² Jesus spoke concerning Lu9¹¹ Ac13 you publish Lu9³⁰ one looking behind not fit for Lu9⁹² be seeking Lu12³¹ seeing the prophets in Lu13²⁸ reclined in Lu13²⁰ entering bread in Lu14¹⁵ when coming? Lu17²⁰ 20 inside of you Lu17²¹ leave house or wife on account of Lu18²⁹ about to be looming up Lu19¹¹ not eating passover till fulfilled in Lu22¹⁶ till the k may be coming Lu22¹⁶ cannot perceive Ju3⁷ cannot be entering Jn3⁵ Philip bringing evangel of Ac8¹² entering through affliction Ac14²² Paul persuading as to that concerning Ac18⁸ Paul certifying to Ac28²³ heralding Ac28³¹ Paul food and drink Ro14¹⁷ not in word but in power 1C12²⁰ not enjoying allotment of 1C6⁹ 10 1550 Ga5²¹ fellow workers for Co4¹¹ Who calls you to His own 1Th2¹² deem you worthy of 2Th1⁵ now came the Rv12¹⁰

other kingdoms: k parted against itself PMt12²⁵ 20Mk3²⁴ 24Lu11¹⁷ 18 Son of Mankind coming in His Mt16²⁸ k roused against k Mt24⁷ Mk13⁸ Mt21¹⁰ 10 to the half of Herod's Mk6²³ Israel (k of our father David) Mk11¹⁰ (art Thou restoring)Ac16 (makes us a k)Rv16⁵¹⁰ into a far country to obtain

PLu19¹² 15 k of the Son aCo1¹³ through faith subdue Hb11³³ an unshakable Rb12²⁸ wild beast's vRv16¹⁰ obtain no k as yet vRv17¹² give their k to the wild beast vRv17¹⁷ great city which has a k vRv17¹⁸

basil ik on' KINGING
king's (country)Ac12²⁰, courtier Jn4⁴⁶ 40, of things, royal (attire)Ac12²¹ (law)Ja2⁸, kings country¹, nobleman², royal².

king's court, royal¹,
kinsfolk, relative²,
kinsman, relative⁷.

Kris (Hebrew) STIFF

Kish, father of the first king of Israel 1Sa9³ Ac13²¹.

phil'e ma FOND-effect
kiss. Simon does not give Jesus Lu7⁴⁵ Judas giving Jesus up with Lu22⁴⁸ holy k (greet one another with)Ro16¹⁰ 1C16²⁰ 2C13¹² (all the brethren)1Th5²⁶ k of love 1Pt5¹⁴.

kiss, fondly kiss⁵.

kiss. See fond of (be).

kiss (fondly). See fondly kiss.

r[h]ad iourg'ia DEFT-ACT

knavery. Elymas full of Ac13¹⁰, mischief¹.

r[h]ad iourg'ema DEFT-ACT-effect
knavery. wicked Ac18¹⁴, lewdness¹.

phur'a ma KNEADING

kneading, what has been mixed and reduced to a uniform consistency by manipulation. out of the same Ro9²¹ the k holy Rr11¹⁶ leavening the whole 1C5⁶ 7 Ga5⁹, lump³.

gon'u KNEE

knee, the joint connecting the upper and lower parts of the leg. With place, kneel. Jesus (Peter prostrates before His)Lu5⁸ (in His name every k bowing) APb21¹⁰ bow the k to Baal Rr11¹⁴ every k bowing to the Lord Ro14¹¹ Paul bowing k to the Father Ep3¹⁴ stiffen the paralyzed Hb12¹²

kneel: Jesus (soldiers k worshipped)Mk15¹⁹ (k He prayed)Lu22⁴¹ Stephen k cries Ac7⁶⁰ Peter k prays Ac9⁴⁰ Paul and the saints Ac20³⁶ 215.

knee (bow the), fall on knees¹.

kneel. See knee and place.

kneel down to, fall on knees².

kneel to, fall on knees¹.

gonu pet e'o KNEE-FALL

knees (fall on), before Jesus (a man)Mt17¹⁴ (soldiers)Mt27²⁹ (a leper)Mk14^{40A} (a rich man)Mk10¹⁷, bow the knee, kneel down to², kneel to¹.

knit, bind¹.

knit together, unite¹.

kron'o KNOCK

knock, strike in order to make a noise, and it shall be opened FMt7⁷ PLu11⁹ 10 the Lord coming and k PLu12³⁶ stand outside and be PLu13²⁵ Peter at the door Ac12¹³ 16 Christ k at the door Rv3²⁰.

gno KNOW

know, perceive with the mind, get to know.

This active sense is cumbersome to express in English, hence is not given. In the faded complete forms, however, it is the state of knowing, the exact equivalent of our know. Christ (I never k you)Mt7²³ (I k that power has come out)Lu8¹⁰ (the world k Him, not) Jn11⁹ (He k all men)Jn2²⁴ (k that the Pharisees hear)Jn4¹ (will k that I am)Jn8²⁸ (I k Mine)Jn10¹⁴ (if you had k Me)Jn14⁷ (k

the Father) Jn17²⁵ k the secrets of the kingdom Mt13¹¹ Lu8¹⁰ they did not k till the deluge Mt24³⁹ k not the era Lu19⁴⁴ you will k the truth Jn8³² not yours to k the times Ac17 sin I k not except Ro7⁷ did not Israel Ro10¹⁹ the Lord (who k the mind of) Ro13⁴ (k those who are His) 2Ti2¹⁰ through wisdom k not God 1CI21 etc. See under other keywords.

know, conscious (be)¹, foreknow¹, perceive²⁸², recognize³⁰, versed (be)¹³, know before. See foreknow.
know fully, follow (fully)¹, know (get to). See recognize.
know not, ignorant (be)¹, know the uttermost, investigate¹, know well, recognize¹.

kard i o gnō's t ēs HEART-KNOWER
knower of hearts. God Ac12⁴ 15⁸. which knoweth the heart².

knoweth the heart (which), knower of hearts².

gnō'sis KNOWLEDGE
knowledge, that which is known. of salvation Lu17 lawyers take the key to PLu11⁵² the form of Ro20 God (the k of) Ro13³ (the odor of His) 2Co2¹⁴ (k of the glory of) 2Co4⁶ (elevating itself against His) 2Co10⁵ (treasures of k concealed in) Co2³ saints (filled with all) Ro15¹⁴ (enriched in all) 1CI¹⁵ (weak one perishing by your) 1CI³¹ (to one is given the word of) 1CI²⁸ (superabounding in) 2Co3⁷ (to supply k) 2Pt15⁶ (to grow in) 2Pt3¹⁸ puffs up 1CI³¹ not in all is there this 1CI³⁷ 10 if perceiving all 1CI³² will be discarded 1CI³⁹ Paul (if not speaking in) 1CI⁴⁶ (in k commending himself) 2Co6⁸ (not plain in) 2Co11⁶ (the k transcending love of Christ) Ep3¹⁹ superiority of the k of Christ Ph3⁸ falsely named 1Ti6²⁰ husbands making home according to 1Pt3⁷. knowledge²⁸, science¹.

knowledge, perceive¹, recognition¹⁰, under-

standing¹, (endued with), adept¹, (have not), ignorant¹, knowledge of (have)¹, (take)², recognize³.

gnōst on' KNOWN
known (adjective), those k to Joseph and Mary Lu24⁴ those k to Jesus Lu23⁴⁰ John k to chief priest Jn18¹⁵ 16 it came k (to all in Jerusalem) Ac11¹⁹ (in Joppa) Ac4⁴² (Jews as well as Greeks) Ac19¹⁷ be k to you (Israel) Ac21⁴ 410 28²² 28 (brethren) Ac13³⁸ a k sign Ac4¹⁶ k to the Lord His work Ac4¹⁵ that which is k of God Ro11⁹, acquaintance², know¹, known¹⁰, notable¹, that which may be known¹.

known, apparent³, (be made), known again (make)¹.

ana gnōr i zō UP-KNOWIZE
known again (make). Joseph to his brethren Ac13⁸ (s¹1Pt12¹⁰), be made known¹.

gnōr i zō KNOWIZE
known (make). God (m k to the shepherds) Lu21¹⁷ (Thou m k to me) Ac28²⁸ (to m His powerful doings k) Ro9²² (riches of His glory) Ro9²³ (secret of His will) Ep19¹ (His multifarious wisdom) Ep31¹⁰ (m k glorious riches of this secret) Col2⁷ Christ (m all k to disciples) Jn15¹⁵ (m k the Father's name) Jn17²⁶ 26 (the power and presence) 2Pt1¹⁶ secret (m k to all nations) Ro16²⁶ (m k to Paul) Ep3³ (not to other generations) Ep3³ Paul m k to the saints (no one by God's spirit saying Anathema) 1CI23³ (the evangel) 1CI51 Gal11 (grace of God) 2Co8¹ (secret of the evangel) Ep6¹⁹ (his affairs by Tychicus) Ep6²¹ Co4⁷ 9 (not m k what preferring) Ph12² saints to let their requests be m k Ph4⁶ (ABAc713), certify¹, declare¹, do to wit¹, give to understand¹, make known¹⁶, wot¹.

Kore' (Hebrew) BALD
Korah, a Levite Nu16, Ju11.

L

moch'th os LABOR

labor, wearisome effort. Paul's 2CI1²⁷ 1Th29 2Th3⁸, painfulness¹, travail².

labor, ambitious (be)¹, endeavor¹, toil¹³ 18, work¹ 2.

labor fervently, contend¹.

laborer, worker⁹.

laborer, together with, worker (fellow)¹.

leipō LACK

lack, one thing Lu18²² amend what is Tit1⁵ that nothing may be Tit3¹³ 1 in nothing Ja1⁴ if anyone 1 (wisdom) Ja1⁵ (nourishment) Ja2¹⁵, be wantin³, destitute¹, lack¹, want⁴.

lack, deficient², want⁴, (have), lessen¹.

epi leipō ON-LACK

lack, time 1 to relate Hb11³², fail¹.

lacketh, indigent¹.

pai d a r'ion HIT-

lad, with 5 cakes barley bread Jn6⁹.

lade, heap¹, load².

lade with, place on¹.

lading. See load¹.

kur'ia SANCTIONER

lady, chosen 2Jn1⁵.

lim'n ē LAKE

lake, a body of water surrounded by land. of Gennesaret Lu5^{1AB} 2 of Galilee (other side of) Lu8²² (whirl of wind descended to) Lu8²³ (hogs rush into) Lu8^{33AB} of fire vRv19²⁰ 2010 14 14 15 218.

amn os' LAMB

lamb, a young sheep. in midst of wolves PLu10⁹ L of God vJn12²⁹ 36 as a 1 in front of its shearers Ac8³² a flawless and unspotted 1Pt1¹⁹, lamb¹, sheep¹.

lamb, lambkin³¹.

am'n ion LAMBKIN

lambkin, a young lamb. Figurative of the utmost harmlessness. graze My vJn21¹⁵ two horns like vRv13¹¹ Christ; as though slain vRv5⁶ elders fall before vRv5⁸ worthy is vRv5¹² blessing and honor to vRv5¹³ opens one of seven seals vRv6¹ indignation of vRv6¹⁰ throng standing before vRv7⁹ 10 the blood of vRv7¹⁴ 1211 throne-centered vRv7¹⁷ scroll of life of vRv13⁸ 21^{27AB} on mount Zion vRv14¹ saints following vRv14⁴ a first-fruit to vRv14⁴ tormented before vRv14⁴.

song of Arv153 battling with Arv1714 conquering Arv1714 wedding of Arv197 9 the wife of Arv219 apostles of Arv2114 the city's temple Arv2122 city's Lamp is Arv2123 throne of God and Arv221 3. lamb², Lamb²⁹.

chol on' LAME

lame, diseased or malformed in the lower limbs, unable to walk Arv1531. I am walking Arv1531 brought to Jesus Mt1530 2114 entering life l PMt189Mk945 invite the lame Lu1413 lead in the l PMt142188 at Bethesda Jn53 from mother's womb Ac32 148 many l cured Ac87 may not turn aside Hb1213, being a cripple, halt, lame¹⁰.

La'mech (Hebrew) LAMECH

Lamech, an ancestor of Christ Lu336.

la'tō LAMENT

lament, break forth into sobs and ejaculations of sorrow. Rachel for her children Mt218 Peter l bitterly Mt2675Mk1472Lu2262 over Jarius' daughter Mk538 39Lu552 52 disciples Mk1610 Jn1620 happy those l now Lu621 25 the widow not to Lu713 we wail and you do not Plu732 a sinner woman Lu738 Christ (over Jerusalem)Lu1941 (do not l over Me) Lu2328 28 Mary (l over Lazarus)Jn131 33 33 (Magdalene at the tomb)Jn2011 11 13 15 widows over Dorcas Ac939 Paul (disciples l and unnerving)Ac2118AB (l as I tell it)Ph318 saints (to be l with those l)Ro1215 15 (those l as not)1C730 30 be wretched mourn and l Ja49 you rich l Ja51 John (l much)Arv54 (not to be)Arv55 over Babylon vRv189 11 15 19b3, bewail, weep³⁹.

lament, chop², wail².

la u' th m os' LAMENTING

lamentation, heard in Rama Mt218 and gnashing of teeth PMt812 1342 50 2213 2451 2530 Lu 1328 over Paul Ac2037. wailing², weep¹, weeping⁰.

luch'n os LAMP

lamp, a vessel containing oil and a wick, the flame of which is used as a light, not placing under a measure PMt515Mk421Lu816 1133 of the body PMt622Lu1134 36 loins girded and l burning PLu1235 lighting a l and sweeping PLu158 John was the l MjN535 appearing in a dingy place 2Pt119 light of l appearing nevermore vRv1823b3 city's l the Lambkin vRv2123 no need for l light vRv225. candle⁸, light⁶.

lamp, torch⁷.

luchn i'a LAMPSTAND

lampstand, a place to put lighted lamps so their light will be diffused. The seven-branched lampstand of the tabernacle was so called Hb92, placing a lamp on PMt515Mk421Lu816 1133 seven golden vRv112 13 20 21 moving your Rv225 the two l (two witnesses) vRv114, candlestick¹².

lo[n] [o] 'ch ē CHANCE-UPON

lance head. Jesus' side pierced with Mt2749b3 Jn1934, spear¹.

gē LAND

land, the solid portion of the earth, as distinguished from the heavens Gn11 Rv211; that which is drained, in contrast with the sea Gn110 Rv211, or a limited portion of the earth, as defined by the context, especially the land of Israel Nu3353 Ac73 Rv17, of Judah vMt20 of Israel Mt220 21 of Zebulon Mt415 Naphtali Mt415 enjoying allotment of Mt55 Christ (fame came into that)Mt928

31 (alone on the)Mk647 (coming out on)Lu 827 of Sodom Mt1015 1123 of Gomorrah Mt10153 came on l in Gennesaret Mt1444 all the tribes of Mt2430 entire l (darkness over)Mt2745Mk1533Lu2344 (famine over)Lu 425 (utterance came into)Ro1018 throng toward the sea on Mk41

disciples (ferrying to)Mk653 (backing up from)Lu53 (bringing the ships on)Lu511 (not far from)Jn218 (stepped off ship to) Jn219 (drew net to)Jn2111 why making the l unproductive Lu137As salt not fit for Lu 1435 great necessity in Lu2123 of Judea Jn322 ship came to be at Jn621 limits of Ac18 kings of the Ac426 Abraham (come out of your)Ac73 4 (exiles him into this) Ac74 6 Moses (in l of Midian)Ac729 (standing on holy l)Ac733 of Egypt Ac736 40 1317 Hb89 Ju5 of Canaan Ac1319 18 did not recognize Ac2739 swim off to Ac2743 44 drinking the shower PHb67 of promise Hb119 crossed as through dry Hb1129 precious fruit of PJa57 does not rain on Ja517 wind not blowing on vRv71 to injure vRv72 3 left foot on vRv102 5 8 authority to smite vRv116 woe to vRv1212 wail beast ascending out of vRv1311 Maker of vRv147 bowls of fury poured into vRv161 2

earth: salt of AMt513 till (shall) pass by Mt518 2435Mk1331 Lu1617 2133 vRv211 not to swear by Mt535 Ja512 God (Thy will be done on)Mt610Lu112 (Who makes)Ac424 1415 (name published in entire)Ro917 (Thou dost found)Hb119 (One appraising on)Hb1235 (voice shakes)Hb1236 26 (Who creates)vRv 1068 treasures on Mt619 Son of Mankind (has authority on)Mj95Mk210Lu54 (in the heart of)Mt1240 falling on the (not one sparrow)Mt1029 (littie boy)Mk920 (Saul)Ac94 2614 (stars)vRv613 91

Christ (not casting peace)Mt1034 (all authority on)Mt2318 (fell on)Mk1435 (casting fire on)PLu1249 (wrote in) Jn86 81 (if he altered out of)Jn1232 (I glorify Thee on)Jn174 (His life taken away from)Ac833 (head up all in heaven and on)eEp110 (descended into lower parts of)Ep49 (all created in heavens and on e in)Co116 20 (if He were on)Hb84 (cast His sickle on)vRv146 19

the Lord (the Father L of)Mt1125Lu1021 (footstool for My feet)Ac749 (inherent of heaven and)Ac1724 (the Lord's is the)1C1026 (lampstands before the L of)vRv1141 came from vRv1242Lu1131 seed falling (cast) into PMt135 5 8 23Mk45 5 8 20 26 31 31 Lu88 15Jn1224 throng leaning back on Mt1535 Mk86 binding and loosing on Mt1619 19 1818 18 19

kingdoms of (tribute)Mt1725 (Christ Suzerain of)Rv15 (hide)vRv615 (commit prostitution) vRv172 183 9 (a kingdom over)vRv1718 (gathered to battle)vRv1919 (carrying their glory) vRv2124 calling no one father on Mt239 blood shed on Mt2335 excavates in PMt2518 hide talent in PMt2525 quaked Mt2751 bearing fruit PMk428 no fuller on e able within vMk93 from extremity of Mk1327 on e peace Lu244 building a house on PLu619 to give peace to? Lu1251 testing aspect of Lu1256 finding the faith on Lu188 pressure of nations on Lu2125 those on surface of entire Lu2135 descending on (clots of blood)Lu2244 (fire)vRv1313 inclining faces to Lu245 he who is of the Jn331 31 31 signs on Ac219 all the kindreds of Ac325 Ep315 Saul raised from Ac98 sheet let down on vAc1011 quad-

rupes of vAc10¹² 116 salvation to limits of Ac13¹⁷ dwelling on surface of Ac17²⁰ away from the e with such a one Ac22²² concise accounting on Ro9²⁸ termed gods on 1C85 first man out of 1C15¹⁷ long time on Ep63 not disposed to that on Co32 your members which are on Co35 expatriates on Hb11¹³ holes of Hb11³⁸ you luxuriate on Ja55 germinates her fruit Ja51⁸ cohering out of water 2Pt35 stored with fire 2Pt37 will be found 2Pt310 a new 2Pt313 vRv211 those dwelling on Rv310 v610 813 1119 10 12¹⁸ 11 11 172 8 no one on e able open vRv53 3 seven spirits commissioned for vRv56 saints reigning on vRv510 every creature which is on vRv513 13 take peace out of vRv61 a fourth of vRv68 wild beasts of vRv68 four (corners of) vRv71 208 (winds of) vRv71 cast into the e (thunder) vRv85 (hail and fire) vRv87 (third of stars) vRv124 (the dragon) vRv129 13 third of e burned vRv87 came out locusts into vRv93 as scorpions of vRv93 grass of vRv94 those blighting vRv118 e helps the woman vRv1216 16 worshipping the wild beast vRv1312 144,000 bought from vRv143 those situated on vRv146 harvest of the vRv1415 16 e grapevine vRv1418 19 since mankind came to be on vRv1618 Babylon (prostitution of her and the) vRv1718 (mother of abominations of) vRv175 (corrupts the e) vRv192 e is illuminated vRv181 merchants of vRv183 11 magnates of vRv1823 all those slain upon vRv1824 breadth of vRv203 e and heaven fled vRv2011, country2, earth188, ground18, land42, world1.

land. See lead down.

land, come down1, country3, dry1, field4, freehold3.

language. See tongue.

language, vernacular1.

phan os' APPEARER

lantern, usually made of brass with linen sides (to be distinguished from a torch). Judas and squad coming with Hb133.

Lao dik'ei a PEOPLE-JUST

Laodicea, a city in southwestern Phrygia, 38° north, 29° east. Co21 413 13 16 Rv11 314. Laodicea1, Laodicean2.

La o dik eu s' PEOPLE-JUST-

Laodicean. Co416.

Laodicean, Laodicean2.

sap'pheir OS SAPPHIRE

lapis lazuli, a precious stone having a mixture of several minerals, blue in color, with specks of iron which look like gold. the second foundation vRv2110.

lapse. See fall out.

large. See great.

large, big1, enough1.

largest. See most.

lasciviousness, wantonness6.

Lase'a LASEA

Lasea, a city on the south-central coast of Crete, about 35° north, 25° east Ac278.

der'ō SKIN

ash, punch (the air) 1C926, farmers 1 the slaves PMt2135 Mk123 5 Lu2010 11 disciples will be Mk130 slave shall have many (few) PMt1247 48 Christ (1 and cover Him about) Lu2263 (why are you 1 Me) Jn1823 Sanhedrin 1 the apostles Ac640 1 Paul and Silas Ac1637 Paul jailing and 1 the saints Ac1210 if anyone is 1 you 2 C1120, beat12, smite1.

zeug tēr'a YOKING
lashing of rudders Ac2740, band1.

es'chat on LAST

last, the concluding member of a series Rv219 2213, the limits (of the land) Ac18, (of the earth) Ac1347, paying the 1 (quadrans) Mt526 (mite) Lu1250 1 state worse 1 Mt1245 Lu1126 2 Pt1250 first will be 1 and the 1 PMt1500 30 2016 10 Mk935 1041 31 Lu1330 30 pay the workers beginning from PMt208 12 14 1 deception worse Mt2764 dispatches his son 1 Mk126 1 of all (woman dies) Mk1222 (Christ seen by Paul) 1C15* 1 place at the wedding PMt149 10 the 1 day(s) (raising it in) Jn639 40 44 54 (of the festival) Jn737 (resurrection in) Jn1124 (judging him in) Jn1218 (God is saying) Ac217AS (perilous periods) 2Ti31 (you heard in) Ja53 beginning with the elders to the [Jn89] 1 apostles 1C49 1 enemy death 1C1526

Christ (1 Adam) 1C1545 (manifested in the 1 times) 1Pt120 (First and the L) Mv118 r28 1 trump 1C1552 God speaks in 1 of these days Hb12 salvation revealed in 1 era 1Pt15 in 1 days scoffers 2Pt33 Ju18 1 hour NJn218 18 your 1 acts Rv219 1 seven calamities vRv151, end1, last46, -state2, latter end1, lowest2, uttermost1, -part1.

eschat'ōs LAST-AS

last (adverb). daughter having her 1 gasp Mk523, lie at point of death1.

last, subsequently4.

apo kēi'ō FROM-LOCK

latch a door from within PMt1325, shut1.

latchet, thong2.

ops' m on PROVISION

late, early and 1 fruit vJa57, latter1.

lately, recently1.

R[h]ōm a i s t' ROMISTIC

Latin, the Roman language. written in Jn19 20AB31.

aph edr ōn' FROM-SETTLE

latrine, evacuated into Mt1517 Mk719, draught1.

latter, latel, subsequent1.

latter end, last1.

laud. See applaud and applause.

gel'a'ō LAUGH

laugh, emit sounds expressive of mirth. you shall be Lu621 woe to you who are Lu625.

laugh to scorn, ridicule3.

gel'ōs LAUGHTER

laughter, converted into mourning Ja49.

launch, lead up3.

launch forth, lead up1.

launch out, lead back1.

lavish. See superabound.

nom'ōs LAW

law, an established rule of action Ro71, with the definite article, the law, the law of Moses Ro712, the five books of Moses ALu244. Christ (came not to demolish) AMt517 (Him of Whom Moses writes in) AJn145 (is the consummation of) Ro104 (reclaims us from curse of) Ga313 (fill up the law of) vGa62 one iota not passing by from AMt518 (the 1 and the prophets (this is) AMt712 (prophecy till John) AMt1113 (on those 2 is hanging) AMt2240 (are unto John) ALu1618 (after the reading of) AC1315

the Jews (did you not read in) AMt125 (has not Moses given you) Jn710 19 (this thing that knows not) Jn749 (no 1 of ours is jude-

ing)Jn7⁵⁴ (in the 1 Moses directs us)Jn8⁵¹
(in this 1 of yours)Jn8¹⁷ 10³⁴ (we hear out
of the)Jn12³¹ (judge him according to)Jn18³¹
(we have a 1)Jn19⁷ (got the 1 for a man-
date of)Ac7⁵³ (questions concerning a 1 of
yours)Ac18¹⁵ (inherently zealous for)Ac21²⁰
(Paul did no sin against the 1 of)Ac25⁸ (as
many as sinned in)Ro2¹² (resting on)Ro2¹⁷
(instructed out of)Ro2¹⁸ (form of knowledge
and truth in)Ro2²⁰ (boasting in)Ro2²³ (those
under)Ro3¹⁹ (pursuing a 1)Ro9³¹ 31 what is
great precept in Mt22³⁶ weightier matters
of Mt22³⁷

1 of Moses (fulfilled according to)Lu22²²
(written in)Lu24⁴⁴ 1C9⁹ (given through)Jn
11⁷ (lest annulled)Jn7²³ (not justified in)
Ac13³⁹ (charging nations to keep)Ac15⁵
(Paul persuading the Jews from)Ac28²³
(anyone repudiating)Hb10²⁸ the custom of
Lu22⁷ **1 of the Lord** (written in)Lu22²³ (de-
clared in)Lu22²⁴ (according to)Lu22²⁹ (impart-
ing My 1)Hb8¹⁰ 10¹⁶

written in (what is)Lu10²⁶ (word may be
fulfilled)Jn15²⁵ AB (by different languages)
AlC14²¹ for one scribble of AlC16¹⁷ declara-
tions against Ac6¹³ Ja4¹¹ 11 11 11 **God** (re-
verse God aside from)Ac18¹³ (listeners to 1
not just) Ro2¹³ 13 (gratified with 1 of)Ro
7²² (serving for God's)Ro7²⁵ (flesh not sub-
ject to 1 of)Ro8⁷ (His Son come under)Ga4¹
(reclaiming those under)Ga4⁵ **Paul** (main-
taining the)Ac21²⁴ (accused teaching against)
Ac21²⁸ (educated according to)Ac22³ (judg-
ing me according to)Ac23²⁹ (indicted con-
cerning questions of)Ac23²⁹ (believing all
written according to)Ac24¹⁴ (are we abroga-
ting)Ro3³¹ (sustaining)Ro3³¹ (speaking to
those who know)Ro7¹ (sin 1 knows not ex-
cept through)Ro7⁵ (I lived apart from)Ro7⁹
(I am finding the 1 that)Ro7¹² (different 1
in my)Ro7²³ (1 of my mind)Ro7²³ (to those
under 1 as)1C9²⁰ 20 20 20 (through I died to)
Ga2¹⁹ 19 21 (in relation to 1)Ph3⁹ (my right-
eousness which is of)Ph3⁹

according to the 1 (Ananias a pious man)
Ac22¹² (is saying)AlC14³⁴ (taking tithes)Hb
7⁹ (of a fleshly precept)Hb7¹⁶ (robations)Hb
8⁴ (spoken to the people)Hb9¹⁹ (cleansed
in blood)Hb9²² (offered)Hb10⁸ **through 1**
(judged)Ro2¹² (recognition of sin)Ro3²⁰ (the
promise not)Ro4¹³ 14 16 (passions of sins)
Ro7⁵

nations (having no)Ro2¹⁴ 11 (1 to them-
selves)Mt2¹⁴ (doing by nature what the 1
demands)Ro2¹⁴ 27 (displaying the action of)
Ro2¹⁵ transgression of Ro2²³ transgressor of
Ro2²⁵ 27 Ja2¹¹ putting 1 into practice
Ro2²⁵ just requirements of Ro2²⁶ 8⁴ **I say-**
ing (whatever)Ro3¹⁹ (you shall not)Ro7⁷
(these things)1C9⁸ works of 1 ARo3²⁰ 28
9²⁶ Ga2¹⁶ 16 16 32 5 10 apart from 1 (a
righteousness)Ro3²¹ 21 (Sin is dead)Ro7⁸
debarred through faith's Ro3²⁷ 27 producing
indignation Ro4¹⁵ where no 1 is Ro4¹⁵ until
1 sin was Ro5¹³ 13 1 came in by the way
Ro5²⁰

saints (not under)Ro6¹⁴ 15 Ga5¹⁸ (put to
death to)Ro7⁴ (exempted from)Ro7⁶ (our es-
cort)Ga3²⁴ (lording it over man)Ro7¹ woman
bound to a man by Ro7² 2 3 1C7³⁹ 2 the
1 is (holy)Ro7¹² (spiritual)Ro7¹⁴ (ideal)
Ro7¹⁰ 1Ti1⁸ 1 of sin Ro7²³ 25 82 spirit's
1 of life Ro8² impotence of Ro8³ righteous-
ness (which is of 1)Ro10⁵ (were out of 1)
Ga3²¹ (which is in)Ph3¹⁰ 1 fulfilled (he who
is loving)Ro13⁸ (in one word)Ga5¹⁴ comple-

ment of 1 is love Ro13¹⁰ power of sin is the
Ph15⁵⁶ the scroll of Ga3¹⁰ justified in 1
(no one)Ga3¹¹ (any who are being)Ga5⁴ the
1 not of faith Ga3¹² having come 430 years
afterwards Ga3¹⁷ if enjoyment of allotment
is of Ga3¹⁸ what then is Ga3¹⁹ is the 1
against promises Ga3²¹ 21 garrisoned under
Ga3²³ those wanting to be under Ga4²¹ 21
debtor to do whole Ga5³ no 1 against such
Ga5²³ those circumcised not maintaining Ga
6¹⁵ of precepts in decrees Ep2¹⁵ not laid
down for the just 1Ti1⁹ a transference of
Hb7¹² AS perfects nothing Hb7¹⁹ appointing
men priests Hb7²⁸ oath which is after Hb7²⁸
shadow of impending good things Hb10¹ 1 of
freedom Ja2¹⁵ 212 the royal Ja2⁸ exposed
by Ja2⁹ keeping the whole Ja2¹⁰.

law, court sessions, (contrary to), illegally¹,
(doctor of), law (teacher of)², giving of
(the), legislation¹, (go to), judge², (receive
the), law (place under)¹, (transgression of),
lawlessness¹, (under the), legal¹.

law (about). See lawyer.

law (as to). See infer.

nom o the t e'ò LAW-PLACE

law (place under), (the people have been)Hb7¹¹,
institute (better covenant)Hb8⁶, be estab-
lished¹, receive the law¹.

nom o dida's kat os LAW-TEACHER

law (teacher of), from every village Lu5¹⁷
Gamaliel Ac5³⁴ some wanting to be 1Ti1⁷,
doctor of the law², teacher of the law¹.

a nom'òs UN-LAW-AS

law (without), (adverb), whoever sinned Ro
2¹² 12.

lawful, allow²⁹, legal¹.

nom i'm òs LAW-AS

lawfully, (adverb), law list if using it 1Ti1⁵
competing 1P2¹² 23.

nom o the't ès LAW-PLACER

lawgiver. One is Ja4¹².

a'nom on UN-LAWED

lawless, without law (Paul gaining those)1C9
21 21 21 21, Christ (reckoned with)Lu22³⁷
(Jews gibbeting by the hand of)Ac22³ the
1 one 2Th2⁸ law laid down for 1Ti1⁹ Lot
tormented his soul by their 1 acts 2P2²⁸,
lawless², transgressor¹, wicked², without
law¹.

a nom i'a UN-LAWNESS

lawlessness, depart from Me workers of AMt
7²³ those doing AM13⁴¹ Pharisees distended
with Mt23²⁸ multiplication of Mt24¹² those
whose 1 pardoned ARo4⁷ slaves to Ro6¹⁹ 19 AS
what partnership righteousness and 1C6¹⁴
secret of A2Th2⁷ Christ redeeming saints
from all Ti2¹⁴ Israel's AHB12^{AS} 1017 sin
is AlJn3⁴ 4 (Hb1¹⁹), iniquity¹², transgres-
sion of the law¹, unrighteousness¹.

lawsuit. See judgment.

nom i k on' LAWIC

lawyer, about law (fightings)1Ti3⁹, learned in
the law, repudiating the counsel of God Lu
7³⁰ trying Jesus Lu10²⁵ Zenos the 1 Ti3¹³
learned in the law: Jesus (trying Him)Mt
22³⁵ (spoke to)Lu11⁴⁵ 143 (woe to you)Lu
11⁴⁶ 52.

lax. See slack.

lay. See place.

lay, carry¹, cast³, disrupt¹, place on⁸, recline³,
(let), place¹.

lay apart, put off¹.

lay aside. See place.

lay aside, let¹, put off².

lay down. See place.

lay down, jeopardize¹, put off¹.lay foundation, found¹.*dia cheir iz'ō* THROUGH-HAND¹zelay hands on, the Jews (on Christ) Ac5³⁰ (at-tempted l h on Paul) Ac26²¹, kill¹, slay¹.lay hands on, hold², seize¹, (upon), get hold¹, lay hold¹. See hold.

lay on. See cast on and importune.

lay on, place on⁴.lay to (one's) charge, reckon¹, stand¹lay unto, add¹.

lay up. See place.

lay up, hoard³, reserve¹.lay up in store, treasure up¹.lay upon, place on⁴.lay wait, ambush².laying on, imposition³.*Laz'aros* (Hebrew) HELPLESSLazarus, of Bethany Jn11 2 5 11 14 43 121 2 9 10 17 of a parable Flu16²⁰ 23 24 25,*ag'ō* LEADlead, idiomatically, be going, hold court sessions rAc19³⁸, come Ja13 51, apostles (to be l before governors) Mt10¹⁸ (l you to give you over) Mk13¹¹ l the ass and colt Mt12 7 Lu19³⁰ 35 Christ (l in the wilderness) Lu4¹ (Adversary l) Lu4⁹ (l to brow of the mountain) Lu4²⁹ (l inform to) Lu4⁴⁰ (blind man be l to Him) Lu18⁴⁰ (Jews l Him) Lu22⁵⁴ 54 (l to Pilate) Lu23¹ (Andrew l Simon to) Jn1⁴² (wherefore did you not l him) Jn7⁴⁵ (other sheep l must) Jn10¹⁶ (l from Caiaphas) Jn18²⁵ (Pilate l Him out) Jn19 13 (as a sheep to slaughter) Ac8³² (l many sons) rHb 219 l the man to a Khan Flu10³⁴ l my enemies here Flu19²⁷ malefactors Lu23³² l in this third day Flu24²⁴ Pharisees l a woman Jn3¹³ l man who once was blind Jn9¹³ l forth from prison Ac5²¹ 26 27 l Stephen into Sanhedrin Ac6¹²Paul (l saints bound) Ac9² 21 225 (l him as far as Athens) Ac17¹⁵ (l to the Areopagus) Ac17¹⁹ (l him to the dais) Ac18¹² (l us to Mnason) Ac21¹⁸ (l into citadel) Ac21³⁴ 2310 (his nephew l to the captain) Ac23¹⁸ 18 (l through the night) Ac23³¹ (Festus orders l forth) Ac25⁶ An 17 23 Barnabas l Paul (to the apostles) Ac9²⁷ (to Antioch) Ac11²⁶ God (l to Israel a Saviour) Ac13²³ (kindness l to repentance) rRo2¹ l these men Ac19³⁷ l Eutychus alive Ac20¹² saints (l by God's spirit) rRo8¹⁴ (once l away to idols) rF1C12² (if l by the spirit) rGa5¹⁸ (God l forth together) lTh 414 l by various lusts rF213⁶ l Mark back 2Ti4¹¹be going: rouse we may Mt26¹⁸ Mk14⁴² Jn 14³¹ g elsewhere Mk1³⁸ into Judea Jn1¹⁷ to Lazarus Jn11¹⁵ 16 (AMk112 As¹ 117 l Lu 212 ns¹ Jn18¹³). bel-, kept¹, open¹, bring¹⁵, -forth², carry¹, go¹, lead¹², -away¹.lead, carry¹, -in², guide², lead away², -up¹.*di ag'ō* THROUGH-LEADlead (quiet life) rF1T2² (a life in malice) rF1T3³, lead a life¹, live¹.*peri ag'ō* ABOUT-LEADlead about, go about. Jesus l disciples a Mt4²³ 935 a sister as wife lC9⁵ go about: to make one proselyte Mt23¹⁵ Jesus went a teaching Mk6⁶ Elymas g a Ac13¹¹, compass¹, go about³, -round about¹, lead about¹.*apo plan a'ō* FROM-STRAYlead astray. signs and miracles to Mk13²² from the faith rF1T16¹⁰, err¹, seduce¹.*ap ag'ō* FROM-LEADlead away, lead off (disciples to kings) Lu21 12as. Christ (l Him a to Caiaphas) Mt26⁵⁵ Mk14⁵³ (to Pilate) Mt27² (to crucify) Mt27³¹ Jn19¹⁶as (l Him a securely) Mk14⁴⁴ (within the courtyard) Mk15¹⁶ (into the Sanhedrin) Lu22⁶⁶ps (to Golgotha) Lu23³⁶ (to Hannas) Jn18^{13A} l an ox a to drink Flu13¹⁵ order guards l a Ac12¹⁹ l young man a to the captain Ac23¹⁷ to voiceless idols rF1C12² (AAc23¹⁰). bring², carry away¹, lead³, -away¹⁰, put to death¹, take away¹.*sun ap ag'ō* TOGETHER-FROM-LEADlead away with, to the humble rRo12¹⁶ Barnabas with hypocrisy rGa23¹ deception rPt 317, carry away with¹, condescend to¹, lead away with¹.*ep an[ag]ag'ō* ON-UP-LEADlead back (into the city) Mt21¹⁸, back up (a ship) Lu5³ 4, launch out¹, return¹, thrust out¹.

lead before. See precede.

cheir agō ge'ō HAND-LEADlead by the hand. Paul Ac9⁸ 2211.

lead by the hand. See hand (lead by the).

cheir ag'ō g'os HAND-LEADERlead by the hand (one to). Elymas sought Ac13¹¹.*kat ag'ō* DOWN-LEADlead down, land from a ship Lu5¹¹ Ac28¹², Paul (l d to Caesarea) Ac9³⁰ (to the Sanhedrin) Ac22³⁰ 2315 20 28b² (to Sidon) Ac27³ to be l Christ d Ro10⁶, bring¹, -down⁵, -forth¹, land², touch¹.*cis ag'ō* INTO-LEADlead in or into, idiomatically bring into Lu22⁷, l i here the poor Flu14²¹ John l Peter i Jn 1816AD lead into: Christ (l Him i priest's house) Lu22⁵⁴ (l Firstborn i) rHb1⁶ l i tenure of nations Ac7⁴⁵ Paul (l in Damascus) Ac9⁸ (accused of l Greeks i sanctuary) Ac21²⁸ 29 (l i citadel) Ac21³⁷ 2224, bring in⁵, -into¹, lead into¹.lead into, gather¹.

lead into. See lead in.

lead into captivity. See captivity (lead into).

lead on. See lead.

et ag'ō OUT-LEADlead out. Christ (l o to be crucified) Mk15²⁰ (l disciples o as far as) Lu24⁵⁰ shepherd l sheep o Jn10³ messenger l apostles o Ac5¹⁹ l Israel o of Egypt Ac7³⁶ 40 1317 Hb8⁹ the Lord l Peter o Ac12¹⁷ let the officers l us o Ac16³⁷ 39 Egyptian l o four thousand Ac 21³⁸ (AMk8²³). bring forth¹, -out⁵, fetch out¹, lead out⁶.

lead (take the). See precede.

pros [ag]ag'ō TOWARD-LEADlead to, idiomatically near Ac27²⁷, Christ (l your son here t) Lu9¹⁴ (l us to God) rF1F3¹⁸ Herod about to be l Peter Ac12⁶ l Paul and Silas to officers Ac16²⁰, bring³, -forth¹, draw near¹.*an ag'ō* UP-LEADlead up, idiomatically bring up (Jesus into Jerusalem) Lu22⁵², set out, take along Lu4⁵ Christ (by the spirit) Mt4¹ (to be l C u) Ro10⁷ (God l u the Lord Jesus) rHb13²⁰ l u the sacrifice Ac7¹¹ Peter (l u into upper

chamber) Ac9²⁹ (Herod intending l him u)
Ac124 warden l Paul and Silas u Ac16³⁴
set out: Jesus and disciples Lu8²² Paul s o
(from Paphos) Ac13¹³ (from Troas) Ac16¹¹
(from Ephesus) Ac18²¹ (for Syria) Ac20³ (for
Coes) Ac21¹ (for Phoenicia) Ac21² (province
of Asia) Ac27² (from Sidon) Ac27⁴ (from
Melita) Ac28¹⁰ (in an Alexandrian ship) Ac
28¹¹ disciples s o far Anas Ac20¹³ counsel
to s o from Ideal Haros Ac27¹² 21, brings³,
-again¹, -forth¹, -up again¹, depart³, launch³,
-forth¹, lead¹, -up¹, loose³, offer¹, sail³, set
forth¹, take up¹.

lead up, offer up¹.

leader. See deem.

leader, guide¹.

leading. See deem.

phu'll on SPROUT-
leaf, fig tree (found nothing except l) Mt
21¹⁹ Mk11¹³ 13 (the l sprouting out) PMt24³²
Mk13²⁸ l of the trees for the cure vRv22².

lean, lie back¹.

ana pti'o UP-FALL
lean back, on the earth (4000) Mt15³⁵ Mk8⁶
(5000) Mk6⁴⁰ Jn6¹⁰ 10 at table (Christ with a
Pharisee) Lu11²⁷ (Jesus with the twelve) Lu
22¹⁴ Jn13¹² (in the last place) Lu14¹⁰ Ab's
(slave to l b) Lu17⁷ on Jesus' chest (John)
Jn13²³ 21²⁰ (b' Mk6⁴⁰), be set down¹, lean¹,
sit down², - to meat².

[h]all'o mai LEAP
leap, spring of water Pjn14¹⁴ lame man Ac38
14¹⁰, leap², spring up¹.

leap, jump².

leap for joy, jump¹.

eph all'o mai ON-LEAP
leap on, man with wicked spirit l o Ac19¹⁶.

ex all'o mai OUT-LEAP
leap up, lame man Ac38.

m[an]th[an]t'o LEARN[-UP]
learn, acquire knowledge by study, observation
or inquiry, l what this is Mt9¹³ Christ (l
from Me) Mt11²⁰ (everyone l the truth) Jn6⁴⁵
(how acquainted with letters not having)
Jn7¹⁵ (l obedience) Hb5⁸ l a parable PMt24³²
Mk13²⁸ Paul (Lysias l he is a Roman) Ac23²⁷
(in us l not to be disposed) 1C4⁶ (this I want
to l) Ga3² (l to be content) Ph4¹¹ saints
(teaching which you l) Ro16¹⁷ (that all be l
and consoled) 1C14³¹ (if the women want to)
1C14³⁵ (not thus l Christ) Ep4²⁰ (what you
l) Ph4⁹ (as you l from Epaphras) Col7¹ (women
l in quietness) 1Ti2¹¹ (l to preside over
ideal acts) Tit3¹⁴ widows (l to be devoted)
1Ti5⁴ (l to be idle also) 1Ti5¹³ men always
l yet not able 2Ti3⁷ Timothy remaining in
what he 2Ti3¹⁴ 14 no one able l the song
vRv14³, learn²⁴, understand¹.

learn, discipline².

learning, letter¹, teaching¹.

ek do OUT-GIVE
lease, rent out, householder l vineyard PMt21³³
41 Mk12¹ Lu20⁹, let forth¹, -out³.

ela'ch ist on INFERIOR-MOST
least, Bethlehem not Mt20¹ annulling the l
precept Mt5¹⁹ 10 of My brethren Mt25⁴⁰ 45
not able for Lu12²⁶ in the l (faithful) Lu16¹⁰
19¹⁷ (unjust) Lu16¹⁰ the l trifle that Paul
be examined 1C4³ unworthy of l tribunals
1C6² Paul l of the apostles 1C15¹⁰ steering
by the l rudder Ja3⁴, least⁹, smallest mat-
ters¹, very little¹, -small².

least, little², (at the), ever (and)¹.

der mat' in on SKIN-
leather, made of skin. John's girdle Mt3⁴ Mk16.
leathern¹.

leathern, leather¹.

kata leip'o DOWN-LACK
leave, Jesus l (Nazareth) Mt4¹³ (the Pharisees)
Mt16⁴ (priests and scribes) Mt21¹⁷ (alone)
[Jn8⁹] l father and mother Mt19⁵ Mk10⁷
Ep5¹¹ seven dying and l (a wife) Mk12¹⁹ (no
seed) Mk12²¹ Bs (no children) Lu20³¹ l the
linen wrapper Mk14³² Levi l all Lu5²⁸
Mary l Martha to serve Lu10⁴⁰ l the ninety-
nine Lu15⁴ l the word to be serving Ac6²
Paul (l Priscilla and Aquila) Ac18¹⁹ (l bound)
Ac24²⁷ 25¹⁴ (l in Athens alone) 1Th3¹ (l Titus
in Crete) Tit15¹ l Cyprus to left Ac21³
l seven thousand Ro11⁴ a promise Hb4¹ Moses
l Egypt Hb11²⁷ l the straight path 2Pt2¹⁵,
forsake², leave²², reserve¹.

leave, cease², forsake², slack¹.

apo leip'o FROM-LACK
leave, Paul (traveling cloak) 2Ti4¹³ (Trophim-
us in Melitus) 2Ti4²⁰ l for some to be en-
tering Hb4⁴⁰ a sabbatism Hb4⁹ no longer l a
sacrifice Hb10²⁶ messengers l their habita-
tion Ju6⁶ (s'ATit15), leave², remain³.

[h]upo leip'o UNDER-LACK
leave, Elijah l alone Ro11³.

[h]upo limp an'o UNDER-ACK[-UP]
leave, Christ l us a copy 1Pt2²¹.

e a'o LEAVE
leave, permit without interference (this word
and let are difficult to keep distinct in idiomatic
English). l house be tunneled into Mt
24⁴³ Jesus (not l demons talk) Lu4⁴¹ (said,
give l till) Lu22⁵¹ (-spirit does not l Paul)
Ac16⁷ God (l the nations go their ways) Ac
14¹⁰ (not l saints to be tried) 1C10¹³ (dis-
ciples not let him enter) Ac19³⁰ (l cav-
alry come away with) Ac23³² l skiff fall off
Ac27³² l anchors in the sea Ac27³⁰ justice
lets not live Ac28⁴, commit¹, leave¹, let¹,
-alone², suffer⁹.

leave. See let.

apo ta s'so mai FROM-SET
leave (take), Christ, of the throng Mk6⁴⁶ first
permit me to Lu9⁶¹ not l l of his posses-
sions Lu14³³ Paul, of the brethren Ac18¹⁸ 21
2C21³, bid farewell², forsake¹, send away¹,
take leave off².

pros ea'o TOWARD-LEAVE
leave toward, wind not l ship t Ac27⁷, suffer¹.

zum o'o FERMENT
leaven, the whole(meal) PMt13³³ Lu13²¹ (knead-
ing) P1C5⁶ Ga5⁹.

zum'e FERMENT
leaven, the agent in "raising" dough, figura-
tively, permeating doctrine, whether relig-
ious or political, kingdom like PMt13³³ Lu13²¹
of the Pharisees PMt16⁶ Mk15¹⁵ Lu12¹ of bread
Mt16¹² of Herod PMt8¹⁵ a little P1C5⁶ Ga5⁹
old P1C5⁷ 8 of evil P1C5⁸.

aris ter on best
left, (according to Eustathius used for "best"
in order to counteract what was deemed the
unlucky nature of the left side), let not the
l hand know Im6³ one malefactor at the l
Lu23³³ implements of righteousness of l
hand 2C6⁷ (bMk10³⁷).

left, surplus¹.

kata'loip on DOWN-LACKED
left. those 1 of mankind Ac15:7. residue.

eu'ôn'um on WELL-NAME
left. at the 1 of Christ (sons of Zebedee) Mt 20:21 22 Mk10:37 As 40 (robber) Mt27:39 Mk15:27 judgment of the nations Mt25:33 41 leaving Cyprus Ac2:13 messenger's foot vRv10:2. left⁵. -hand¹, -foot¹.

left (be), superabound¹.
left foot, left¹.

leg. fracturing Jn19:1 32 33.
skel'os LEG

en'nom on IN-LAW
legal (ecclesia) Ac19:39, legally (Christ's) 1C9:21. lawful¹, under the law¹.
legally. See legal.

legcôn' (Latin) LEGION
legion, a division of the Roman army, of various strength, at one time of 6100 foot soldiers and 726 horsemen. twelve 1 of messengers Mt26:53 L is my name Mk5:9 15 Lu8:30.

nom o the si'a LAW-PLACING
legislation. is of Israel Ro9:1. giving of the law¹.

schol'az'ô LEISURE
leisure (have), for fasting 1C7:5. unoccupied house P Mt12:44 Lu11:25b. empty¹, give self to¹.
leisure (have), opportunity (have)¹.

lema' or lama' (Aramaic) FOR-WHAT
lema. Mt27:48 Mk15:34.

danci'z'ô LOAN
lend, borrow Mt5:42 (middle). if you are 1 Lu 6:34 34 I expecting nothing Lu6:35.
lend, use¹.

mék'os LENGTH
length. of God's love P Ep3:18 the city's vRv 21:16 10.

length (at). See already.

mék'un'ô LENGTHEN
lengthen. seed germinating and 1 P Mk12:7. grow up¹.
lenience. See lenient.

epi cik'ei a ON-SIMULATION
leniency. Felix' Ac24:1 of Christ 2C10:1. clemency¹, gentleness¹.

epi eik'es ON-SIMULATED
lenient, lenience (known to all) Ph4:5. supervisors to be 1 Ti3:3 saints to be 1 Ti3:3 wisdom from above is Ja3:17 good and 1 owners 1 Pt2:18. gentle¹, moderation¹, patient¹.
leopard, leopardess¹.

par'dalis LEOPARD
leopardess. Felis pardus, a ferocious, carnivorous mammal, sometimes called a panther, usually spotted. wild beast like vRv13:2. leopard¹.

lepros' PEELER
leper. came to Jesus Mt8:26 Mk1:40 apostles commissioned to cleanse Mt10:8 are being cleansed Mt15:Lu7:22 Simon the 1 Mt26:6 Mk 14:3 many 1 in Israel Lu4:27 ten 1 Lu17:12.

lepra' PEEL-
leprosy, a foul skin disease, appearing as a dry thin scurf or scab. cleansed Mt8:3 Mk1:42 Lu 5:12 13.

e'la tt on INFERIOR
less. widow 1 than sixty 1 Ti5:9. under¹.
less, diminish¹, inferior¹, little¹.
-less. See un- (Greek) a).

ela ch ist o'ter on INFERIOR-MOST-MORE
less than the least. of all saints (Paul) Ep3:9.

ela tt on e'ô be-INFERIOR
lessen. one with few 1 not 2C8:15. have lack¹.
lest. See no and that and that not.
lest at any time, lest at some time¹.

mép'ote NO-?-WHICH-RESIDES
lest at sometime, not at any time. Thou shouldst be dashing Thy foot Mt4:9 Lu4:11 the plaintiff Mt5:25 Lu12:58 they be trampling P Mt17:8 Israel may be perceiving P Mt13:15 Ac 28:27 culling the darnel P Mt13:20 may be fainting Mt15:32 not sufficient oil P Mt25:9 disciples coming, steal him Mt27:64 be turning about Mk4:12 will be a tumult Mk14:2 1 John may be the Christ Lu3:15 one held in honor Lu4:8 not in the first reclining place 1 Lu14:12 laying its foundation P Lu14:29 1 your hearts be burdened Lu21:34 1 the chiefs of Israel get to know Jn7:26 God (I be found fighters against) Ac5:39 (may give repentance) 2 Ti2:25 we may be drifting by Hb2:1 beware brethren Hb3:12 1 a promise being left Hb4:1

not at any time; covenant not availing Hb9:15. if peradventure¹, lest¹². - at any time¹, - haply², no... at all, whether or not¹.

lest by any means, lest somehow¹.
lest by some means, lest somehow¹.
lest haply, lest at some time², lest somehow¹.
lest perhaps, lest somehow¹.

mép'ôs NO-?-AS
lest somehow. 1C8:9 9:27 2C27 9:113 12:20 29 Ga2:2 4:11 1 Th3:5. lest¹. - by any means³. - some - 1, - haply¹, - perhaps¹, - that by any means¹.

lest that by any means, lest somehow¹.

aph'ê'mi FROM-LET
let, a word of wide usage, denoting broadly let off or away, omit actions, leave Mt2:23. pardon sins by executive authority Mt9:6. remit debts Mt6:12 12 18:27 32, forgive offenses against the feelings Mt6:14, I re-extract the mote Mt7:4 Lu6:42 Christ (1 the children) Mt 19:14 Mk10:14 Lu18:16 (1 out the spirit) Mt27:50 (did not 1 demons speak) Mk13:14 (not 1 demoniac follow Him) Mk5:19 (1 no one follow) Mk5:35 Lu8:54 (1 out loud sound) Mt15:37 (said I her be) Jn12:7 Pharisees not 1 those entering Mt23:13 I be see if Elijah Mt27:49 Mk15:40 throngs 1 away Mk4:36 1 him do anything for father or Mk7:12 1 first the children Mk7:27 disciples (1 them take the colt) Mk11:1 (1 these go away) Jn18:8 1 the dead entomb Lu9:60 not 1 house b tunneled Lu12:39 1 Lazarus go Jn11:44 not 1 corpses Rv11:9

leave: Christ (John giving Him 1) Mt3:15 1 (Adversary 1) Mt4:11 (1 the throngs) Mt13:36 (disciples of Pharisees 1) Mt22:22 (1 disciples again) Mt26:44 (disciples all 1 Him) Mt26:6 Mk 14:30 Jn16:32 (1 the Pharisees) Mk8:13 (did not give 1) Mk11:16 (priests and scribes 1) Mk12:1 (1 her, who are you) Mk14:6 (1 Judea) Jn4:4 (God does not 1 Me) Jn8:29 (not 1 you be-reaved) Jn14:18 (peace I am 1) Jn14:27 (1 the-world) Jn16:28 disciples (Peter and Andrew 1 nets) Mt4:20 Mk1:18 (James and John 1 ships) Mt4:22 Mk1:20 Lu5:11 (we all 1) Mt18:27 Mk10:2 Lu 18:28 AB 1 your oblation Mt23:4 1 him your cloak Mt5:40 fever 1 her Mt15:23 Lu14:39 1 the dead to Mt8:22 1 her Mt15:34 (1 grow up) Mt13:39 Pharisees (1 them) Mt15:14 (1 weightier matters) Mt23:23 23 (1 the precept) Mk7:8 (if we 1

him (thus) Jn1148 1 the ninety-nine Mt1842 everyone 1 houses Mt1929 Mk1029 Lu1829 man 1 wife to brother Mt2235 Mk1219 20 22 house 1 desolate Mt2338 Lu1335 no. 1 a stone on Mt2438 Mk1332 Lu1944 216 one taken and one Mt2440 41 Lu1730 35 as a traveler 1 home Mk1334 robbers 1 man half dead Lu1030 1 the tree this year Lu138 woman 1 water pot Jn428 seventh hour fever 1 Jn432 hireling 1 the sheep Jn1042 1 these (apostles) be Ac538 God (1 Himsef not without) Ac1417 (1 nothing unsubject) Hb28 males 1 natural use Ro127 husband not to 1 a wife C711 12 13 1 the rudiments Hb61 ecclesia 1 first love Rv243

pardon: paralytic's sins Mt92 5 Mk25 9 Lu520 23 Son of Man kind has authority to Mt99 Mk27 10 Lu521 24 every sin shall be Mt1231 31 32 Mk328 Lu1210 it shall not be Mt1232 Lu1210 how many times Mt1821 each one p his brother Mt1835 penalty of sins p Mk412 to whom there is sent Lu747 woman's sins Lu747 48 who is this p Lu749 p us our Lu111 4 happy they whose lawlessness Ro4 God faithful that He may be 1 Jn119 you p Jezebel Rv220

forgive: disciples (f men their offenses) Mt614 13 (your heavenly Father will) Mt614 15 Mk1125 25 26 26 (f your brother) Lu173 4 (if you should be f) Jn2023 23 Father f them Lu2334 if the notion of Simon's heart will be Ac822 sins will be f him Ja515 through Christ's name 1 Jn212 (AMk1221 s1 Lu1142 s1 1828), cryl, forgive17, forsake0, lay aside1, leave52, let8, - alone6, - bel, - got, - have1, omit1, put away2, remit2, send away2, suffer13, - it to be so1, yield up1.

let, allow1, forbid1, leave1, permit1, retain1, let alone, leave3.

kath'ic mi DOWN-LET

let down. 1 man d with the cot Lu519 1 Paul d through wall Ac255 a sheet 1 d vAc1011 115.

let down, lower5.

let forth, lease1.

let out, lease2.

let slip, drift by1.

gram'ma WRITING

letter, writing (of Moses) Jn547, scripture, a bill Lu169 7. Christ (charge written in) Lu2338 (how acquainted with) Jn715 Paul (no 1 concerning) Ac2821 (writes with what size) Ga611 1 and circumcision ARo227 circumcision not in ARo229 not to slave in ARo76 a new covenant not in AC236 6 chiseled in -tone N2C37 scripture: deranging Paul Ac2624 Timothy acquainted with 2Ti315, bill1, learning1, letter9, scripture1, writing1.

letter. See eplste.

edaph iz'ô LEVEL

level. Jerusalem will be Lu1944, lay even with the ground1.

Levi' LEVI

Levi, the third son of the patriarch Jacob by Leah, or the tribe which sprang from him, progenitor of Christ Lu324 20 sons of Hb75 tribe of vRv77.

Leui[s]' LEVI

Levi, son of Jacob Hb79, son of Alpheus, the publican Mk214 Lu527 20.

Leu'tt'ês LEVITE

Levite, a descendant of Levi, especially one not descended from Aaron, and an assistant to the priests, passed by on other side PLu

1052 Jews dispatch to John Jn119 Barnabae a L Ac430.

Leui't ik on' LEVITIC

Levitic, pertaining to the Levites, priesthood Hb711.

lewd, wicked1.

lewdness, knavery1.

en och on' IN-HAD

liable, to judging Mt51 22 to the Sanhedrin Mt522 Gehenna Mt522 Christ 1 to death Mt2660 Mk1464 to the eonian penalty Mk329 for body and blood of the Lord 1C1127 to slavery Hb215 for all the law Ja210, guilty of1, in danger of5, subject to1.

pscus'tt'ês FALSEIFIER

liar. Adversary Jn844 1 (Christ) like you, a 1 Jn855 every man Ro31 law laid down for 1Ti110 Cretans Tit112 making God a 1Jn110 510 one not keeping His precepts 1Jn21 one hating his brother is 1Jn298 420 denying that Jesus is the Christ is 1Jn224 (ARv218).

liar, false2.

spend'ô be-LIBATION

libation (be), be poured out like a drink offering. Paul RPh217 2Ti46, be offered1, be ready to be offered1.

eu meta'do't on WELL-WITH-GIVER

liberal, saints to be 1Ti614, ready to distribute1.

liberality, grace1, singleness2.

liberally, generously1.

Libertines, Freedmen1.

liberty, authority1, ease1, freedom11, pardon1, (set at), dismiss2.

Libu'ô LIBYA

Libya, the north central region of Africa, bordering on the Mediterranean, west of Egypt, south of 33° north and between 18° - 27° east, parts of Ac210.

license. See authority.

license, permit1, place1.

epi leich'ô ON-LICK

lick with the tongue, the curs Lu1621.

kei'mai LIE

lie, place the body in an extended or prone position, so that gravity cannot change it, figuratively, be immovable by any law 1Ti19, of a city or throne, locate Rv42, ax 1 at the root P1310 Lu39 Christ (where the Lord 1) Mt286 Jn2012 (Babe 1 in a manger) Lu212 16 (1 for the fall and) PLu234 (foundation which is) 1C311 many good things 1 up PLu219 tomb where no one 1 as yet Lu2353 water pots 1 there Jn20AB a vessel 1 there Jn1929 swathings 1 in the tomb Jn205 0 7 charcoal fire 1 Jn219 covering on Israel's heart 2C315 world 1 in wicked one F1Jn510 city 1 four-square vRv2110 locate: city upon a mountain P1M514 Paul (1 for the defense) RPh116 (1 for this) P1Th39 (ALu2412), bel, - appointed1, - laid0, - laid up1, - made1, - set6, lie0, there1.

pscus'ma FALSE-effect

lie, if the truth of God superabounds in my 1 Ro37.

lie, cast2, have2, lie down0, look1.

lie. See falsehood and falsify and lie back at table.

peri'kei'mai ABOUT-LIE

lie about, encompass, millstone a the neck Mk 942 Lu172 chain a Paul Ac2320 encompass:

priest with infirmity **PH52** cloud of witnesses **PH121**, be bound with¹, be compassed with², be hanged about².

ana'kei mai UP-LIE

lie back at table, an allusion to the custom of lying on a couch when eating, **lie down** Mk 5:40, Jesus (with sinners) Mt 9:10 (in Simon's house) Mt 26:7 (with the twelve) Mt 26:20 Mk 14:18 Jn 13:28 (Lazarus one of the twelve) Jn 12:2 (John in His bosom) Jn 13:3 wedding filled with those Mt 22:10 11 the eleven Mk 16:11 who is greater, the one Lu 22:27 27 the throng Jn 6:11 (in Mk 6:26 ALu 7:36 s¹ Jn 5:6). at the table¹, be set down¹, lean¹, lie¹, sit², - at meat³, - down¹, guest¹.

sun ana'kei mai TOGETHER-UP-LIE

lie back at table with, w Jesus (sinners) Mt 9:10 Mk 2:15 (Pharisees) Lu 7:49 (one of the twelve) Lu 14:15 those with Herod Mt 14:9 Mk 6:22 26 as glory before those Lu 14:10, sit at meat with¹, - at table with¹, - down with¹, - together with¹, - with².

pro'kei mai BEFORE-LIE

lie before, if eagerness l b **F2C812** expectation l b us **PH518** the contest l b **PH121** joy l b Christ **PH122** l b us a specimen Ju 7, be first¹, -set before², -set forth¹.

para'kei mai BESIDE-LIE

lie beside, Paul (to be willing l b me) **FRo718** (evil l b me) **FRo721**, be present with².

kata'kei mai DOWN-LIE

lie down, Simon's mother-in-law Mk 1:30 a paralytic on a pallet Mk 2:15 Lu 5:23 Ac 9:33 Jesus at table (in Levi's house) Mk 2:15 Lu 5:29 (in Simon's house) Mk 14:3 Lu 7:37 multitude of the infirm Jn 5:3 6A8 father of Publius Ac 28:8 in an idol shrine 1Cm 10 (s¹ Lu 7:36), keep¹, lie⁶, sit at meat³, sit down¹.

lie in wait, ambush², plot⁴, systematizing¹.

a pseud cs' UN-FALSE

lie (not), God Who does n Tit 12, that cannot lie¹.

lie on, fall on¹.

lies (speaking), false expression¹.

zō ē' LIFE

life, the activity of spirit, especially as manifested in the organic creation. All things have existence, plants and animals have life, animals have sensation or soul. Used in an intensive sense of immortality in such phrases as the resurrection of life, as resurrection itself implies life. Idiomatically, living (water) **Vrv17**.

I eonian: that I should be having Mt 19:16 allotment of Mt 19:29 Mk 10:17 Lu 10:25 18:18 Tit 3:7 the just coming away into Mt 25:46 in the coming eon Mk 10:30 Lu 18:30 not perishing but have Jn 3:15 16 he who is believing has Jn 3:36 **r524** 6:40 47 springing up into **FN414** fruit for Jn 4:30 supposing you have Jn 5:29 food remaining for Jn 6:27 not having in yourself **FN653** one drinking My blood has **FN654** declarations of **AN668** through Christ Jn 10:10 28 172 3 20:31 **Ro623** guarding the soul for Jn 12:25 God's precept is Jn 12:50 not worthy of Ac 13:46 as many as set for Ac 13:48 to those seeking glory **Ro27** grace reigning for **Ro521** the consummation **Ro622** reaping **GA68** believing for 1Ti 1:16 get hold of 1Ti 6:12 expectation of Tit 2 toward the Father Jn 12 promises us Jn 2:25 no man-killer has Jn 3:15 God gives us Jn 5:11 perceiving

that you have Jn 5:13 the true God and Jn 5:26 mercy of our Lord for Ju 21

others: narrow way leading into **PM711** entering into (maimed) **PM188** Mk 9:43 45 (one-eyed) **PM189** (wanting to be) **MT1917** l not in superfluity of Lu 12:15 got your good in **FLu** 16:25 in it (the Word) was l Jn 14:4 stubborn not seeing Jn 3:30 out of death into **FRn521**

God (Father has l in Himself) **Jn526** (giving to all) **Ac1725** (estranged from l of) **NEp418** (illuminates) **2Ti110** (giving to those requesting) **Jn516** (spirit of l out of) **ARv1111**

Christ (l in Himself) **Jn526** (giving l to the world) **Jn623** (bread of l) **AN635** 48 (declarations are l) **AN663** (I am the l) **AN1125** 146 (Inaugurator of) **AAc315** (l taken away from the earth) **AAc333** (l of Jesus) **2C410** 11 1: a resurrection of **AN529** (that you may have **Jn540** of the world **Jn651** light of **Jn612** paths of **AAc228** declarations of this **AAc520** repentance unto **Ac1118**)

saints (saved in His l) **Ro510** (reigning in) **Ro517** (all yours whether Paul or l) **1C322** (l has been hid) **Co33** (Christ our l) **PCo31** (proceeded out of death into) **FN314** (who has the Son has) **Jn512** 12 l justifying **Ro51** newness of **Ro61** the precept for **Ro19** spirit's law of **FRo82** disposition of the spirit **rRo86** 10 neither death nor l **Ro338** from among the dead (Israel) **Ro115** expectation in this **1C1519** odor of l for **1C216** 16 swallowed up by **2C54** whether through l or **Ph120** word of (having on the) **APh216** (concerned with) **Jn11** the scroll of **APh43** **R-3** 138 178 2012 15 2127 l which now is **1Ti46** get hold of **1Ti619** the promise of **2Ti11** no consummation of (Melchizedek) **Hb73** an indissoluble l (Christ) **Hb716** wreath of **AJal12** **Rv210** for what is your **Ja411** varied grace of **1P137** wanting to love **1P310** all that tends to **2Pt13** was manifested **Jn112** the tree of **Rv27** **A222** 14 19 water of l **ARv216** 221 17 (ARv163), life133, - time1.

life, soul¹⁰, spirit¹, (give), vivify², (this), life's affairs³, (without), soulless¹.

bi'ō si s FORCING

life (historically), career. Paul's **Ac264**, manner of life¹.

life. See live and livelihood.

spekoula'tor (Latin) life-guardman

life-guardman. Herod's **Mk627**, executioner¹.

bi'ō t'ok on' FORCIC

life's affairs (worries of) **Lu2134** (judging) **1C635** 49s. of this life, things pertaining to - 2.

lifetime, life1.

bi o'ō FORCE

lifetime (spend), the rest 1Pt42, live1.

ai'ō LIFT

lift, take away, pick up, away, hoist a sail or skiff **Ac2717**, weigh anchor **Ac2713**, Christ (on their hands l Thee) **Mt46** **Lu411** (l My yoke upon you) **Mt1129** (till when l our soul) **FN1021** (l up His eyes) **Jn1141** paralytic l by four **Mk23** l voice (lepers) **FLu173** (those who hear) **Ac424** messenger l (right hand) **Rv105** (a stone) **Rv1821**

take away: from the cloak **Mt916** **Mk221** that which he has **Mt1312** 25:29 **Mk423** **Lu518** 1926 t a John's corpse **Mt1412** **Mk620** the kingdom **Mt2143** the deluge t them all a **Mt2439** the talent (mina) **Mt2528** **Lu1924** Satan t a the word **Mk413** **AB** Christ (soldiers

t a His garments) Mk15²⁴ (sin of the world) rJn129 1Jn35 (no one t His soul) Jn10¹⁸ (Joseph t His body) Jn19³⁸ 38 (t a the Lord) Jn20¹³ 15 (His judging t a) Ac8³³ (life t a from) Ac8³³ one t a your cloak Lu6²⁹ 30 stronger t a weaker one's Lu1²² key of knowledge PLu1⁵² t these (sheep etc.) a Jn2¹⁶ stone from the tomb Jn1³⁰ 41 201 the Romans will rJn1⁴⁸ the branch Jn1⁵² disciples (your joy not) rJn1⁶² (the Father not) Jn1⁷⁵ the bodies Jn1⁹³ saints (incestuous one to be) 1Cs2 (let all bitterness) rEp4³¹ members of Christ 1Cs15 decrees rCo2¹⁴

pick up¹: paralytic, his couch M9⁸ Mk2⁹ 11 12 Lu5²⁴ 25 disciples (food fragments) Mt1⁴⁰ 15³⁷ Mk4³ 88 19 20 Lu9¹⁷ (p u the cross) rMt1⁶⁴ Mk8³⁴ 1021a Lu9²³ (the first fish) Mt1⁷² (wrought out of his house) Mt2⁴⁷ 18 Mk1³¹ 10 Lu1⁷³ (nothing for the road) Mk6⁸ Lu9³ (serpents) Mk1⁶⁸ (his purse) Lu2²³ what is yours Mt2¹⁴ this mountain Mt2¹² 1 Mk1²³ Jesus' cross Mt2³² Mk1⁵⁴ Adversary p u the word Lu8¹² harsh man p u Lu1⁹² 22 infirm man's pallet Jn5⁸ 9 10 11 12 Jews p u stones Jn8⁵⁰ Eutychus p u dead Ac20⁹ Paul's girdle Ac21¹¹

away¹: with (Christ) Lu2³¹ Jn1⁹¹ 15 (Paul) Ac2³⁶ 222 (sLu1⁷³), away with⁵, bear³, - up², carry¹, lift up⁴, loose¹, make to doubt¹, put away¹, remove², take²⁵, - away²⁵, - up³².

lift, rouse¹.

cp air'ō ON-LIFT

lift up, hoist a sail Ac2⁴⁷, elevate one's self r2C1⁹⁵ 112¹, I u the eyes (Peter, James and John) rMt1⁷⁸ (Jesus) rLu6²⁹ Jn6⁵ 171 (the rich man) rLu6²³ (tribute collector not) rLu1⁸¹ (disciples) rLu1⁴³ I u the voice (certain woman) rMt1²⁷ (Peter) rAc2¹⁴ (in Lycaonian) rAc1⁴¹ Jews against Paul) rAc2²² your heads ALu2¹⁸ the hands (Jesus) rLu2⁵⁰ (the saints) to AJT²⁸ the heel AJn1³¹ Christ was Ac1⁹, exalt self², hoist up¹, lift up¹⁵, take up¹.

lift up, erect again¹, exalt⁶, lift⁴, rise¹, unbend³.

[h]uper air'ō OVER-LIFT

lift up, lest Paul r2C1²⁷ 7 man of lawlessness r2Th2¹⁴, be exalted above measure², exalt self¹.

an air'ō UP-LIFT

lift up (the babe Moses) Ac7²¹, despatch put out of the way or kill, assassinate a public character openly, massacre numbers who are helpless Mt2¹⁶, despatch: two malefactors Lu2³² Moses d the Egyptian Ac7²⁸ 28 Jesus (Jews request Pilate to) Ac1³⁸ (d lawless one) 2Th2²⁸ warden about d himself Ac1⁶⁷ a ballot to d the saints Ac2⁶¹ d old covenant Hb10⁹ assassinate: Jesus (scribes sought to) Lu2²² (the Jews a) Ac2³³ 1039 intend a apostles Ac5³³ Theudas a Ac5³⁶ plan to a Paul Ac9²³ 24 29 2315 21 27 253 Herod a James Ac1²² Stephen Ac2²⁰ (AAc2³¹ 12), kill¹¹, put to death², slay⁹, take away¹, - up¹.

ligament. See tie.

phōs LIGHT

light, that band of radiant energy which effects the retina of the eye, and renders visible the objects from which it proceeds or is reflected. Figuratively, that which enables spiritual sight, people perceived a great PMt4¹⁰ 10 disciples (I of the world) MMt5¹⁴ (let your l shine) PMt5¹⁸ (if l in you is darkness) rM6²³ (I am among you) Jn1²³ (if walking in) rJn1⁷ 7 say in the l rMt10²⁷ Lu1²³

Christ (garments white as) vMt1⁷² (L for the nations) rLu2³² Ac1³⁷ (John testifying concerning) rJn1⁷ (John not the L) rJn1⁸ 8 (the true L) rJn1⁹ (of the world) rJn8¹² 95 (into the world a L) rJn1²⁴ (announcing l to the people) rAc2⁶³ (home in l inaccessible) 1Ti6¹⁰ (into His marvelous) r1Pt2⁹ Peter (warming himself at) rMk1⁴⁵ (l shines in jail to) Ac1²⁷ those going in observing) rLu8¹⁶ 113ps 35 sons of ALu1⁶⁸ Jn1²⁸ 1Th5⁵ a maid sitting towards Lu2²⁵ the l of men rJn1¹⁴ 5 men love darkness rather than rJn3¹⁹ 19 hating rJn3²⁰ 20 Ab3² coming to rJn3³¹ exult an hour in rJn5³ 1 of life Jn8¹² of this world Jn1¹⁹ 10 while you have Jn1²³ 36 36

Paul (l flashes about) Ac9³ 226 9 11 2613 (to turn nations to) rAc2⁶¹ warden requesting Ac1²⁰ the Jew to be rRo2¹⁹ implements of Ro1³² out of darkness l 2C4⁶ what communion has l with r2C6¹⁴ Satan a messenger of r2C1¹⁴ saints (l in the Lord) rEp5⁸ 8 (children of) rEp5⁹ allotment in) rCo1¹² exposed by rEp5¹³ 13 Father of Ja1¹⁷ God is m1Ti¹⁵ the true 1Jn2⁸ 9 10 l of lamp rVr1¹³ 13 of the New Jerusalem rVr2¹⁴ 225 5, fire², light⁶⁶, Light⁴.

light, beam³, burn¹, come¹, enlighten¹, fall¹, illumination², lamp⁶, luminosity², torch¹, (bring to), enlighten², (full of), luminous⁴, (give), buoy¹, enlighten², flash¹, jettison¹.

elaph r on' LIGHT

light, of slight weight, not heavy. Christ's load Mt1³⁰ our affliction r2C4¹⁷, light. See touch.

epi phō sk'ō ON-LIGHT

light up, of a sabbath Mt2⁸¹ Lu2³⁴, begin to dawn¹, draw on¹.

lightly, swiftly¹.

elaph r i'a LIGHTNESS

lightness, lacking the quality of heaviness. Paul using 2C1¹⁷.

astr ap ē' GLEAM-FLING

lightning, flashing (lamp Lu1³⁰), the Son of Mankind as l Mt2⁴⁷ Lu1⁷⁴ messenger Mt2⁸³ Satan as l falling Lu10¹⁸ l, voices, thunder rVr4⁵ 85 1119 1618, bright shining¹, lighting⁸.

[h]om'ō ion LIKE

like, the same in some respects. I little boys and girls PMt1¹⁰ Lu7³¹ 32 kingdom of the heavens (I kernel of mustard) rMt1³¹ (leaven) rMt1³³ (treasure) rMt1³⁴ (a merchant) rMt1³⁴ (a dragnet) rMt1³⁴ (a householder) rMt2⁰¹ a scribe l a householder PMt1³⁵ second precept is l i Mt2³⁹ Mk1²¹ A l a man building rLu6⁴⁷ 48 49 l men anticipating their lord rLu1²⁶

kingdom of God l (a mustard kernel) rLu1³⁸ 19 (leaven) rLu1³² liar l you Jews Jn8⁵⁵ he is l him (beggar) Jn9⁹ Divine not l gold Ac1⁷² revelries and the l Ga5²¹ Christ (we shall be l) Jn3² (One l a son of mankind) rVr1¹³ 1414 (feet l bronze) rVr1¹⁵ 218 (to sight l a jasper) rVr4³ in l manner to these cities Ju7 rainbow l an emerald rVr4⁹ glassy sea l crystal rVr4⁶ animal (first l a lion) rVr4⁷ (second l a calf etc.) rVr4⁷ 7 locusts (l horses) rVr4⁷ (with wreaths l gold) rVr4⁷ (tails like scorpions) rVr9¹⁰ horses' tails l serpents rVr9¹⁹ a reed l a rod rVr1¹¹ wild beast (l a leopardess) rVr1³² (who is l) rVr1³⁴ (horns l a lambkin) rVr1³⁴ any l

the great city? vRv18¹⁸ 1 a stone most precious vRv21¹¹ gold 1 clear glass vRv21¹⁸.
 like, as¹, as if¹, equal¹, test¹, (be), simulate²,
 (make), like (be)², picture¹.
 like as, as if¹, even as¹, likeness¹.

[h]omo i'ō'ō LIKE-ISE

like (be), Peter's and Jesus' speech Mk147⁹ (nMt23²⁷), agree thereto¹.

[h]omo i'ō'ō LIKEN

like (be), liken, the hypocrites Mt6⁸ gods 1 men Ac14¹ to Gomorrah Ro9²⁹ made 1 the brethren (Christ) Hb2¹⁷ liken: the kingdom 1 to (prudent or stupid man) PM12¹ 26 (a man) PM13¹ 1823 222 (ten virgins) PM25¹ to what 1 (this generation) PM11¹⁶ Lu7³¹ (kingdom of God) PM43⁹ Lu13¹⁸ 20, he like², - made like², in the likeness of¹, liken⁹, resemble¹.

[h]omo'phron LIKE-DISPOSED

like disposition, saints to be of 1 Pt3³, of one mind¹.

[h]omo i'ō path'ēs LIKE-EMOTIONED

like emotion (of), Paul and the Lycaonians Ac14¹⁵ Elijah and us Ja5¹⁷, of like passions¹, subject to like passions¹.

like manner, similarly².

like minded, equally sensitive¹.

like passions (of)¹, (subject to)¹, like emotion (of)².

like precious, equally precious¹.

like things, same¹, such like¹.

like to (make), likeness¹.

[h]omo'tech'ou LIKE-ART

like trade, Aquila and Paul Ac18², of the same craft¹.

like unto (be), resemble¹.

liken. See like (be).

[h]omo i'ō ma LIKE-ROSS

likeness, of an image Ro12³ of Adam's transgression Ro5¹⁴ Christ (of his death) Ro6⁵ (in 1 of sin's flesh) Ro8³ (1 of humanity) Ph2⁷ of the locusts Rv9⁷, likeness³, made like to¹, shape¹, similitude¹.

[h]omo i'ō t'ēs LIKE-NESS

likeness, Christ tried in all Hb4¹⁵ of Melchizedek Hb7¹⁵, like as¹, similitude¹.

[h]omo i'ō si s LIKE-NING

likeness, God's Ja3⁹, similitude¹.

likeness (in the .. of), like (be)¹.

[h]omo i'ō s LIKE-AS

likewise (adverb), 1 the second brother Mt22²⁶ 1 said all Mt26¹⁵ 1 the chief priests Mt27⁴¹ Mk15³¹ 1 these being sown PM41⁶ who has food to be doing 1 Lu31¹ 1 are James and John Lu5¹⁰ 1 those of the Pharisees Lu5³³ you be doing 1 Lu6³¹ 1037 1 a Levite PM10³² AB all perishing 1 Lu13³⁵ Lazarus 1 evil PM16²⁵ 1 in days of Lot Lu17²⁸ 1 not turn back Lu17³¹ 1 a beggar's bug Lu22³⁶ the Son doing 1 Jn5¹⁹ 1 of the fish Jn6¹¹ 2113 1 the males Ro12⁷ 1 wives and husbands 1 C73⁴ 1 Pt31⁷ 1 the who is called 1 C72²² vessels he 1 sprinkles Hb3² 1 was not Rahab Ja22⁵ 1 younger men 1 Pt5⁵ dreamers also 1 Ju8 teaching of Nicolaitans 1 Rv21³ night 1 not appearing vRv8¹² (ALu13⁵), likewise²⁸, so¹.

[h]om'ōs LIKE-AS

likewise (conjunction), 1 many chiefs believe 1 Jn12¹ 1 the sounds 1 C147 human covenant 1 Ga3¹⁵, and even¹, nevertheless¹, though it be but¹.

likewise, nigh (very)¹, similarly¹², thus¹.

precisely, anemone².

limit. See enshroud.

limit, specify¹.

limits. See last.

line, rule¹.

gen'ē si s BECOMING

lineage, birth, inherited (face) Ja12³, of Jesus Christ Mt11 the wheel of Ja3⁹ birth: of Jesus Mt118 of John Lu11⁴.

lineage, kindred¹.

su stich'ō'ō TOGETHER-ROW

line with (be in), Hagar, with Jerusalem Ga4²⁵, answer to¹.

linen. See flax.

linen, linen wrapper², (fine), cambric².

linen cloth, linen wrapper¹, swathing².

sindōn SINDON

linen wrapper, Jesus' body in Mt27⁵⁹ Mk15⁴⁶ 16 Lu23⁵³ a youth in Mk14⁵¹ 52, fine linen¹, linen², - cloth³.

chron'ō trib'ō'ō TIME-WEAR

linger, Paul not Ac20¹⁶, spend the time¹.

linger, idle (be)¹.

lin'os LINUS

Linus, a friend of Paul 2Ti4²¹.

le'ōn LION

lion, a large carnivorous mammal (felis leo) of a tawny color and tufted tail, the male having a large mane. Paul rescued from 2Ti1¹⁶ bar the mouths of Hb11³³ Adversary as a 1 Pt5⁸ first animal like vRv4⁷ out of Judah's tribe vRv5⁵ as if 1 teeth vRv9⁸ as the head- of vRv9¹⁷ as a 1 bellowing vRv10³ as the mouth of vRv13².

cheil'os LIP

lips, only in the plural, in the singular it is used of the sea shore Hb11¹², God (honoring with) AM15⁸ Mk7⁶ (by different 1) 1 Jn1¹ 1421 venom of asps under AR3¹³ fruit of Hb13¹³ cease from guile 1 Pt13¹⁰.

kata leg'ō DOWN-LAY (say)

list, no widow 1 of 1 Ti5⁹, take into the number¹.

list, intend¹, will³.

akroa't'ēs LISTENER

listener, one who gives attention with his ears, to law Ro2¹³ to the word Ja12²⁵ 25 26, hearer¹.

ep akroa'ō mai ON-LISTEN

listen to, prisoners, to Paul Ac16²⁵, hear¹.

mikr'on' LITTLE

little, below normal in size, quantity, etc., small as opposed to great, these 1 ones (a cool cup) Mt10⁴² (snaring) Mt16¹⁰ 14 Mk9¹⁷ Lu17² 1 distance (Christ coming) Mt26³⁹ Mk14³⁵ 1 a time (after) Mt26³⁷ Mk14⁷⁰ (Christ with them) Jn7³³ 1235 1333 1419 1616 16 17 17 18 19 19 (He Who is coming) Hb10³⁷ (resting) vRv6¹¹ 140 (Satan loosed) vRv20³ James (the L Mk5¹⁰) 1 flocklet Lu12³² Zaccheus 1 of stature Lu19³ 1 a leaven 1 C5⁵ Ga5⁹ Paul (a 1 imprudence) 2 C11¹ (boast some 1) 2 C11¹⁶ from their 1 to their great Hb11 tongue a 1 member Ja3⁵ 1 power Rv3⁸.

small: in the kingdom Mt11¹¹ Lu7²⁸ s than all seeds PM13³² Mk4³¹ the one inherently s Lu9⁴⁸ s and great (heeded Simon) Ac10¹⁹ (Paul attesting to) Ac26²² (those fearing Thee) vRv11¹⁸ 195 (wild beast causing) vRv13¹⁶ (flesh of) vRv19¹⁸ (the dead) vRv20¹², a little³, - while¹, a while¹, least², less¹, lit¹, tiny¹, - one⁹, small⁶.

little, few⁶, bit⁷, (a), measurably¹, (very), least¹.

little book, tiny scroll¹.

paid'ion LIT-

little boy or girl or children. Jesus (star standing over) Mt28⁹ (with Mary) Mt21¹³ (Herod seeking) Mt21²⁰ (Joseph took) Mt21²⁴ 20²¹ (spoken to the shepherds concerning) Lu21⁷ (parents of) Lu22⁷ (grows up) Lu24¹⁰ 1b having dumb spirit Mk9²¹ John the baptist Lu15⁹ 66 76 80 courtier's Jn4⁴⁹ Moses Hb11²³

little girl: Jarius' daughter Mk539 40 40 41 Greek woman's Mk739Bs

little children: in the market PMt1110 Lu7³² apart from women and Mt14²¹ 15¹⁸ Jesus (calling a) Mt18² 3 4 Mk9³⁰ 37 Lu9⁴⁷ 10 (I brought to) Mt19¹³ 14 Mk10¹³ 14 Lu18¹⁶ (calls disciples) Jn21¹⁵ (I c God gives Me) rHb2¹² eating I c scraps PMk7²⁸ receiving the kingdom as Mk10¹⁵ Lu18¹⁷ I c in bed PLu17¹⁷ woman bearing Jn16²¹ saints not to become in disposition rC14²⁰ participated in blood rHb21¹⁴ John writes to Jn21¹² 14 F18 (sMt18²⁵ AJn37). child²⁵, little¹², young¹⁰, damsel⁴.

little faith (of), scant of faith⁵.

pro bat'tion BEFORE-STEP (dim.)

little sheep. Peter to graze Christ's rJn21¹⁷, sheep¹.

zōō LIVE

live, exist with functioning organs in exercise. All life is the manifestation of spirit. Idiomatically, life 2C18 Hb21⁵, alive. God: the I God (Son of) Mt16¹⁶ (Caiphias exorcising Jesus by) Mt26⁶³ (turn back to) Ac14¹⁵ (sons of) Ro9²⁶ (I am I) Ro14¹¹ (spirit of) 2C3³ (temple of) 2C6¹⁶ (ecclesia of) 1Ti3¹⁵ (we rely on) 1Ti4¹⁰ (withdrawing from) Hb3¹² (falling into hands of) Hb10⁴¹ (city of) Hb12²² (seal of) vRv7⁷ God of the I Mt22³² Mk12²⁷ Lu20³⁸ 38 In Him we are I Ac17²⁸ the I and true G 1Th19 Hb9¹⁴ the dead I according to 1Pt4¹⁰ 1 for the sons of vRv4⁹ 10 106 157

Christ: said while still I Mt27⁶³ disciples hearing He is Mk16¹¹ messengers say that He is Lu24²³ give you I water rJn4¹⁰ 11 those who hear Him shall be Jn2⁵ the I bread rJn6⁵¹ I because of the Father Jn6⁵⁷ 57 seeing that I am Jn14¹⁹ Judge of Ac10¹² to that He is Ro9¹⁰ 10 Lord of the I Ro14⁹ 9 I by power of God 2C13¹ about to be judging the 2Ti4¹ 1Pt4⁵ a I Stone 1Pt2⁴ saints I through Jn4¹⁹ the L One vRv11⁸ and for the sons of vRv11⁸ Who became dead and Rv2⁸

saints: you also will be Jn14¹⁹ the just by faith rRo17¹⁷ Ga3¹¹ Hb16³⁸ how still I in sin Ro6¹² 1 to God rRo6¹¹ if in accord with flesh Ro8¹² 12 bodies a sacrifice, I Ro12¹ none to himself Ro15² 2C5¹⁵ 15 to the Lord Ro18⁸ 8 s who are I 2C4¹¹ together with Christ 2C13¹ 1Th5¹⁰ if I in spirit rGa5²⁵ as I in the world Co2²⁰ I in these (fleshly) things Co3⁷ the I who are surviving 1Th4¹⁵ 17 I devoutly 2Ti3¹² sanely 1Ti2¹² as I stones r1Pt25Ab for righteousness 1Pt22¹ 1 and reign vRv20¹

others: not I on bread alone Mt4⁴ Lu44 Jarius' daughter Mt9¹⁸ Mk5²³ Hannah I with husband Lu2³⁶ this be doing and you shall Lu10²⁸ I purgatory PLu15¹³ why seeking the I with Lu2⁴⁵ courtier's son Jn4⁵⁰ 51 53 I for the son Jn6⁵¹ 58 the I Father Jn6⁵⁷

I waters Jn7³⁸ even if dying will be Jn11²⁵ everyone I and believing Jn11²⁶ I oracles Ac7³⁹ Paul (Jews say not befitting for him to) Ac22²² 2524 (I I a Pharisee) Ac26⁵ (Justice lets not I) Ac28⁴ (I apart from law) Ro7^{9a} (despairing of) 2C1¹⁸ (and lo we are I) 2C6⁹ (should be I to God) rGa21¹⁰ (I in me is Christ) rGa22⁰ (I in flesh) rGa22⁰ 20 (I in faith) rGa22⁰ (to be I is Christ) Ph12¹ 22 (now we are) r1Th3³ bound to a I man Ro7¹ 2 3 I in it (the law) Ro10⁵ Ga3¹² what time a husband I 1C7³⁹ I of the evangel 1C9¹⁴ Adam a I soul 1C15⁴⁵ Peter I as the nations Ga21⁴ a prodigal though I 1Ti5⁶ word of God I rHb4¹² 1Pt2¹³ attested that he is Hb7⁸ when covenant victim is I Hb9¹⁷ recently slain and I way Hb10²⁰ subjected to the Father and be I rHb12⁹ Lord willing and we shall be Jn4¹⁵ a I expectation r1Pt1³ a name you are I Rv3¹ beast has the low and I vRv13¹⁴ I souls in the sea vRv16¹³ 1 the two cast vRv19²⁰ rest of dead not I until vRv26⁵

alive: Christ (presents Himself) Ac13³ (Paul alleged Him to be) Ac25¹⁰ (always being a to be pleading) Hb7²⁵ Peter presents Dorcas Ac9⁴¹ led the boy Ac20¹² as if from the dead Ro6¹³ (I Lu15²⁴ n8¹³² b1Ti6¹⁷). alive¹⁰, life¹, time¹, live¹⁸, lively³, quick⁴.

zōō gon e'ō LIVE-BECOME

live (cause to), (man's) soul Lu7³³, live (babes should not) Ac7¹⁹. (AIC15³⁶ AIT6¹³). live¹, preserve¹.

live deliciously, indulge².

live of, eat¹.

zōō zōō TOGETHER-LIVE

live together, the saints (with Christ) Ro6⁸ (in Paul's heart) 2C7³ (we shall) 2Ti2¹¹, live with³.

live with, live together³.

bi'os FORCE

livelihood, means of subsistence, life in its historical aspect 1Ti2² as distinct from life as the expression of vital energy PLu8¹⁴, living 1Jn2¹⁰, widow casts in her whole Amk12⁴⁴ Lu21⁴ consumed by physicians Lu18¹⁵ as the father apportioned ALu15¹² devouring your I PLu15¹⁰ the business of 2Ti2⁴ a I in this world 1Jn3¹⁷, good¹, life², living⁵, this life².

living. See life and livelihood.

lo! See perceive.

phor'tion CARRY

load, what is carried, lading of a ship Ac27¹⁰. A legitimate load rGa6⁵, in contrast to a heavy burden Ga6². Christ's I light Mt11³⁰ Pharisees bind I on men PMt23⁴ lawyers loading men with PLu11⁴⁶ 46, burden⁵.

phort iz'ō CARRYIZE

load. Jesus invites the laden PMt11²⁸ lawyers I men PLu11⁴⁶, lade².

loaf, bread²³.

loafer. See court sessions.

dan'e'i on LOAN

loan. remit PMt18²⁷, debt¹.

ek p'tu'ō OUT-SPIT

loathe. do not I (Paul's trial) Ga4¹⁴, reject¹, locate. See lie.

klei'ō LOCK

lock, close securely by means of a key, your store room door Mt6⁶ scribes I the kingdom rMt23¹³ door to festivities PMt25¹⁰ heaven rLu4²⁵ the door already PLu11⁷ doors I be-

cause of fear Jn20¹⁹ 26 prison found I Ac5²³ sanctuary Ac21³⁰ I the compassion FlJn31⁷ Christ I and no one opening vRv3⁷ 7 a door no one able vRv3⁸ authority I heaven vRv11⁶ the abyss vRv20³ city's portals not vRv21²⁵, shut1², -up1.

kata klei'ō DOWN-LOCK

lock up. Herod I u John Lu3²⁹ Paul I u the saints Ac26¹⁰, shut up².

su[n]g klei'ō TOGETHER-LOCK

lock up together, impound (fish) Lu5⁸, all (in stubbornness) vRv11³² (under sin) vGa3²² 23, conclude², inclose¹, shut up¹.

akri's' LOCUST

locust, a general term including all varieties of orthopterous insects called Acrididae, especially the Saltatoria or Leapers, "having legs above their feet to leap withal", which were permissible for food. Eaten by the Arabs. There is no reason why John the baptist should not have used them for food. John eating Mt3⁴ Mk1⁶ out of the fumes came vRv9³ 7.

xe'niz'ō LODGIZE

lodge, and, as lodgers were usually wayfarers from distant places, it came to signify be strange, as our "far fetched". As there were few public khans in ancient times a traveler was at the same time a guest and a stranger in the private family where he found entertainment. Peter I (with Simon) Ac10⁶ 18 32 (the three men) Ac10²³ Paul (to I with Mnason) Ac21¹⁶ (Publius I him) Ac28⁷ I messengers Hb13²

be strange: teaching Ac17²⁰ nations thinking it AlPt4⁴ do not think it AlPt4¹², entertain¹, lodge⁶, strange thing¹, think strange².

lodge, camp out¹, demolish¹, tent³, lodge strangers, hospitable (be)¹.

xe'niz'ō LODGING

lodging. Paul's I (in Rome) Ac28²³ (Philemon to make ready) Phn2².

loft (third), story (third)¹.

logik o'n LAYIC

logical (divine service) Ro12¹, of the word (milk) Pt2², of the word¹, reasonable¹.

osph u's' LOIN

loin, that region of the body between the ribs and the legs. Figuratively of the generative organs. girdle about John's Mt3⁴ Mk1⁶ be girded about FlJn2²³ out of David's Ac2³⁰ the saints (I girded with truth) Ep6¹⁴ of Abraham vHb7⁵ 10.

Lois'

Lois, Timothy's grandmother 2Ti1⁵.

long, enough³, far², many³.

long after, long for³.

long ago. See old (of).

long clothing, robe¹.

epi poth e'ō ON-LONG

long for, have a feeling of intense desire for. Paul (to see the saints) Ro11¹ (for the saints) Ph1⁸ (to see Timothy) 2Ti1⁴ saints (I to be dressed) 2Co5² (to be acquainted) 2Co9¹⁴ (to see Paul) 1Th3⁶ Epaphroditus f the saints Ph2²⁶ is the spirit I to envy Ja4⁵ babes I f the milk of the word 1Pt2², desire¹, -earnestly¹, -greatly², long¹, -after², -after greatly¹, lust¹.

long garment, robe¹.

long hair, tresses¹, (have), tresses (have)².

long robe, robe¹.

long suffering, patience¹, (be), patient (be)¹.

makr o chro'n'ōn FAR-TIME

long time. be a I t on the earth Ep6³, live long¹.

long time (a), time¹, (of), old (of)¹.

epi poth'ē t on ON-LONGED

longed for. Paul's brethren Ph4¹.

longer. See still.

longer, more¹, still¹, (any), still (by no means)¹, (no), still (by no means)¹.

longer (by no means). See still (by no means).

epi poth i'a ON-LONGING

longing. Paul, to go to Rome Ro15²³, great desire¹.

epi poth'ē si s ON-LONGING

longing, of the Corinthians 2Co7¹¹, earnest desire¹, vehement desire¹.

bl ep'ō CAST-VIEW

look, the active use of the eyes, not simply see passively, observe attentively, beware, idiomatically, sight Lu7²¹, use eyes Ac9⁹, I at a woman Mt5²⁸ Jesus (not I at the face) Mt22¹⁶ Mk12¹⁴ (lifted up as disciples I) Ac1¹ I to yourselves Mk13⁹ 2Jn8 those I behind FlLu9⁶² disciples I at one another Jn13²² to the lame man to I Ac3⁴ harbor of Crete I vAc27¹² Timothy's coming (I to it) 1Co16¹⁰ Archippus I to the service Co4¹⁷ John turned to I vRv11² no one able I at the scroll vRv5³ 4b8

observe: God o in hiding CM16⁴ 6 18 o the mote vMt7³ Lu6⁴¹ John the baptist (what you o report to) Mt11⁴ (o Jesus) Jn1²⁹ a blind deaf-mute o Mt12²² Jesus not o Mt13¹³ 13 14 14 Mk4¹² 12 Lu3¹⁰ 10 Ac28²⁶ 26 Ro11¹⁰ 10 happy the eyes o FlMt13¹⁶ 17 Lu10²³ 23 24 Peter (o the wind) Mt14³⁰ (the swathings) Lu24¹² Jn20³ (o John) Jn21²⁰ (as a vision) Ac12⁹ the throng o (deaf-mutes speaking) Mt15³¹ (blind o) Mt15³¹ the Father's face vMt18¹⁰ the temple buildings Mt24² Mk13² Jesus (o the throng) Mk5³¹ (what the Father doing) vJn5¹⁹ (came that those o may become blind) Jn9³⁹ (not o may be o) Jn9³⁹ 39 (we are o Jesus) vHb2⁹ disciples (are you not o) vMk8¹⁸ (to a fire) Jn21¹⁹ blind men o Mk8²⁹ 24 Jn9⁷ 15 19 21 25 not o the beam FlLu6⁴² are you (Simon) o this woman Lu7⁴⁴ o the light FlLu10³⁵ 11³⁵ Jn11⁹ o the fig tree budding Lu21³⁰ Pharisees say they are o Jn4¹ saints o (your calling) FlC1²⁶ (your walk) Ep5¹⁵ Mtiam o the stone Jn20¹ o the spirit's (outpouring) Ac23³ Sanhedrin on the cured man Ac14⁴ throng o Philip's signs Ac6⁶ Saul o nothing Ac9⁸ 22 11b Elymas not o the sun Ac13¹¹ Paul (o a different law) vRo7³ (effect of his epistle) 2Co7⁸ (o or hearing of him) 2Co12⁶ (o the saints order) Co2⁵ expectation not o Ro8²⁴ 24 25 O Israel as to flesh FlC10¹⁸ by means of a mirror FlC13¹² not noting (that which is o) 2Co4¹⁸ 18 (that o is temporary) 2Co4¹⁸ (not o is eonian) 2Co4¹⁸ o the stubborn Hb3¹⁹ faith not being o Hb11¹ 3 7 o Abraham's faith Ja2²² John (what you o write) vRv11¹⁴ 14b8² (I hear and o) vRv22²⁸ sas eyesalve that you may vRv3¹⁸ idols not o vRv9²⁰ the corpses vRv11⁹ o the naked ones indecency vRv16¹³ o the wild beast vRv17⁸ o Babylon's smoke vRv18⁹

beware: Jesus (admonishes disciples) Mk13

23 33 (of deception) Mt24⁴ Mk13³⁵ Lu21⁸ (how you hear) Mk4²⁴ Lu8¹⁸ (of the leaven) Mk8¹⁵ (of the scribes) Mt12³⁸ Paul (admonishes b) Ac13¹⁰ 1C8⁹ 1012 (how building) 1C31⁰ (of biting and devouring) Ga5¹⁵ (of curs etc.) Ph 3² 2 (of being despoiled) Co2⁸ Hebrews warned b Hb3¹² 1225 (s¹ Mk8²⁵ Ba¹ Ac11¹ A2213). behold⁰, beware⁷, liel, look⁸, perceive¹, see⁸⁰, sight², take heed¹⁴.

look, hope², look off¹, peer², perceive⁸, see², sight (receive)¹².

ucui bl ep'o ABOUT-CAST-VIEW

look about. Jesus Mk35³ 532 1023 1111 Lu6¹⁰ Peter James and John Mk9⁸ (ARV121).

em bl ep'o IN-CAST-VIEW

look at or into (disciples l heaven) Ac1¹¹, the flying creatures Mt6²⁶ Jesus (a the disciples) Mt19²⁰ Mk10²⁷ (the rich man) Mk 10²¹ (a the scribes) Lu20¹⁷ (a Simon Peter) Lu22⁶¹ Jn1⁴² the blind man l a all distinctly Mk8²⁵ Abas² a maid at Peter Mk14⁶⁷ John the baptist at Jesus Jn13⁶ (AsAc2211). behold², look upon⁴, gaze at¹, see².

look at, note¹.

apo bl ep'o FROM-CAST-VIEW

look away. Moses to the reward Phb1¹²⁶. have respect¹.

look diligently, supervise¹.

look earnestly, look intently².

look for, anticipate¹, await², hope³, wait².

pro bl ep'o BEFORE-CAST-VIEW

look forward. the faithful Hb11⁴⁰, provide¹.

a ten iz'o SIMULTANEOUS-STRETCH

look intently, literally, stretch both eyes toward at the same time. those in the synagogue at Christ Lu4²⁰ a maid at Peter Lu22⁵⁶ into heaven (the apostles) Ac1¹⁰ (Stephen) Ac7⁵⁵ Peter (at the lame man) Ac3⁴ (into the utensil) Ac11⁶ people at Peter and John Ac3¹² Sanhedrin at Stephen Ac6¹⁵ Cornelius at the messenger Va10⁴ Paul (at Elymas) Ac13⁹ (at impotent man) Ac14⁹ (at the Sanhedrin) Ac23¹ Israel not able 2C37¹³. be fastened on¹, behold earnestly¹, -steadfastly², fasten eyes upon², look earnestly², look on¹, -steadfastly⁴, set eyes on¹.

look into. See look at.

aph or a'o FROM-SEE

look off. to the Inaugurator (Christ) Hb12². look¹, see¹.

epi bl cp'o ON-CAST-VIEW

look on. God o His slave's humiliation Lu14⁸ l o my son Lu9³⁸ on the one wearing splend did attire Ja2⁴, have respect to¹, look upon¹, regard¹.

look on, behold¹, gaze¹, look intently¹, note¹, notice (take)¹.

look steadfastly, look intently⁴.

look up. See sight (receive).

look up, unbend¹.

look upon, gaze¹, look at¹, sight¹.

looking after, hope¹.

looking for, waiting for¹.

ana pha i'n o UP-APPEAR

look up. kingdom of God Lu9¹¹ Cyprus Ac 21⁹, appear¹, discover¹.

lu'o LOOSE

loose, used in a broad sense of any disintegration, loose a colt, Satan vRv20⁴, annul a precept, break up of a ship, raze a wall, dissolve elements. disciples (to l the colt) Mt21² Mk

112⁴ 5 Lu19³⁰ 31 33 33 (whatever l on earth) vMt16¹⁹ 19 1818 18 (to l Lazarus) Jn11¹⁴ 1 sandals (John not competent l Jesus) Mk17 Lu31⁶ Jn12⁷ Ac13²⁵ (Moses to l his) Ac7³⁹ man's tongue Mk7³⁵ an ox on the sabbath vLu13¹⁵ 10 pangs of death Ac2²⁴ captain l Paul Ac22³⁰ l from a wife lC7²⁷ l us from our sins vRv15^{As} l the seals vRv5² 5g four messengers vRv9¹⁴ 15b Satan vRv20³ 7

annul: one of these precepts vMt5¹⁹ the sabbath vJn5¹⁸ lest Moses' law Jn7²³ scripture cannot Jn10³⁵ acts of the Adversary vJn3⁸

break up: synagogue vAc13⁴³ stern of the ship Ac27⁴¹

raze: Christ (r this temple) vJn21⁹ (the central wall) vEp2¹⁴ dissolve: elements 2Pt3¹⁰ 11 heavens 2Pt3¹². break⁶, -up¹, destroy², dissolve², loose²⁶, melt¹, put off¹, unloose².

lu'si s LOOSING

loose (from a wife) lC7²⁷.

loose, dismiss², lead up³, lift¹, nullify¹, slack².

pot u log i'a MANY-LAY (say) ing loquacity. of the nations Mt6⁷. much speaking¹.

Ku'ri os SANCTIONER

lord, idiomatically master, one who has authority over others, the opposite of slave. As a title of Christ it refers to His authority, and relates to service. It is used for the Hebrew Jehovah and Adonai in the Septuagint.

the Divine Lord: the L is (one L) Mk12²⁹ (the spirit) 2C31⁷ (near) Ph4⁵ (Avenger) 1Th 4⁶ (faithful) 2Th3³⁰ (L of lords) lTi6¹⁵ vRv 1714 1916 (my Helper) Hb13⁶ (compassionate) Ja5¹¹ (kind) lPt2³ is (the) L (John to Peter) Jn21⁷ 12 (the name) lC12⁵ (the second Man) lC15⁴⁷ As² (one) Ep4⁴. God rouses the lC6¹⁴ world kingdom became vRv11¹⁵

God or Christ addressed as L: saying to Me L L Mt7²¹ 21 22 22 a leper Mt8² Lu5¹² centurion Mt8⁹ 9s² 8Lu7⁶ disciples (permit me) Mt8²¹ (L save) Mt8²⁵ (it is not l) Mt26²² (the 72) Lu10¹⁷ (teach us to pray) Lu11¹ (where L) Lu17³⁷ (here are two swords) Lu 22³⁸ Abas² (shall we be smiting) Lu22⁴⁹ (if he has repose) Jn11¹² (restoring kingdom) vAc1⁶ (Knower of hearts) Ac12⁴ (take notice) Ac4²⁰ blind men (yes L) Mt9²⁸ (of Jericho) Mt20³⁰ 31 33 Lu18⁴¹ Jesus acclaiming Mt11²⁵ Lu10²¹ Peter (order me to) Mt14²⁸ (save me) Mt14³⁰ (propitious be it) Mt16²² (ideal is it) Mt17¹ (L how many times) Mt18²¹ (a sinner am I L) Lu5⁸ Abas² (parable to us?) Lu12⁴¹ (ready am l) Lu22³³ (to whom shall we come away) Jn6⁶⁸ (washing my feet and) Jn13⁶ Abas² 9Abas² (whither art Thou) Jn13³⁶ (cannot I follow) Jn13³⁷ Abas² (Thou are aware) Jn21¹⁵ 16 17 (what of this man) Jn21²⁰ 21Ab (far be it from me) vAc10¹⁴ 118 Canaanitish woman Mt15²² 25 27 epileptic's father Mt17¹³ the just (sheep) Mt25³⁷ those at His left Mt25⁴⁴ Syro-Phoenician woman Mk7²⁸ hypocrites Lu 6⁴⁶ 46 James and John Lu9⁵⁴ one (in the road) Lu9^{57A} (a different) Lu9⁵⁹ 61 Martha Lu10⁴⁰ Jn11²¹ As² 27b39 L L open up vLu13 25 25A Zaccheus Lu19⁸ a malefactor Lu23 42A Samaritan woman Jn4¹¹ 15 19Abas² a courtier Jn6⁴ infirm man Jn5⁷ throng (L give us) Jn6⁴ woman in adultery [Jn8¹¹] man born blind Jn9³⁶ 38Abas² Mary and Martha Jn11³ 32 34 Isaiah (L who believes) Jn12³⁸ Ro10¹⁶ Thomas (L we are not aware) Jn14⁵ Philip (show us) Jn14⁸ Judas not Iscariot Jn14²² Mary Magdalene Jn20¹⁵ Da-

vid Ac235 Stephen Ac700 Saul (Who art Thou) LAc95 228 2615 (what shall I) Ac2210 (they are versed) Ac2210 Ananias (of Damascus) vAc910 13 Elijah Ro113 God Hb110 24 elders vRv4118 the conquerors vRv151

lord with other names and titles

with God: the L your G (not putting on trial) Mt47 Lu412 (worshipping) Mt410 Lu48 (loving) Mt2297 Mk1230 Lu1027 (raising up a prophet) Ac322 the L our G (one L) Mk1229 (calling) Ac230 the L their G (turning back to) Lu116 the L G (giving Him the throne) Lu132 (is saying) Rv18 (the lyres of) vRv152s (judges Babylon) vRv184bs (illuminating) vRv225 the L the G of Abraham Lu2037 My L and my G (Thomas) Jn2028 the L the G of the spirits vRv220 Almighty: says the L A 2C618 L G A (holy) vRv48 (thanking Thee) vRv1117 (Thy acts) vRv153 (Thy judgments) vRv167 the L our G, the A reigns vRv196 the L G A (its temple) vRv2122

with Christ: the L's C (Simeon acquainted with) Lu220 L as well as C Ac236 against the L and His Ac420, slaving for Ro1618 Co324 hallow 1P315

with Jesus: the body of the L J Lu243 came in and out Ac121 name of (belonged to) Ac316 (Paul bold in) Ac929 (baptized in) Ac195 (to name the) Ac1913 (magnified) Ac1917 (Paul ready to die for) Ac2113 seen by Paul Ac917 evangelizing to them Ac1120 grace of Ac1511 Rv2221 believe on Ac1631 Paul (obtained dispensation from) Ac2024 (persuaded in) Ro1414 (expecting in) Ph219 (entreating in) 1Th41 (gives charges through) 1Th42 words of Ac2035 saved in day of 1C55 took bread 1C1123 He Who rouses 2C414s God and Father of 2C1131 faith (in) Ep115 (toward) Phn55 Jews kill 1Th215 unveiling of 2Th17 dispatch the lawless one 2Th28 L J (Stephen said) Ac750 (able to say) 1C123 J our L (God rouses) Ro424 (Paul had seen) 1C919 avowing J is L Ro109 our L J (grace of) Ro1620 (power of) 1C54 (day of) 2C114 (joy in front of) 1Th219 (directing our way) 1Th311 (presence of) 1Th313 (name be glorified) 2Th112 (great Shepherd) Hb1320 J the L (avowing) 1Jn43s come, L J Rv2220

with Jesus Christ: resurrection of Ac433 L of all Ac1000 believing on Ac1117 in the name of (give up souls) Ac1520 (who are invoking) 1C12 (entreating through) 1C110 (gathered) 1C54 (justified) 1C611 (giving thanks) Ep520 (do all in) Co317bs (charging) 2Th30 (faith toward) Ac2021 (of) Ja21 that which concerns 2831 God's Son J C our Ro14 grace and peace from Ro17 1C13 2C12 Ga13 Ep12 Ph13 Co12As 1Th11As 2Th12 Phn3 through (peace) Ro51 (glorying) Ro511 (grace reigning) Ro521 Paul (thanking God through) Ro725 (entreating through and in) Ro1530 2Th312 (boasting in cross of) Ga614 (brand marks of) Ga617s put on Ro1314As God and Father of Ro150 Ep13 Co13 1P13 unveiling of 1C17 in day of 1C18 fellowship of 1C19 through Whom all is 1C80 victory through 1C1547 if not fond of 1C1622 grace of 1C 1623 2C80 1314 Ga618 Ph423 1Th528 2Th112 318 Phn25 God of our L Ep117 Father of Ep314s2 love from Ep623 loving Ep624 acclaiming Ph211 expectation of 1Th13 salvation through 1Th50 presence of (blameless in) 1Th523 (in behalf of) 2Th21 (power of) 2Pt116 ecclesia in the 1Th11 2Th11 evangel of 2Th18 glory (of) 2Th214 (through) Ju25

be consoling your hearts 2Th216 injunction of 1Ti118s words of 1Ti63 be with your spirit 2Ti422 slave of Ja11 recognition of 2Pt12 8 makes evident to Peter 2Pt14As grace, mercy, peace from 2Jn3s our only Owner Ju4 apostles of Ju17 mercy of Ju21

with Christ Jesus: living to God in Ro611s life conian in Ro623 love of God in C J our Ro839 Paul (boast he has in) 1C1531 (knowledge of) Ph38 (invigorated by) 1Ti112 C J the L (heralding) 2C45 (you accepted) Co29 purpose of eons made in Ep311 grace, mercy, peace from 1Ti12 2Ti12 advent of our L 1Ti614

with Sabaoth: conserves a seed Ro929 ears of Ja54

with Saviour: a S C the L (brought forth) Lu211 awaiting Ph320 our L and S J C (kingdom) 2Pt11 (recognition of) 2Pt229 (knowledge of) 2Pt318 apostles of the L and S 2Pt32

with Teacher: T and L (shouting to Me) Jn1313 14

the acts of the L: appeared to Joseph Mt 120 declared through prophets Mt132 215 has need of the colt Mt213 Mk113 Lu1931 34 came (to be from the) Mt2143 Mk1211 (among 10,000) Ju11 said (the sitting at) Mt2244 Mk1236 Lu2042 Ac234 (to Miriam) Lu145 (Pharisees cleansing) Lu139 (faithful administrator) Lu 1242 (faith as mustard) Lu176 (unjust judge) Lu186 (Satan claims disciples) Lu2231As (gave thanks) Jn623 (to Moses) Ac733 (what kind of house) Ac749 (to Ananias, rise) Ac910 11 15 (Who is doing these things) Ac1517 (to Paul) Ac189 2210 2311 2615 (Mine is vengeance) Ro1219 Hb1030As2 (Living am I) Ro 1411 (Paul speaking, not the L) 1C172 (not hearkening to Me) 1C1421 (come out) 2C617 (days are coming) Hb88 (I neglect them) Hb89 (covenanting) Hb810 1016 coming (not aware what day) Mt242 (not judging till) 1C45 arranges, Field of Potter Mt2710 where the L lay Mt286A done (for the demoniac) Mk519 (for Elizabeth) Lu125 discounts the days Mk1320 working with apostles Mk1620 mercy (to Elizabeth) Lu158 (to Onesiphorus) 2Ti116 18 visits His people Lu 168 makes known to shepherds Lu213 compassion on widow Lu13 indicates 72 Lu101 answered chief Lu1315 looks at Peter Lu 2261 knew (Pharisees hear) Jn414As (reasonings of the wise) 1C320 (who are His) 2Ti121 added those being saved Ac247 Peter (to speak as bidden) Ac1335 (delegates messenger) Ac1211 (led him out) Ac1217 directs Paul Ac1345 opens Lydia's heart Ac1614 inherent of heaven Ac1724 not reckoning sin Ro4s accounting Ro928 able make stand Ro44 gives (servants) 1C35 (Timothy understanding) 2Ti27 Paul (L examining) 1C44 (gives authority) 2C108 (rescues) 2Ti311 418 (stood beside) 2Ti417 willing (Paul coming swiftly) 1C419 (should the L be) Ja415 charging the married 1C710 parts to each 1C717 prescribes 1C914 saints (disciplined by) 1C1132 Hb126 (be directing your hearts) 2Th35 if the L permits 1C167 commending 2C1018s required by Ep68 cause to increase 1Th312As descending 1Th416 brethren beloved by 2Th 213 paying (wreath) 2Ti48 (accord with acts) 2Ti414 risen out of Judah Hb714 swears Hb721 pitches tabernacle Hb82 judging His people Hb1030As2 rousing up the faltering Ja615 acquainted with rescue of devout 2Pt

2^o not tardy 2Pt3^o destroys those Ju5^s rebukes the Adversary Ju9A8²

used in various relations

of the L: messenger (bids Joseph)Mt12⁴ (appear to Joseph)Mt12¹⁰ (descending) Mt12² (seen by Zechariah)Lu11¹ (by the shepherds)Lu29A8² (opens jail door)Ac5¹⁰ (speaks to Philip)Ac8²⁶ (stood by Peter) Ac12⁷ (smites Herod)Ac12²³ road (make ready)Mt3³Mk13¹Lu3⁴ (straighten)Pn12²³ the name (He who is coming in)Mt21⁹ 23³⁹ Mk 11⁹ 10A Lu13³⁵ 19³⁸Jn12¹³ (invoking)Ac22¹ AB² Ro10¹³ (everyone naming)2Ti2¹⁹ (prophets speak in)Ja5¹⁰ (rubbing with oil in) Ja5¹⁴As statutes (Zechariah blameless in) Lu1⁶ temple (Zechariah enters)Lu1⁹ in the sight (John great)Lu1¹⁵ (going before)Lu1⁷⁶ slave (Miriam)Lu1³⁸ (not fighting)2Ti2²⁴ mother of my (Elizabeth's)Lu1⁴⁹ hand (with John the baptist)Lu1⁹⁸ (with the Cyrians)Ac11²¹ (on Elymas)Ac13¹¹ the law (written in)Lu23²⁴ 30

spirit (on Me)Lu4¹⁸ (Sapphira agreed to try)Ac5⁹ (snatches away Philip)Ac8³⁹ (freedom)2Co3¹⁷ acceptable year for Lu4¹⁹ power for healing Lu5¹⁷ declaration (Peter reminded)Lu22⁶¹ Ac11¹⁶ (remaining)1Pt1²⁵ arm revealed Jn12³⁸ day (advent)Ac2³⁰ (as a thief)1Th5² 2Pt3¹⁰ (not present)2Th2²² voice to Moses vAc7³¹

word (certify and speak)Ac8²⁵BS (nations glorified)Ac14¹⁸As (carried through country) Ac13¹⁹ (evangel of)Ac15³⁵ (announcement)Ac15³⁶ (speak to warden)Ac16³²As² (province of Asia hears)Ac19¹⁰ (grows)Ac19²⁰ (sounded forth)1Th1⁸AB² (Paul saying by)1Th4¹⁵As (may race)2Th3¹ disciples of (Saul threatening)Ac9¹ fear of (going on in)Ac9³¹ (aware of)2Co5¹¹ ways of (Elymas perverting)Ac13¹⁰ (Apollon instructed in way)Ac18²⁵ teaching (proconsul astonished at)Ac13¹² will (regarding Paul)Ac21¹⁴ (saints to understand)Ep5¹⁷BS who knew the mind Ro13¹⁴ 1C2¹⁶ freedman 1C7²² no injunction 1C7²⁵ Paul enjoyed mercy by 1C7²⁵ things (unmarried solicitous about)1C7³² 34 brother(s) 1C9⁵ (a)1⁹ cup (drink)1C10²¹ (unworthy) 1C11² the table 1C10²¹ the earth is 1C10²⁸ death (announcing)1C11²⁰ body (and blood) 1C11²⁷As (not discriminating)1C11²⁹As² precept 1C14³⁷ glory (viewing)Pc3¹⁸ (grace dispensed to the)2Cn3⁹ work (superabounding in)1C15⁵⁸ (Timothy working at)1C16¹⁰ revelations 2C12¹ admonition Ep6¹ imitators 1Th10¹⁰BS

presence (surviving unto)1Th4¹⁵As (patient till)Ja5⁷ (is near)Ja5⁸ face (extermination from)2Th1⁹ (on evil doers)1Pt3¹² grace (overwhelms)1Ti1¹⁴ testimony 2Ti1⁸ the speaking Hb2³ discipline Hb12⁵ consummation Ja5¹¹ eyes on the just 1Pt13¹² deeming the patience 2Pt3¹⁵

to or for the L: pay oaths Mt5³³ a people Lu1¹⁷ present Jesus Lu2²³ every male holy Lu2²³ say to (apostles)Lu17⁵ (Zaccheus)Lu19⁸ (the Lord)Lu20⁴²Ac23⁴ added Ac5¹⁴ 11²⁴As¹² ministering Ac13² Paul (commits saints to)Ac14²³ (slaving for)Ac 20¹⁹ Lydia faithful Ac16¹⁵ saints to be slaving Ro12¹¹ disposed to day Ro14⁶ eating, not eating Ro14⁶ living, dying to Ro14⁸ 8⁸ for the body (body for the)1C6¹³ 13¹³ he who joins 1C6¹⁷ pleasing 1C7³² Ep5¹⁰ undisturbedly 1C7³⁵ give themselves 2Cn5⁵ play-

ing in your hearts Ep5¹⁰ the L of: (the harvest)Mt9³⁸Lu10² (sabbath)Mt12²⁸Mk22⁸ Lu6⁵ (all)Ro10¹² (peace)2Th3¹⁶ (lords)1Ti 6¹⁵ vRv17¹⁴ v19¹⁶ the Lord with: (Miriam) Lu12⁸ (you all)2Th3¹⁶

in the Lord: remaining Ac11²³ Paul (bold in)Ac14³ (Ampliato his beloved)Ro16⁸ (Timothy a child in)1C4¹⁷ (his work in) 1C9¹ (apostleship)1C9²⁸ (prisoner in)Ep4¹ AB (attesting)Ep4¹⁷ (Tychicus fellow slave) Co4⁷ Crispus believes Ac13⁸ receiving (Phæbe)Ro16² (Epaphroditus)Ph2²⁹ those of Narcissus Ro16¹¹ toiling (Tryphena and Tryphosa)Ro16¹² (Persis)Ro16¹²BS (not for naught)1C15⁵⁸ Rufus chosen Ro16¹³ greeting (Tertius)Ro16²² (Aquila and Prisca)1C 16¹⁹BS boasting 1C13¹ 2C10¹⁷ called a slave 1C7²² married 1C7³⁹ man not apart from woman 1C11¹¹ door opened P2C2¹² confidence (Paul's)Ga5¹⁹As (as to bonds)Ph1¹¹ (coming quickly)Ph2²⁴ (you are doing)2Th3¹ a holy temple Ep2²¹ light Ep5⁸ obeying parents Ep6⁴As be invigorated Ep6¹⁰ Tychicus a servant Ep6²¹ rejoice (brethren) Ph3⁴⁴ (Paul)Ph4¹⁰ be standing firm Ph4¹ mutually disposed Ph4² subject as is proper Co3¹⁸ well pleasing Co3²⁰ working as Co3²³ service accepted (Archippus)Co4¹⁷ standing 1Th3⁸ presiding over 1Th5¹² brother beloved Phn16¹ profiting Phn2⁰ happy those dying vRv14¹³

from the L: (Paul accepted)1C11³³ (the spirit)P2C3¹⁸ (away from home)2Co5⁶ (an allotment)Co3²⁴ (obtaining anything)Ja1⁷ with the L: (at home)2C5⁸ (together)1Th4¹⁷ (one day)2Pt13⁸ in the sight of the L: (providing the ideal)2Cs2¹ (conjoining with)2Ti 2¹⁴AB (humbled)Ja4¹⁰ before the L: (bringing judgment)2Pt2¹¹BS (lamnastans)vRv11⁴

the L the object of action: David calling Him Mt22⁴³ 45Mk12³⁷Lu20⁴⁴ taken up Mk 16¹⁹ Miriam magnifying Lu16⁶ roused Lu 24³⁴ Mary rubs with attar Jn11² take out of tomb Jn20¹³ see (Miriam Magdalene) Jn20¹⁸ (disciples)Jn20²⁵ (apart from which no one)Phb12¹⁴ perceiving (disciples rejoiced at)Jn20²⁰ beseeching for Simon Ac 8²² 24 Paul (became acquainted)Ac9²⁷ (entreats)2C12⁸ turn back to (Lydda and Saron)Ac9³⁵ (vast number)Ac11²¹ (covering on Israel)2C3¹⁰ many believe on (at Joppa) Ac9⁴² those left seeking Ac15¹⁷ all nations praising Ro15¹¹ crucify (would not)1C2⁸ (where their L)vRv11⁸ putting on trial 1C 10⁹BS provoking to jealousy 1C10²² not speaking in accord with 2C11¹⁷ walk worthily of Co10¹ slaves to be fearing Co3²²AB³¹ to meet in the air 1Th4¹⁷ aduring you by 1Th5²⁷ invoking 2Ti2²² know Hb5¹¹ the tongue blessing Ja3⁹ subject because of 1Pt2¹³

lord applied to others: not slaving for two Pm12²⁴Lu16¹³ a slave (not above his l)Mt 10²⁴ 25 (not greater)Jn13¹⁰ P15²⁰ slaves call householder Pm13²⁷ Lu14²¹ 22 23 a man, a king called Pm18²⁵ 26²⁷ 31 32 34 1 of the vineyard (saying)Pm20⁸ Lu13⁸ 20¹³ 15 (coming)Pm21⁴⁰ Mk12⁹ son calls father Pm21³⁰ 1 of household Pm24⁴⁵ 46 48 50Lu12⁴² 43 45 46 virgins saying Pm25¹¹ 11 a man traveling Pm25¹⁸ 19 20 21 22AB 23 23 24 26 priests call Pilate Mt27⁶¹ 1 of the house coming Pm13³⁵ men anticipating their Pm12²⁶ slave knows will of Pm12⁴⁷ rich man called Pm16⁶ 5 8 a noble Pm19¹⁰ 20 25 Greeks call Philip Jn12²¹ 1 doing (slave not aware)

Jn15¹⁵ Cornelius calls messenger Ac10⁴ Festus calls Caesar Ac25²⁰ many 1Cn⁵ Sarah calls Abraham 1Pt3⁹ John calls the elder vRv7¹⁴

Master: scraps from his table Mt15²⁷ of the colt Lu19³³ of the girl with Python spirit Ac16¹⁶ 19 jailor calls Paul and Silas Ac16³⁰ to his own M (standing) Ro14⁴ minor m of all Ga4¹ wives subject as to Ep5²² slaves obeying Ep6⁵ Co3²² M (in the heavens) Ep6⁹ f9 (masters have a) Co4¹ r1 (ALu2³⁸ AAe20²⁸ ARo14⁶ s1Co3¹⁸ b1Ti5²¹ b2Ti4¹ bTit1⁴ bPhn2⁰ bRv11¹⁹). lord5⁶, Lord 003, master12, Master2, owner1, sir13.

Lord, owner5, rabbonit.

kurieu's SANCTION

lord, kings l it over Lu22²⁵ Christ (death not l over) fRo6⁹ (L of dead and living) Ro14⁹ (Lord of l) 1Ti6¹⁵ saints (sin shall not) fRo7¹⁴ (Paul not l over) f2C14⁴ law is l it fRo7¹⁴, be lord of, exercise lordship over1, have dominion over1, lord1.

kata kurieu's DOWN-SANCTION

lord it, act arbitrarily, mastery (of Seva's sons) Ac19¹⁶, chiefs of the nations Mt20²⁵ Mk10⁴² elders not to 1Pt5³ As, be lord over1, exercise dominion over1, lordship over1, overcome1.

lord over (be), lord it1.

kuria k'on' SANCTIONED

Lord's, dinner 1C11²⁰ day vRv11¹⁰.

lords, magnates1.

lordship over (exercise), lord1, -it1.

ap'olu mi FROM-WHOLE-LOOSE

lose, in the complete state, pass out of one's possession or beyond reach, then the means of doing this, destroy, middle voice, perish. 1 sheep of Israel Mt10⁶ 15²⁴ not l his wages Mt10¹² Mk9⁴¹ 1 one sheep fLu15⁴ 4 6 1 drachma fLu15⁸ 9 my son was fLu15²⁴ 32 Christ (came to save the) Lu19¹⁰ (l nothing) Jn6³⁹ 199

destroy: seeking d Jesus (Herod) Mt21¹³ (Pharisees) Mt12¹⁴ Mk3⁶ (priests) Mt27²⁰ Mk11¹⁸ (the people) Lu19⁴⁷ d the soul (God able) Mt10²⁸ (he who is finding) Mt10³⁰ (whoever wanting to save) Mt16²⁵ Mk8³⁵ Lu24¹⁷ 1731 33 (on Christ's account) Mt10³⁰ 16²⁵ Mk8³⁵ Lu24¹⁷ (the who is fond of) Jn12²⁵ d those evil men fMt21⁴¹ Mk12²⁹ king d murderers fMt22⁷ did you come to d these Mk12¹⁴ Lu14³ dumb spirit d boy Mk9²² to save a soul or to d Lu6⁹ them gaining whole world but d Lu9²⁵ d them all (the deluge) Lu17²⁷ AB (fire and sulphur) Lu17²⁹ thief d Jn10¹⁰ saints (by your food) ARo14¹⁵ (lest d your work) 2Jn⁸ God (d wisdom of the wise) 1C11¹⁹ (the One able to d) Ja4¹² (Lord d those who) Ju5⁵

perish (middle voice): one of your members fMt5²⁹ 30 wine skins fMt9¹⁷ Mk22¹⁴ Lu5³⁷ disciples (save us we are p) Mt8²⁵ Mk4³⁸ Lu8²⁴ (not p for the eon) Jn10²⁸ one of these little ones Mt18¹⁴ by the sword Mt26⁵² Zechariah Lu15¹ not repenting you all Lu13³ 5 a prophet not p outside Jerusalem Lu13³³ younger son of famine fLu15¹⁷ hair of your head not Lu21¹⁸ Ac27³⁴ should not (believing one) Jn3¹⁵ A 16 (fragments of food) Jn6¹² (the nation) Jn11⁵⁰ the food which is Jn6²⁷ not one except Judas Jn17¹² Judas the Galilean Ac5³⁷ without law Ro2¹² those who are 1C11⁸ 2C21⁵ 43 2Th2¹⁰ saints (weak one) f1C8¹¹ (those put to repose) 1C15¹⁸ some

of Israel (by serpents) 1C10⁹ (exterminator) 1C10¹⁹ cast down but not 2C4⁹ earth and heaven Hb11¹¹ flowers aspect Ja11¹ gold 1Pt17 the world by water 2Pt3⁶ Lord not intending any 2Pt13⁹ in contradiction of Korah Ju1¹ all that is sumptuous vRv18¹¹ (AJn18¹⁴), be destroyed3, -lost3, -married1, depart1, destroy23, die1, lose3, perish33.

loss, casting away1, forfeit3, (suffer), forfeit2.

klê'ros LOT

lot, a small object, such as a pebble, which was cast into a bag with others and pulled out by chance so as to be at Jehovah's judgment Prv16³³ to determine the division of the land Nu26⁵⁵ or any point in dispute Prv 18¹⁸ Ps22¹⁸ then that which is thus obtained, an allotment, soldiers casting Mt27³⁵ Mk15²⁴ Lu23³⁴ Jn19²⁴ falls on Matthias Ac12²⁶ 26 no l for Simon AAe21¹ allotment: Judas chanced upon fAc11⁷ the nations to get fAc 26¹⁸ of the saints fCo12¹² not lording it over f1Pt5³, heritage1, inheritance2, lot3, lots5, part2.

lot, chance on1, (divide by), occupy1.

Lôt (Hebrew) WRAP

Lot, nephew of Abraham Gn12⁵ Ps17²⁸ 29 32 2Pt2⁷.

klê'ro's ALLOT

lot (cast), allot, cast the lot, from which our phrase "lot is cast" has come. Christ in Whom our Ae11¹, obtain an inheritancel.

loud. See great.

louder. See greater.

aga'pê LOVE

love, a complex emotion arousing appreciation or delight in and desire for the presence of its object, as well as to please and promote its welfare; to be distinguished from affection, fondness, which is aroused by the qualities of its object, while love may go out to the utterly unworthy, and also from passion (not found in the Scriptures) between the sexes.

God: the l of (Pharisees passing by) Lu 11⁴² (you have not) Jn5⁴² (poured out in our hearts) Ro5⁵ (recommending His) Ro5⁸ (nothing separating from) Ro8³⁵ 39 (with you) 2C 13¹⁴ (His vast) Ep2⁴ (directing your hearts into) 2Th3⁵ (perfected in) Jn2⁵ 412 (how remaining in him) 1Jn3¹⁷ (manifested) 1Jn⁴ (this is) 1Jn5³ 8s (keep yourselves in) Ju2¹ God of l 2C13¹¹ in l designates us Ep1¹ Son of His l Co13⁴ gives us a spirit of 2Ti7¹ l is of 1Jn4⁷ God is m1Jn4⁸ 16 peace from God in 2Jn3

saints: l for one another Jn13³⁵ walking according to Ro14¹⁵ actions occur in 1C16¹¹ through l slaving for one another Ga5¹³ grounded in Ep3¹⁷ bearing with one another in Ep4² being true in Ep4¹⁵ be walking in Ep5² l with faith Ep6³ 8s superabounding in Ph19 1Th3¹² have mutual Ph2² united in Co2² toil of 1Th1³ l of each one for one another 2Th1³ which you display Hb6¹⁰ to incite to Hb10²⁴ having earnest l 1Pt4⁸ by this we know 1Jn3¹⁶ l God has in us 1Jn4¹⁶ perfected with us 1Jn4¹⁷

Christ (remain in My) Jn15⁹ 10 (constraining us) 2C5¹⁴ (knowledge transcending l of) Ep8¹⁹ (heralding Him because of) Ph1¹⁸ (faith and l in) 1Ti1¹⁴ (l which is in) 2Ti1¹³

the Father (Christ remaining in His) Jn 1510 (His I for Christ) Jn1726 (I of the F not in him) Jn215 (what manner of I) Jn31

others: I of many cooling Mt2412 greater I has no one I Jn1513 I unfeigned Ro120 2C80 not working evil I Ro1310s complement of law is Ro1310 I of the spirit Ro1530 Paul (coming to you in) 1C421 (I to the saints) 1C1634 2C24 (the Corinthian's I to him) 2C87 (joy in Philemon's) Phn7 (his patience, faith, I) 2Ti310s I builds up 1C81 if I have no 1C131 2 3 I is patient 1C134 not jealous, not bragging 1C134 4As never lapsing 1C138 faith, expectation, I 1C1313 13 be pursuing 1C141 Corinthians (to ratify their) 2C28 (genuineness of your) 2C88 (display of your) 2C84 faith operating through Ga56 fruit of the spirit Ga522 unbuilding of the body in Ep410 if any comfort of Ph21 Colossian's I for the saints Col4 8 the tie of maturity Co314 the Thessalonian's I 1Th36 cuirass of 1Th5ABs2 distinguished in 1Th513 do not receive the I of the truth 2Th210 out of a clean heart 1Ti15 remaining in 1Ti215 Timothy (be model of) 1Ti412 (to pursue) 1Ti611 2Ti222 aged men to be sound in Tit22 Philom (Paul hearing of his) Phn5 (Paul entreating through) Phn9s covering multitude of sins 1Pt48 kiss of 1Pt154 in brotherly-fondness 1 2Pt17 I feasts 2Pt215 Jul2 in this is Jn410 he who is remaining in Jn416 fear (is not in) Jn418 (I casting out) Jn418 18 and this is I 2Jn6 Gaius' I 3Jn6 be multiplied Ju2 ecclesia (leave your first) Rv21 (aware of your) Rv219 (s'Ep15), charitably, charity27, dear1, feast of charity1, love80,

love, fond of (be)22, will1, (brotherly), brotherly fondness3,

agap a'ō LOVE

love, (the verb), disciples I your associate Mt543 1919 2239 Mk1231 Ro139 Ga514 Ja28 I your enemies Mt544 Lu627 35 if I those I you Mt540 40 Lu632 I the Lord your God Mt2237 Mk1230 33 33 Lu1027 be I one another Jn1331 31 1512 17 I by the Father Jn1421 23

Christ: I the rich man Mk1021 did you over I Me Jn842 I Martha and Mary Jn115 I His own Jn131 1 1421 according as I Jn1334 159 12 if you I Me Jn1415 23 28 he it is I Me Jn1421 21 24 I the Father Jn1431 Simon are you I Me Jn2115 16 the Beloved Ep16 as He I (the saints) Ep52 (the ecclesia) Ep525 I His advent 2Ti4AB I righteousness Hb19 Whom not perceiving you I 1Pt18 Him Who is I us Rv15 may know that I I Rv39

God: thus I the world Jn316 Who I us Ro 837 2Th216 Jacob I I Ro913 if anyone is I 1C83 gleeful giver I by 2C97 His vast I Ep24 whom I He is disciplining Hb126 everyone who is I 1Jn47 8 51 saints I 1Jn419 He first I us 1Jn419 20 I Him Who begets Jn51

the Father: I the Son Jn335 1017 159 as Thou I Me Jn1723 24 26 I the disciples Jn1723

saints: those I God Ro828 1C29 Ja112 25 to be I one another Ro138 1Th49 1Jn311 23 47 11 12 20 2Jn5 all who are I our Lord Ep624 holy and beloved Co312 brethren beloved 1Th14 2Th213 I earnestly 1Pt122 I the brotherhood 1Pt217 be not I the world Jn215 I the brethren Jn314 not I in word 1Jn318 not that we I God 1Jn410 10 11 I his brother also 1Jn421As I the children of God 1Jn52 2 beloved in God Ju1 I not their soul vRv1211

others: hating one I another PMt624 Lu1613 sinners I those I them Lu632 32 32 centurion I the nation Lu75 which will be I PLu742 sinner woman I much Lu747 47 Pharisees I front seats Lu1143 men I darkness Jn319 chiefs I glory of men Jn1243 John (whom Jesus I) Jn1323 1926 217 20 (I in truth) 2Jn1 3Jn1 she who is not beloved B Ro925 25 he who is I another Ro138 Paul (I for Corinthians) 2C1111 1215 (their I for him) 2C1215 (Son of God Who I me) Ga220 husbands to be I wives Ep525 28 28 33 Co319 Demas I current eon 2Ti410 one wanting I life 1Pt310 Balaam I wages of injustice 2Pt215 one I his brother 1Jn210 310 14 420 21 anyone I the world 1Jn215 in this is I 1Jn410 beloved city vRv209 (A2Ti222), beloved7, love135,

love as brethren, fond of brother1, love children, fond of children1, love husbands, fond of husband1, love of money, fondness for money1, love to have the preeminence, fond of being foremost1,

love toward man, philanthropy1, lovely, agreeable1, lover of God, fond of God1, lover of good men, fond of that which is good1, lover of pleasures, fond of own gratification1, lover of self, selfish1, low (be made), humiliation1, (bring), humble1, low estate, humiliation1, lower. See below.

chala'ō LOWER

lower, let down. a pallet Mk24 fish nets Lu 54 5 Paul in a hamper Ac925 2C1133 ships gear Ac2717 a skiff Ac2730, let down5, strike1,

lower, below1, (make), inferior (make or be)2, lowest, last2, lowliness, humiliation2, lowly, humble1.

Lou'kios LUCIUS

Lucius, a Cyrenian Ac131 Ro1621.

luere, gain1, luere (filthy), avariciously1, (given to filthy)1, (greedy of)1, avaricious2,

ant oph that m c'ō INSTEAD-VIEW luff, bring the head of a vessel into the wind. unable to Ac2715, bear up1,

Loukas' LUKE

Luke, the physician and writer of the account known by his name. beloved physician Co414 Paul (only L with) 2Ti411 (fellow worker of) Phn24,

lukewarm, indifferent1, luminary. See luminosity.

phōs tēr LIGHTER

luminosity (Jerusalem) vRv2111, luminary (the saints) Ph215, light2,

phō t e i n o n' LIGHTED

luminous, suffused with light, the body will be PMt622 Lu1134 36 36 I cloud Mt175, bright1, full of light1,

lump, kneading5, lunatick (be), epileptic (be)2,

arist a'ō LUNCII

lunch, eat luncheon. Jesus (Pharisee asking) Lu1137 (with the disciples) Jn2112 15, dine9,

a'rist on LUNCH

luncheon, the secondary meal of the day, contrasted with dinner. made ready PMt224

Jesus not baptized before Lu11²⁴ whenever making 1 or dinner Lu14¹², dinner².
lunge. See prostrate.

delca z'o LURE

lure, attract with bait, by one's own desires Ja1¹⁴ unstable souls 2Pt2¹⁴ by the lusts 2Pt2¹⁸, allure¹, beguile¹, entice¹.

lust. See desire.

lust, craving¹, gratification², long for¹, luster¹, passion¹.

epi thum e't os ON-FEELER

luster, after evil 1C10⁶, lust¹.

truph a'o ENERVATE

luxuriate, on the earth Ja3⁵, live in pleasure¹.

en truph a'o IN-ENERVATE

luxuriate in, their love feasts 2Pt2¹⁵, sport one's self¹.

truph e' ENERVATION

luxury, those inhering in Lu7²⁵ deeming gratification by day a 2Pt2¹³, delicately¹, to riot¹.

Lukaon i'a LYCAONIA

Lycaonia, a region in central Asia Minor, between Galatia and Cilicia, Pisidia and Cappadocia, about 37°-38° north and 32°-34° east Ac14⁶.

Lukaon is t' i' LYCAONIAN

Lycaonian, the speech of Lycaonia, (adverb) Ac14¹¹.

Lukia LYCIA

Lycia, a southwestern province of Asia Minor, south of Phrygia and Pamphylia, on the Med-

iterranean sea, about 36°-37° north and 29°-31° east Ac2⁷.

Lud'da LYDDA

Lydda, a place near Joppa, about 31° 57' north, 34° 54' east, saints at Ac9³² those dwelling at Ac9³⁵ near Joppa Ac9³⁸.

Ludi'a LYDIA

Lydia, a woman of Thathira, seller of purple Ac16¹¹ Paul and Silas came to Ac16⁴⁰.

kithar'a LYRE

lyre, the ancient harp, a stringed instrument of music, shaped like a lyre, sounds given by 1C14⁷ elders having vRv5⁸ as singers playing on vRv14² of the Lord God vRv15², harp¹.

kithar iz'o LYRE-IZE

lyre (play), how known 1C14⁷ lyre singers vRv14², harp².

kithar od'os LYRE-SINGER

lyre singer, a singer with lyre accompaniment. vRv14² 18²², harper².

Lusan'ias LYSANIAS

Lysanias, tetrarch of Abilene Lu3¹.

Lusi'as (Latin) LYSIAS

Lysias, a chiliarch Ac23²⁶ 24²².

Lu'stra LYSTRA

Lystra, a city of southern Lycaonia, Asia Minor, about 37° north, 33° east, disciples fled into Ac14⁶ lame man in Ac14⁸ Paul (in)Ac14²¹ 16¹ (persecuted in)2Ti3¹¹ the brethren in Ac16².

M

make denotes become.

man denotes human.

more denotes rather.

mutually denotes same.

Maath' (Hebrew) LITTLE

Maath, ancestor of Christ Lu3²⁶.

Makaidon i'a MACEDONIA

Macedonia, the central of the Greek provinces, between 38° -43° north and 19° -25° east, Paul (to cross over into)Ac16⁹ (in)Ac16¹⁰ 19²¹ 20¹ 3 1C16⁵ 5 2C11⁶ 16 21³ 7⁵ Ph4¹³ Philippi of Ac16¹² Silas and Timothy came down from Ac18⁵ Timothy and Erastus dispatched to Ac19²² it delights Ac18²⁶ ecclesiast of 2C8¹ brethren from 2C11⁹ the-believers in 1Th1⁷ 8 the whole of 1Th4¹⁰ Timothy going into 1Th1³.

Makaidon' MACEDONIAN

Macedonian, a native of Macedonia. entreating Paul vAc16⁹ Gaius and Aristarchus Ac 19²⁹ 27² Paul boasting to the 2C9² if coming with Paul 2C9⁴.

mad, madness¹, (make), derange¹.

mad against (be), mad (be exceedingly)¹.

main'o mai BE-MAD

mad (be), be mentally deranged, accused of (Jesus)Jn10²⁰ (Rhoda)Ac12¹⁵ (Paul)Ac26²⁴ 25 declaring that you are 1C14²³, be beside self¹, -mad¹.

em main'o mai BE-IN-MAD

mad (be exceedingly), Saul against the disciples Ac26¹¹, be mad against¹.

made (be), be, generate¹.

made by hand. See hand (made by).

made by hands (not). See hands (not made by).

man i'a MADNESS

madness, deranging Paul to Ac26²⁴, mad¹.

madness, folly¹, insanity¹.

Magadan' MAGADAN

Magadan, (usually Magdala), probably a place near the center of the western shore of the sea of Galilee, about 32° 49' north, 35° 31' east, Christ came into boundaries of Mt15³⁹, Magdala¹.

Magdala, Magadan¹.

Magdat'ene' MAGDALENE

Magdalene, of Magdala, an epithet used to distinguish one of the Marys. See under Mary and Miriam.

mag'os MAGICIAN

magi Mt21 7 16 16, magician (Elymas)Ac13⁸ 8, is used for both evil and good, for it refers to Elymas and those who came to worship our Lord in His infancy. sorcerer², wise men¹.

mag ei'a MAGIC

magic, a general term used of the learning and superstition of the wise men, preachers,

priests, physicians, astrologers, seers, augurs, etc., in ancient times. Simon's Ak811, sorcery¹.

magēn'ō MAGIC

magic (use). Simon Ac89. use sorcery¹.
magician. See *magi*.

polit'arch'ōs MANY-ORIGINAL

magistrate. of the city Ac176⁸, ruler of the city².

magistrate, officer⁵, origin¹.

magistrate. See *chief*.

meg'ist'ān'es GREATEST

magnates. Herod makes dinner for Mk621 hide themselves vRv615 of Babylon vRv1823, great men², lord¹.

meg'ā lō prep'ēs GREAT-DETHOVED

magnifical. by the Glory 2Pt117, excellent¹.

meg'ā lei'ō's GREAT-

magnificence. astonished at the m of God Lu 903 of Artemis Ac1957 spectators of Christ's 2Pt116, magnificence¹, majesty¹, mighty power¹.

meg'ā lōn'ō GREAT-ON

magnify. m tassels Mk235 Miriam's soul m the Lord vLu116 the Lord m His mercy with Elizabeth vLu158 people m disciples vAc 713 nations m Gal vAc1016 the name of the Lord Jesus vAc1915 Paul (to be m) v2C1015 (Christ shall be m in my body) Ph120, enlarged², magnify², shew great¹.

magnify, glorify¹.

Magog' MAGOG

Magog. a northern nation of the future. Gog and vRv208.

maid'is'k'ō MAID-

maid. speaks to Peter Mt2699 Mk1466 vLu2256 Ju1817 beginning to beat vLu1245 named Rhoda Ac1213 having python spirit Ac1616 Hagar Ga422 23 30 30 31, bondmaid¹, bond-woman¹, damsel¹, maid², maiden¹.

maid, boy¹, maiden².

kor'as'i'ōn JUVENILE(dim.)

maiden. daughter of (Jairus) M(924 25) Mk541 42 (Herodias) Mt1411 Mk622 28 28, damsel⁶, maid², maiden, boy¹, maid¹.

kata'tom'ō DOWN-CUTTING

maimcison. a word formed to express the moral antithesis of true circumcision. beware of the vPh32, concision¹.

kul'lon' MAIMED

maimed. at Jesus' feet Mt1530 the m sound

AM1531 entering into life m vMt188 Mk943,

maimed, cripple².

maimsail, foresail¹.

maintain. See *guard*.

maintain, preside¹.

meg'ā lō'sun'ō GREAT-TOGETHERNESS

majesty. Christ at the right hand of vHb13 the throne of vHb81 to God be Ju25,

majesty, magnificence¹.

majority. See *many and more*.

make. See *become* (Ac125).

make. See *do*.

make, achievement¹, be, commend¹, complete¹, conclude¹, constitute¹, construct¹, create¹, fix upon beforehand¹, give², lie¹, parley¹, place¹⁰, covenant¹.

make an oration, harangue¹.

make a show of. See *show of* (make a).

make as though, do as though¹.

make a tumult. See *tumult* (make a).

make free. See *free*.

make gain of, overreach².

make grow. See *grow*.

make known again. See *known again* (make).

make low. See *humble*.

make of the number, judge by¹.

make reconciliation for, propitiate¹.

make room for. See *contain*.

make toward, retain¹.

make up beforehand, adjust beforehand¹.

maker, architect¹.

Mal'chos (Hebrew) KING

Malchus, the name of the chief priest's slave. Jn1810.

ar'p'ēn OR *ar'p'ēn* MALE

male. m and female Mt194 Mk1106 Ga328 every m opening the matrix Lu223 leaving the natural use Ro127 27 27 the woman brought forth a vRv125 13, male¹, man¹, -child¹.

kak'ourg'ōs EVIL-ACTER

malefactor. two crucified Lu232 33 30 Paul suffering as 2Ti29, evil doer¹, malefactor³.

malefactor, evil doer¹.

Malelec' (Hebrew) PRAISE-DEITY

Maleleel. one of our Lord's ancestors Lu337.

malice. See *evil*.

malicious, wicked¹.

maliciousness, evil².

an'os'i'ōn UN-BENIGN

malig. law laid down for 1Ti19 men in the last days 2Ti32, unholy².

malignant. See *wicked*.

maligntly, depravity¹.

kak'ou'ch'e'ō EVIL-HAVE

matreat. faithful of old Hb1137 be mindful of those Hb133, be tormented¹, suffer adversity¹.

sun kak'ou'ch'e'ō mai TOGETHER-EVIL-HAVE maltreated with (be), Moses preferring rather to Hb1125.

ma'mōn'as' MAMMON

mammon, the personification and deification of wealth. can not slave for God and 1M624 Lu 1619 of injustice Lu1619 the unjust m Lu 1611.

an'c'p' MAN

man, a human being of the male sex, not a woman, a husband, to be carefully distinguished from human, which is also translated *man* occasionally. two m (conferred with Jesus) vLu930 (stood by the women) Lu 241 (stand beside disciples) Ac110 Christ (a m Who came to be a prophet) Lu2419 (coming behind John) Jn130 (a m demonstrated to be God) Ac222 (Whom God specifies) Ac1731 (the Head of every) 1C113 (brother you to one) Mv2C112 a m stood before Cornelius Ac1030 happy the m vRv44 Jn112 the law of the m Ro72 2 3 3 3 3 head of the women 1C113 4 7 7 8 8 9 9 11 11 12 12 14 when Paul became 1C1311 to a mature m Ep413 husband: h and wife (dismissing) Mk 102 12 Lu1618 (law of the h) 1C72 3 3 4 4 10 11 11 13 13 14 816 31 39 39 1435 (subject to) Ep522 24 Co318 Ti225 1Pt35 (h the head of) Ep523 (loving) Ep525 28 Co310 (fearing) Ep523 (h of one) 1Ti32 12 (making a home with) 1Pt37 bride adorned for vRv212. Occurs often, see under other keywords. fellow¹, husband⁵⁰, man¹³⁸, sir⁶.

human. See *human*.

man, any³⁰, (adjective), human⁶, human⁵⁵¹, male⁴, mature¹, boy¹, man-child, male⁴.

an thr op o k t on' os

UP-REVERT-VIEW-KILLER

human-killer, the Adversary Jn⁸⁴⁴ the one having m1Jn³¹⁵ has not life conian 1Jn³¹⁵, murderer³.

an thr op a'res kos

UP-REVERT-VIEW-PLEASE

human-pleaser, saints not to be Ep⁶⁶ Co³²², manage household, See household (manage).

epi'tropos ON-REVERTER

manager (the lord of the vineyard to his) Mt²⁰⁸ (Herod's) Lu⁸³, guardian (of a minor) Ga⁴², steward², tutor¹.

Manassēs' (Hebrew) PART-WITH

Manasseh, the name of one of the twelve tribes Gn⁴¹⁵¹ and a king of Judah 2K²¹¹, an ancestor of Christ Mt¹¹⁰ 10 tribe of vRv⁷⁸.

dia ta g e' THROUGH-SET

mandate, law for a m of messengers Ac⁷⁵³ withstood God's Ro¹³², disposition¹, ordinance¹.

dia'ta g ma THROUGH-SET-effect

mandate, of Pharaoh Hb¹²³, commandment¹.

Manacēn' (Hebrew) MANAEN

Manean, Herod's foster brother Ac¹³¹.

phat'n e

manger, a crib for holding fodder while being eaten by cattle, Jesus in a Lu²⁷ 12 16 losing the ox from PLu¹³¹⁵, manger³, stall¹.

pha n e r o'ō make-APPEAR

manifest, nothing hidden except it be Mk⁴²² Jesus (m Himself) to the disciples Mk¹⁶¹² 14 Jn²¹ 1 14 (m His glory) Jn²¹¹ (m yourself to the world) Jn⁷⁴ (I m Thy name) Jn¹⁷⁶ (that the life of Jesus may be) 2Co⁴¹⁰ 11 Christ (that He may be m to Israel) Jn¹³¹ (whenever C our life should be) Co³⁴ 4 (m through the advent of our Saviour) 2Ti¹¹⁰ (yet once is He m) Hb⁹²⁶ (m in the last times) 1Pt¹²⁰ (when the Chief Shepherd is) 1Pt⁵¹ (if He should be) 1Jn²²⁸ 32 (that He should be taking away our sins) 1Jn³⁵ (annulling the acts of the Adversary) 1Jn³⁸ coming to the light that his acts may be made Jn³²¹ ABS² God (His works may be) Jn⁹³ (m His attributes to mankind) Ro¹¹⁹ (a righteousness of G is m) Ro³²¹ (will m the counsels of the hearts) 1Co⁴⁵ (m His word in its own ears) Ti¹³ (in this was m His love) 1Jn⁴⁹ (His just awards made m) vRv¹⁵⁴ a secret m now Ro¹⁶²⁶ saints (m odor of God's knowledge through) P² C²¹⁴ (m a letter of Christ) 2Co³ (must be m in front of the dais) 2Co⁵¹⁰ (m to you your diligence) 2Co⁷¹² (secret now made m) Co¹²⁶ (not as yet m what we shall be) 1Jn³² Paul (we are m to God) 2Co⁵ 11 11 (in everything being made) 2Co¹¹⁶⁵² (making it m as I must speak) Co⁴⁴ that exposed by the light Ep⁵¹³ 13 secret of devoutness m in flesh 1Ti³¹⁶ way of the holy places not as yet Hb⁹⁸ the life was 1Jn¹² 2 that antichrists be 1Jn²¹⁹ shame of nakedness should not be Rv³¹⁸, appear¹², declare manifest¹, make manifest¹⁹, manifest¹², shew⁵.

manifest. See apparent.

manifest, apparent⁹, disclose², disclosed¹, evident¹, obvious¹, (not m), apparent (not)¹, manifest beforehand, granted (take for)¹, manifest token, display¹.

pha n e r o'ō s APPEARING

manifestation, of the spirit 1Co¹²⁷ of the truth 2Co⁴².

manifestation, revelation¹.

manifestation. See apparent.

manifestly. See apparently.

manifold, multifarious¹, various².

mankind (adjective), human¹.

andri z'ō MANIZE

manly (be), play a man's part. saints to be 1Co¹⁶¹³, quit you like men¹.

man'na (Hebrew) COUNT(ration)

manna, the miraculous food which sustained the Israelites in the wilderness Ex¹⁶¹⁵, fathers ate Jn⁶³¹ 49 urn having Hb⁹⁴ the hidden vRv²¹⁷.

trop'os REVERSION

manner, method, or means (peace by every) 2Th³¹⁴, the m a hen Mt²³³⁷ Lu¹³⁴⁴ Christ coming in same Ac¹¹¹ m Moses dispatched the Egyptian Ac⁷²⁸ Jews saved in m as the nations Ac¹⁵¹¹ those on board saved in m as spoken to Paul Ac²⁷²⁵ circumcision of benefit in every Ro³² fondness of money not to be your m Hb¹³⁵ like m as Sodom Ju⁷ method: by every m Christ announced Phil¹⁴ not deluding you by any 2Th²³ by which Janes 2Ti³⁸, as⁶, conversation¹, manner¹, means², way².

manner, character¹, custom¹, -(be)¹, type¹.

manner of (what), motive¹.

manner of (what), what kind².

manners (in divers), modes (many)¹.

mansion, abode¹.

manslayer, homicidel¹.

manstealer, kidnaper¹.

chlam us' MANTLE

mantle, a garment of dignity and office, worn by military officers or imperators, probably, in this case, the cast-off mantle of a high Roman officer, placed about Jesus Mt²⁷²⁸ 31, robe².

kopr'i'a MANURE

manure, refuse containing plant food, the fig tree PLu¹³⁸ salt not fit for PLu¹⁴³⁵, dung¹, -hill¹.

poi'u MANY

many in number, much in quantity, or advanced in time, vast throng, with the article, the many, the majority, m rebuked the blind man Mk¹⁰⁴⁸ m messengers vRv⁵¹⁴ etc. much: m rather (clothe you) Mt⁶³⁰ (being justified) Ro⁵⁹ (conciliated) Ro⁵¹⁰ (the grace of God) Ro⁵¹⁵ (those obtaining) Ro⁵¹⁷ (the members) 1Co¹²²² (the dispensation of righteousness) 2Co⁹ (that which is remaining) 2Co³¹¹ (obey in Paul's absence) Ph²¹² m advanced (the hour is) Mk⁶³⁵ 35 m the more (the blind man cried) Lu¹⁸³⁹ not m after (a wind) Ac²⁷¹⁴ test of m affliction 2Co² m better the solution Ph¹²³ etc. vast: multitude follow Jesus Lu²³²⁷ a v number who believe Ac¹¹²¹ a v sum (captain acquires citizenship with) Ac²²²⁸ v love with which God loves us Ep²⁴ v competition of suffering Hb¹⁰³² John perceives a v throng vRv⁷⁹ etc. the majority: astonished Mk⁶² said that the boy died Mk⁹²⁶ peddling the word of God 2Co²¹⁷ through this the m defiled Ph¹²¹⁵ much (used adverbially): greeting you m 1Co¹⁶¹⁹ See John lamented vRv⁵⁴ etc. Occurs often, see under other keywords. abundant¹, common¹, far¹, -passed¹, -spent¹, great⁵⁸, -ly⁴, -deal¹, -while¹, long³, many¹⁸⁵, -striped¹, -things²³, much⁴, so much¹, oft¹, plentiful¹, sore¹, straightly².

many, enough², more¹⁵.

polla plasi'on MANY-FOLD

many fold, getting back Lu18³⁰ (BM19²⁰). manifold more¹.

many (how). See how much.

many portions (by). See portions (by many).

mar, lose¹.

maran' (Hebrew) DEVOTED

maran. The Chaldee equivalent, "The Lord cometh" is out of line with the context, for the Lord does not come as doom to the saints, see *atha*. let him b m *atha* 1C16²².

mar'maros MARBLE

marble, a limestone that will take a polish. cargo of vRv18¹²Ab.

nau't is NAUTICAL

mariner, one whose occupation is on the sea. in shipwreck Ac27²⁷ 30 in Babylon vRv18¹⁷. sailor¹, shipman².

par al'i on BESIDE-SALTED

maritime, situated beside the salt sea. Tyre and Sidon Lu6¹⁷. sea coast¹.

Mar'kos MARK

Mark, nephew of Barnabas, writer of the second evangel. John surnamed Ac12¹² 25 (called) Ac15³⁷ 39 cousin of Barnabas Co4¹⁰ Timothy to lead M back 2Ti4¹¹ Paul's fellow worker Phn²⁴ Peter's son 1P15¹³.

mark, attend to! brand mark¹, emblem⁸, goal¹, note².

mark (brand). See brand mark.

agor a' buy-place

market, a place of concourse for commerce, for hire, or any other purpose for which the narrow streets of oriental cities were unsuited. boys and girls sitting in PMt11¹⁰Lu7³² standing idle in RMt2⁰³ fond of salutations in Mt 23¹Mk12³⁸Lu11¹³ 20⁴⁶ place the infirm in Mk6⁵⁶ coming from (not eating except sprinkled) Mk7⁴ Paul (and Silas at Philippi) Ac16¹⁹ (at Athens) Ac17¹⁷. market⁸, place⁴, street¹.

marriage (give in), marriage (take in)¹, -(take out in)².

gam is'o MARRYIZE

marriage (take in), not in the resurrection Mt 22³⁰ before the deluge Mt24³⁸ doing ideally 1C7³⁸ 38Ab¹¹ (BsMk12²⁵ BsLu17²⁷ Bs20³⁴ Bs3⁵). give in marriage⁴.

ek gam is'o OUT-MARRYIZE

marriage (take out in), not in the resurrection Mk12²⁵ Lu20³⁵A in the days of Noah Lu17²⁷A the sons of this eon Lu20³⁴A (s²1C 7³⁸). give in marriage⁵.

mu'elos MARROW

marrow, the spinal, parting of the articulations and m Hb4¹².

gam e'o MARRY

marry, unite a man and woman in wedlock. dismiss and m: (her who has been d) Mt5³² (d his wife and m) Mt19¹⁰Mk10¹¹Lu16¹⁸ (one who has been d, m) Mt19¹⁰Lu16¹⁸ (d her husband and m) Mk10¹² not expedient to m Mt 19¹⁰ the first brother m Mt22²⁵ not in the resurrection Mt22³⁰Mk12²⁵Lu20³⁵ before the deluge Mt24³⁸Lu17²⁷ Herod m Philip's wife Mk6¹⁷ I m a wife PLu14²⁰ sons of this eon Lu20³⁴ let them m 1C7³⁰ better to m than to be on fire 1C7³⁰ Paul (to the m I am charging) 1C7¹⁰ (younger widows to m)

1Ti5¹⁴ if you should be 1C7²⁸ 28 she who m is solicitous 1C7³³ 34 she is free to 1C7³⁹ forbidding to in subsequent eras 1Ti4³ young widows are wanting to 1Ti5¹¹. married¹, marry²⁶, -a wife².

marry, become⁴.

epi gam br eu'o ON-MARRY

marry a brother's widow Dt25⁵ according to the law. Mt22²⁴.

Mars Hill, Acreopagus¹.

Mar'tha MARTHA

Martha, the sister of Lazarus and Mary of Bethany. entertains Jesus Lu10³⁸ 40 41 41 others: Jn11⁵ 19 20 21 24 30 39 12².

martyr, witness³.

thau'ma MARVEL

marvel, that which calls forth astonished wonder. Satan transfigured into messenger of light 2C11¹⁴ John m at Babylon vRv17⁶. admiration¹, marvel¹.

thau'ma z'o MARVEL

marvel, wonder with astonishment. Christ (at hearing the centurion) Mt8¹⁰Lu7⁹ (at their unbelief) Mk6⁶ (C to be m at) 2Th1¹⁰ disciples m (at the stilling of the storm) Mt8²⁷ Mk6⁵¹A Lu8²⁵ (at the withered fig tree) Mt 21²⁰ (at perceiving Jesus) Lu24⁴¹ (that he spoke with the woman) Jn4²⁷ throng m at healing of deaf-mute Mt9³³ 15³¹ Lu11¹⁴ Pharisees m (about the poll tax) Mt22²²Lu 20²⁶ (that Jesus not first baptized) Lu11³⁸ Pilate m (at Jesus' silence) Mt27¹⁴Mk15⁵ (that Jesus is dead already) Mk15⁴⁴ Gergesenes m at healed demoniac Mk5²⁰ people m at Zachariah Lu21⁶³ all m (at that spoken by the shepherds) Lu21¹⁸ (at Jesus' gracious words) Lu4²² (healing of epileptic) Lu9⁴³ (at one act of Christ's) Jn7²¹ (at the disciples) Ac2⁷ Joseph and Mary at Simeon's words Lu23³⁵ Peter m on coming away from tomb Lu24¹² Nicodemus should not be Jn3⁷ that you may be m (greater works) Jn5²⁰ m not at this Jn5²⁸ Jews m (at Jesus' learning) Jn7¹⁵ (at the healing of lame man) Ac 31² (at Peter and John) Ac4¹³ Moses m at the vision vAc7³¹ m and disappear Ac13⁴¹ Paul m that you are transferred thus swiftly Ga1⁰ m not if the world is hating you 1Jn3¹³ m at the aspect of things Ju6¹⁶ wild beast (whole earth m after) vRv13³ (John m at the woman) vRv17⁷ 7 (those dwelling on the earth) vRv17⁸ (AMk12¹⁷) admire¹, have in admiration¹, marvel²⁸, -at², wonder¹³, -at¹.

thau'ma'si on MARVELOUS

marvelous, which Jesus does Mt21¹³, wonderful thing¹.

thau'ma st on' MARVELOUS

marvelous, m in our eyes (from the Lord) PMt21⁴²Mk12¹¹ a m thing (Jews not aware whence Jesus is) Jn9³⁰ m light (God calls us into) 1Pt2⁹ great and m (sign) vRv15¹ (are Thy acts) vRv15³. marvel¹, marvelous⁵, -thing¹.

marvels. See marvelous.

Mari'a (Greek of Hebrew) MIRIAM

Mary, the mother of our Lord, see also Miriam. Joseph (the husband of) Mt10⁰ (M espoused to) Mt11¹⁸ magi perceived Mt21¹¹ Jesus the son of Mk6³ Elizabeth hears the salutation of Lu14¹

Mary, wife of Clopas, mother of James: beholding (the crucifixion) Mt27⁵⁰Mk15⁴⁰ (the

sepulcher) Mt28¹Mk15⁴⁷Ab² (sitting in front of)Mt27¹ buy spices Mk16¹ told the apostles Lu24¹⁰ beside the cross Jn19²⁵AB (s¹)Mt27⁵⁰)

Mary Magdalene: beholding (crucifixion) Mt27⁵⁰Ab² Mk15⁴⁰AS (the sepulcher)Mt28¹AB (where Jesus was placed)Mk15⁴⁷ buy spices Mk16¹ Jesus (appeared first to)Mk16⁹ (M dispensed to)Lu24²⁸ told the apostles Lu24¹⁰AB stood (beside the cross)Jn19²⁵AB (outside the tomb)Jn20¹¹AB (AM27⁰¹ B¹Jn20¹¹ A20¹⁰ A18)

Mary, sister of Martha and Lazarus: Jesus (M sitting at His feet)Lu10³⁹2² (rubbed Him with attar)Jn11²AS 12³AS (came where Jesus was)Jn11²AS chooses the good part Lu10⁴²AS Bethany the village of Jn11¹ Jews (came to)Jn11¹⁹AS 4⁴AS (perceiving)Jn11²¹AS seated in the house Jn11²⁰ (ALu10³⁹ XJn11²⁸)

Mary, the mother of John Mark Ac12¹²

Mary, a Roman saint Ro16⁶Al.

massacre. See lift up.

Master. See Lord.

Master, doctor.

master, navigator¹, owner², perceptor³, rabbi³, teacher⁴.

master builder, foreman¹.

master of the house, householder².

mastery. See lord it.

trōgō CHEW

masticate, grind with the teeth, mankind before the deluge Mt24³⁸ m Christ (His flesh) P¹Jn6⁵¹ 50 57 (this Bread)Jn6⁵⁸ (Judas m bread with)Jn13¹⁸, cat⁰.

match. See compare.

mate. See participant.

[h]ul'ē MATERIAL.

material, matter, what amount of Ja3². matter¹.

matrimony. See wedding.

mē'tra MOTHER

matrix, the organ of motherhood, every male opening Lu23³ deadening of Sarah's Ro4¹⁹. womb².

Mattatha' (Hebrew) GIFT-Jehovah
Mattathah, one of our Lord's ancestors. Lu33¹.

Mattathi'as (Hebrew) GIFT-Jehovah
Mattathias, an ancestor of Christ. Lu32⁵.

pra'g'ma PRACTICE-effect

matter, practice Ja3¹⁰, business 1C6¹, agreeing concerning any Mt18¹⁹ of which we are fully assured Lu1¹ placed this m in your heart (Ananias)Ac5⁴ in whatever m Phoebe may be needing you Ro6² in this m (pure) 2C7¹¹ (overreaching his brother)1Th4⁶ by two immutable m Hb6¹⁸ not the selfsame image of Hb10¹ a conviction concerning m not observed Hb11¹. business¹, matter³, thing⁰, work¹.

matter, material¹, (make), consequence (be of more)¹.

matter. See word.

matter of wrong, injury¹.

Matthan' (Hebrew) GIFT

Matthan, a name in our Lord's lineage. Mt15¹⁵.

Mattha' (Hebrew) GIFT

Mattha, a name common to two ancestors of our Lord. Lu32²⁴ 20.

Mattha'os MATHREW

Matthew, a tax gatherer, chosen to be one of

the twelve apostles, usually identified with Levi Alphaeus, and writer of the first account of our Lord's ministry. at the tribute office Mt9⁰ one of the twelve Mt10³Mk3¹⁸Lu6¹⁵ Ac11³.

Matthi'as (Hebrew) GIFT-Jehovah
Matthias, the apostle in Judas' place. Ac12²³ 26.

Mattathi'as (Hebrew) GIFT-Jehovah
Mattithiah, an ancestor of Christ. Lu32⁶.

tel'ei on FINISHED

mature, perfect, as a result of full growth or development. m will of God Ro12² Paul (speaking wisdom among)1C26 (presenting every man m)Co12⁸ whenever maturity coming r1C13¹⁰ in disposition become r1C11²⁰ attain to a m man rEp4¹³ the m may be disposed to this Ph3¹⁵ that you may stand rCo4¹² solid nurture is for rHb5¹⁰ perfect: you shall be as your heavenly Father is Mt54⁸ 48 if you are wanting to be Mt19²¹ more p tabernacle Hb9¹¹ endurance have it p work Ja14⁴ every p gratuity Ja17¹ p law of freedom Ja25¹ p man not tripping in word Ja32¹ p love casting out fear 1Jn4¹⁸ man¹, more perfect¹, of full age¹, perfect¹, that which is perfect¹, they that are perfect¹.

tel'ei'ō si FINISHING

maturing (of that spoken)rLu14⁵, perfection (not through priesthood)Hb7¹¹, perfection¹, performance¹.

tel'ei'ō tēs FINISH-

maturity, love, tie of rCo31⁴ be brought on to rHb6¹, perfection¹, perfectness¹.

tel'e s phor'eō FINISH-CARRY

maturity (bring to), seed b nothing to m PLu8¹⁴, bring fruit to perfection¹.

may, able (be)¹⁸, allow², strong (be)¹, may be (it), equally¹.

mou c mou'

me, my, the first person, singular pronoun outside the nominative case, not emphatic as 1. of-me.

me, myself⁴.

ka me' AND-ME

me also, and me. 1C16⁴ etc.

ka moi' AND-TO-ME

me also (to), and to me. Ac8¹⁹ 1028 etc.

a'lcu'on MEAL

meal, woman hides leaven in PMt133³Lu13²¹.

mean, about (be)¹, be⁶, do¹, insignificant¹, will².

meaning, power¹.

means. See manner.

dē BIND

means (by all), bearing fruit Mt13²³ passing through to Bethlehem Lu2¹⁵ Barnabas and Saul (sever to Me)Ac13² (turning back we should visit)Ac15³⁰ saints b a m to glorify God 1C6²⁰Ab³. also¹, and¹, doubtless¹, now¹, therefore¹.

means (by any), circumstances (under no)¹, means (by no). See circumstances (under no).

means (not by all). See circumstances (under no).

meantime. See between.

meanwhile, between².

metr'ōs MEASURE-AS

measurably, so as can be measured, not m consoled Ac20¹². a little¹.

met'r on MEASURE

measure, a standard of size or quantity. with what m you are measuring *PM17²Mk4²Lu6³⁸* fill full the m of your fathers *PMt23³²* a m ideal *PLu6³⁸* God (not giving the spirit by) *Jn3³⁴* (parts to each m of faith) *FRo12³* (the range) *PC10¹³* the m God parts to us (Paul boasting) *PC10¹³* Christ (m of the gratuity of) *PEp4⁷* (m of Christ's complement) *PEp4¹³* the m of each one's part *Ep4¹⁶* messenger had a m *VRv21¹⁵* 17.

measure, *bath¹*, *chenix¹*, *cor¹*, *seah²*, transcendence², (above), inordinately¹, (without), immeasurably².

metr'eō MEASURE

measure, the act of applying a standard to determine the relative size or quantity. with what m you are *PMt7²Mk4²Lu6³⁸* it shall be m to you *PMt7²Mk4²* m themselves by themselves *PC10¹²* m the temple *VRv11¹⁵* m not the court *VRv12¹⁵* m the city *VRv21¹⁵* its wall *VRv21¹⁷* as. measure¹, mete³.

anti metr'eō INSTEAD-MEASURE

measure again, measure in returning what has been given. will be m to you a *PLu6³⁸*.

kre'a s MEAT

meat, the flesh of a dead animal. ideal not to be eating *Ro14¹* *1C9¹³*, flesh².

meat, eat³, feeding⁷, food¹⁶, nourishment¹³, table¹, viand¹, (portion of), grain (measure of)¹.

ma'kellon BUTCHER-place

meat market. eat everything sold at *1C10²⁵*, shambles¹.

meat offered to idols, idol sacrifice¹.

peri erg azō mai ABOUT-ACT

meddle. some are *2Th3¹¹*. be a busy body¹.

peri'erg os ABOUT-ACTER

meddler (younger widows) *1Ti5¹³*, meddling art (practicing) *Ac19¹⁹*, busy body¹, curious arts¹.

Mēd os MEDE

Mede, a native of Media. Pentecost *Ac20*.

mcs i't ēs MIDER

mediator, one in the midst of two parties who are at variance. in the hand of *Ga3¹⁰* no M of one *Ga3²⁰* one M of God and mankind *1Ti2⁵* M of a better covenant *Hb8⁹* *9¹⁵* *12²⁴*.

mel'e t a'ō CARP-

meditate, also used for the Hebrew *egē* mumble (the people m empty phrases) *Ac4²⁵*, do not m what to speak *Mk13^{11A}* Timothy to m on these things *1Ti4¹³*, imagine¹, meditate².

meditate before, premeditate¹.

pra'on MEEK

meek, mildly submissive. happy are the *Mt5⁵*.

pra u' MEEK

meek, another Greek spelling of the previous word. Jesus m (and humble in heart) *PMt11²⁹* (and mounted on an ass) *Mt21⁵* a m and quiet spirit *1Pt3⁴*.

pra o't ēs MEEKNESS

meekness, spirit of (shall Paul come in) *1C4²¹* (attuning such a one in) *Ga6¹* m of Christ *2C10¹* fruit of the spirit *Ga5²³* walk with *Ep4²* put on *Co3¹²* with m training those *2Ti2²⁵* displaying all *Ti3²* receive the implanted word with *Ja1²¹* ideal behavior in m of wisdom *Ja3¹³* ready with a defense with *1Pt3¹⁰* (*h¹* *1Ti6¹¹*).

prau path'eī a MEEK-EMOTION

meekness (suffering and). Timothy to pursue love with *1Ti6^{11A}* *1¹⁴*.

ap ant a'ō FROM-INSTEAD

meet. Jesus m the women *Mt28^{9A}* a man will m the disciples *Mk14¹³* (*AMk5²* *BLu17¹²* *AJn4⁵¹* *AAc16¹⁹*).

meet, enough¹, fit¹, ideal², just², meet with⁵, (make meet), competent (make)¹.

[h]up ant a'ō UNDER-INSTEAD

meet. m Jesus (demoniacs) *Mt8²⁸* *Mk5²⁵* *Lu8²⁷* (lepers) *Lu17^{12A}* (Martha) *Jn11²⁰* *30* (throng) *Jn12¹⁸* m hostile king *PLu14³¹* slaves m courtier *Jn4^{51B}* maid m Paul *Ac16^{16B}* (*BS¹* *Mt28⁹*).

meet. See worthy.

meet (to). See meeting.

meet well, happen along¹.

sun ant a'ō TOGETHER-INSTEAD

meet with. vast throng m w Jesus *Lu9³⁷* a man w the disciples *Lu22¹⁰* Cornelius w Peter *Ac10²⁵* Paul not aware what he will m w in Jerusalem *Ac20²²* Melchizedek with Abraham *Hb7¹* *10*, befall¹, meet⁵.

meet with, parley¹.

ap ant'e sis FROM-INSTEADING

meeting, to meet. the bridegroom *PMt25⁹* brethren came t m Paul *Ac28¹⁵* the Lord in the air *1Th4¹⁷* (*AJn12¹⁹*).

[h]up ant'e si s UNDER-INSTEADING

meeting, to meet. to m Jesus (entire city) *Mt8³⁴* (vast throng) *Jn12¹³* of the bridegroom *PMt25¹*.

sun ant'e sis

meeting with. entire city w Jesus *Mt8³⁴*.

Melchi' (Hebrew) MY-KING

Melchi, the name of two persons in our Lord's genealogy. *Lu3²⁴* 28.

Melchisedek'

Melchizedek, a priest king *Gn14¹⁸* *Ps110⁴*, the order of *Hb5⁶* *10* *6²⁰* *7¹⁷* *17* 21 king of Salem *Hb7¹* meets Abraham *Hb7¹⁰* likeness of *Hb7¹⁵*.

Melcas' (Hebrew) FULLNESS

Melea, an ancestor of Christ. *Lu3³¹*.

Mel'tē MELITA

Melita, an island in the Mediterranean, south of Sicily, near 36° north, 14° east. Paul on *Ac28¹*.

mellow. See kind.

melody (make), play music¹.

melt, loose¹.

mel'os MEMBER

member, a limb or organ of the body. one n (should perish) *PMt5²⁹* *30* (if the body were) *1C12¹⁹* (suffering) *1C12²⁶* (if being esteemed) *1C12²⁶* presenting (to Sin) *Ro6¹³* (as implementations of righteousness) *Ro6¹³* (as slaves) *Ro6¹⁹* *10* passions operated in our *Ro7⁵* in Paul's m (a different law) *Ro7²³* (law of Sin) *Ro7²³* many m (in one body) *Ro12⁴* *1C12¹²* *14* *20* all m (have not same function) *Ro12⁴* (of the one body) *PC12¹²* (are sympathizing) *1C12²⁶* (rejoicing) *1C12²⁶* m of one another *Ro12⁵* *PEp4²³* m of Christ (our bodies are) *Mt1C6¹⁵* (taking away) *Mt1C6¹⁵* m of a prostitute *1C6¹⁵* God placed the *1C12¹⁸* m supposed to be weaker *1C12²²* may be mutually solicitous *1C12²⁵* body of Christ (m of a part) *1C12²⁷* (we are m) *MEp5³⁰*

saints to deaden their αCo^{35} the tongue (a little m) Ja^{35} (constituted among our m) Ja^{36} gratifications warring in your Ja^{41} .

mné m o'sun on REMIND-TOGETHER

memorial, spoken for a $\text{M}(26^{13})\text{Mk}^{14}$ Cornelius' alms ascended for $\text{Ac}^{104}\text{Ab}^{35}$.

pros ap eil e'ó TOWARD-FROM-WHILE

menace, the Sanhedrin m the apostles Ac^{421} , threaten further¹.

mend, readjust².

cp ait e'ó ON-REQUEST

mendicant (be a), administrator a-shamed to be $\text{P}^{1}\text{Lu}^{163}$ a blind man $\text{Lu}^{185}\text{Bs}^{1}$, beg¹.

Menna' MENNA

Menna, our Lord's ancestor. $\text{Lu}^{331}\text{Bs}^{1}$.

mné m'c REMIND-

mention, Peter's admonition 2Pt^{115} , remembrance¹.

mention. See remembrance.

mention (make), remember¹.

mé'tige NO-ANY-SURELY

mention (not to), saints judging messengers not to mention life's affairs 1Co^{69} .

mentor. See governor.

em por'a IN-GO

merchandise, one to his $\text{P}^{1}\text{Mt}^{225}$.

merchandise, cargo², (house of m), store¹, (make m), traffic¹.

em'por os IN-GO

merchant, seeking pearls $\text{P}^{1}\text{Mt}^{1345}$ in Babylon $\text{vR}^{183} 11 15 23$.

ele e'm on MERCIFUL

merciful, happy are Mt^{57} a merciful Chief Priest Hb^{247} .

merciful. See mercy.

merciful, pitiful², propitious¹.

ele a'ó be-MERCIFUL

merciful (be), middle-enjoy mercy, passive be (shown) mercy, to blind men $\text{M}^{1927} 20^{30} 31$ $\text{Mk}^{1047} 48$ $\text{Lu}^{1838} 39$ to Canaanitish woman Mt^{1522} to epileptic Mt^{1715} to fellow slave as I am $\text{P}^{1}\text{Mt}^{1833} 33$ to demoniac Mk^{519} to rich man $\text{P}^{1}\text{Lu}^{1624}$ lepers Lu^{1713} God (I shall be m) $\text{Ro}^{915} 15 16 18$ (to all) Ro^{1192} (to Epaphroditus) Ph^{227} the one m with gloe Ro^{128} to those doubting be Ju^{22} with fear Ju^{23} enjoy mercy: Paul has Ic^{725} who have not 1Pt^{210} be shown mercy: the merciful Mt^{57} yet now you are (nations) Ro^{1130} that also may be (Israel) Ro^{1131} Paul $2\text{Co}^{41} 1\text{Ti}^{113} 16$ but now are being 1Pt^{210} , $2\text{Co}^{41} 1\text{Ti}^{113} 16$ but now are being 1Pt^{210} , obtain mercy⁴, receive mercy¹, shew mercy², an *el'e* on UN-MERCYED

merciless, judging is m Ja^{214} , without mercy¹, Mercurius, Hermes¹.

el'e os MERCY

mercy, merciful Lu^{178} , a moderation of the severity of justice. God (m am I wanting) $\text{Mt}^{913} 127$ (His m is for generations) Lu^{150} (reminded of) Lu^{154} (magnifies His m with Elizabeth) Lu^{158} (to do m with our fathers) Lu^{172} (the nations to glorify G for His) Ro^{159} (peace from them and m) Ga^{616} (being rich in) Ep^{24} (m from G) $1\text{Ti}^{12} 2\text{Ti}^{12} 2\text{Jn}^{3}$ (to Onesiphorus) $2\text{Ti}^{110} 18$ (saves us) Ti^{135} (His vast m) 1Pt^{13} judging and m and faith Mt^{2323} the one doing the m thing Lu^{1097} vessels of ARo^{923} this m of yours Ro^{1131} ob-

taining Hb^{416} who does not exercise m Ja^{213} vaunting is m against judging Ja^{213} bulging with Ja^{317} may m be multiplied Ju^{212} m of our Lord Jesus Christ Ju^{21} ($\text{s}^{1}\text{Lu}^{159}$ AEp^{623} Ab^{114}).

mercy, benign¹, pity⁵, (have), merciful (be)¹⁶, (obtain m), merciful (be)⁸, (of tender m), pitiful¹, (receive m), merciful (be)¹, (shew m), merciful (be)².

mercy-seat, propitiatory¹.

[h] *uper'ak m on OVER-POINT*

meridian (over), virgin 1C^{736} , pass the flower of age¹.

merry (be), cheerful (be)¹.

merry (be or make). See glad (be).

thér'a WILD-BEAST

mesh, a means of capturing wild beasts. let Israel's table become R^{10119} , trap¹.

Mes o pot a mi'a MID-DRINK (river)

Mesopotamia, the country between the Tigris and Euphrates rivers. $\text{Ac}^{29} 72$.

a[n]g'el i a MESSAGE

message. $1\text{Jn}^{15} 311$.

message, embassy¹, promise¹.

a[n]g'el os MESSENGER

messenger, one who carries a message, whether human, such as John the baptist, his disciples, our Lord's disciples, the spies sent, officers of the synagogue, etc., or celestial couriers, concerning whose nature we are not informed, for the word speaks only of office. The term angel is avoided because it is misleading and cannot be used of human messengers. God's m: appeared to Joseph $\text{Mt}^{120} 24 213 19$ dispatching My m (John) $\text{P}^{1}\text{Mt}^{110}\text{Mk}^{12}\text{Lu}^{727}$ saying to m $\text{Hb}^{15} 7$ to which has He declared Hb^{113} not to m does He subject the earth Hb^{25} makes man inferior to Hb^{27} spares not sinning 2Pt^{24} commissions His m vR^{226} Christ: m directed concerning $\text{Mt}^{46}\text{Lu}^{410}$ waited on Him Mt^{411} Mk^{113} dispatching His m $\text{Mt}^{1341} 24^{30}\text{Mk}^{1327}$ coming with $\text{Mt}^{1627} 2531$ $\text{Mk}^{838}\text{Lu}^{926} 2\text{Th}^{17}$ twelve legions of Mt^{2653} dispatches before His face Lu^{922} avowing in front of Lu^{128} Ab^{35} Rv^{35} seen strengthening Him Lu^{22438} ascending and descending on Jn^{151} a m has spoken to Him Jn^{1259} so much better than Hu^{14} to worship Hb^{16} made some bit inferior to Hb^{29} m being subjected to 1Pt^{326} dispatches to John Rv^{11} send My m vR^{226} others: reapers are m $\text{P}^{1}\text{Mt}^{1339}$ severing the wicked $\text{P}^{1}\text{Mt}^{1349}$ m of little ones Mt^{1810} are as m in resurrection $\text{Mt}^{2230}\text{Mk}^{1225}$ not aware of the day and hour $\text{Mt}^{2436}\text{Mk}^{1332}$ the Adversary and his Mt^{2541} at the tomb $\text{Mt}^{2824} 5\text{Lu}^{2423}\text{Jn}^{2012}$ seen by Zechariah $\text{Lu}^{1113} 18 19$ sent to Miriam $\text{Lu}^{126} 28\text{As} 30 34 35 38 221$ stood by (shepherds) $\text{Lu}^{29} 10 13 15$ (Peter) Ac^{127} (Paul) Ac^{2733} John's m Hb^{24} renounced before Lu^{129} joy in sight of (one sinner) Lu^{1510} Lazarus carried by $\text{P}^{1}\text{Lu}^{162}$ bathed in the pool Jn^{54} opens jail door for Peter Ac^{519} Stephen's face as Ac^{615} seen by Moses $\text{vAc}^{730} 35 38$ mandate of Ac^{753} speaks to Philip Ac^{26} Cornelius perceived $\text{vAc}^{103} 7 22 1113$ Peter and the m $\text{Ac}^{128} 9 10 11 15$ smites Herod Ac^{1223} Sadducees saying there is no Ac^{238} Paul and m Ac^{239} $1\text{Co}^{49} 63\text{Bs} 131$ $\text{Ga}^{18} 414$ 1Ti^{521} not able to separate us Ro^{838} head of the m (author-ity over woman's head) 1C^{1110} Satan (m of

light) 2C11¹⁴ (a splinter, m of) 2C12⁷ through m (the law prescribed) Gn3¹⁹ (the word spoken) Hb2² ritual of Co2¹⁸ seen by (secret of devoutness) 1Ti3¹⁶ not taking hold of Hb 21⁶ ten thousand PhB1²²² when lodging Hb 13² entertaining (Rahab) Ja2²⁵ are yearning to peer into 1Pt1¹² being greater in strength 2Pt2¹¹ kept not their own sovereignty Ju⁶ seven stars are seven m Rv1²⁰ of the ecclesia in (Ephesus) Rv2¹ (Smyrna) Rv2⁸ (Pergamos) Rv2¹² (Thaíra) Rv2¹⁸ (Sardis) Rv3¹ (Philadelphia) Rv3⁷ (Laodicea) Rv 31⁴ John (perceived) vRv5² 71 2 82 101 201 (hears) vRv5¹¹ 165 (came away to) vRv10⁹ (got tiny scroll from) vRv10¹⁰ (talks with) vRv17⁷ 7 (falls in front of) vRv22⁸ the four m (he cries to) vRv7² (loose them) vRv9¹⁴ 15 stood around the throne vRv1¹¹ the dragon's m vRv12⁷ 0 another m (at the altar) vRv8³ (a second) vRv14⁸ (a third) vRv14⁹ (came out of the temple) vRv14¹⁵ 17 (out of the altar) vRv14¹⁸ took the thurible vRv8⁵ seven m (have seven trumpets) vRv8⁶ (seven calamities) vRv15⁸ 8 (seven bowls) vRv15⁷ 171 219 (saying, go) vRv16¹ m trumpets (the second) vRv8⁸ ab (the third) vRv8¹⁰ (the fourth) vRv 81² (the three m about to be) vRv8¹³ (the fifth) vRv9¹ (the sixth) vRv 91¹⁴ (the seventh) vRv11⁵ (the m of the abyss vRv9¹¹ the seventh m (in the days of) vRv10⁷ (pours out his bowl) vRv16¹⁷ 2 m standing on the sea vRv10⁸ Michael and his vRv12⁷ tormented in sight of vRv14¹⁰ m cast his sickle into the earth vRv14¹⁹ fourth m pours out bowl vRv16⁸ strong m lifts a stone vRv18²¹ twelve m at the portals vRv21¹² bs the m's measure vRv21¹⁷ (AAc8³⁹ 3Ju14 B⁸ Rv11¹ b16³). angel¹⁸¹, messenger⁷.

messenger, apostle².

messenger (equal to a). See equal to a messenger.

Messia's (Hebrew) ANOINTED

Messiah, the equivalent of the Greek title Christ, we have found Jn1⁴¹ is coming Jn 42², Messias².

Messias, Messiah².

mete, measure⁴.

method. See manner.

Maththousa'la (Hebrew) MATHUSELAH

Methuselah, one of our Lord's ancestors Gn5²¹ Lu3³⁷.

Mich a él' (Hebrew) who-AS-Deity

Michael, a chief messenger Da12¹. Ju⁹ vRv12⁷.

mid. See midst.

mes our an'é ma MID-SEE-UP

mid-heaven, flying in (vulture) vRv8¹³ (messenger) vRv14⁶ (birds) vRv19¹⁷, midst of heaven³.

mes embr'la MID-DAY

midday, Philip going at Ac8²⁰ light flashes about Paul Ac22⁶.

midday. See midst and day.

middle. See midst.

Madium' (Hebrew) strife

Midian, a district of Arabia Petrea, about 29° north, 35° east. Moses a sojourner in Ac7²⁹.

meso nu k't i on MID-NIGHT

midnight, lord of the house coming at PmK13³⁵ going to a friend at PLa1¹⁵ Paul (and Silas praying) Ac16²⁵ (speaking) Ac20⁷.

midnight, midst².

mes'on MIDST

midst, when used of a group or a throng, middle of an object, as a hall or curtain or body, center of a hill or throne, with up, amidst, centered, with day, midday Ac26¹³, in the m: disciples (of wolves) Mt10¹⁶ Lu10³ (of the sea) Mt14²⁴ (of the Sanhedrin) Ac4⁷ daughter of Herodias dances Mt14⁶ Christ (stands a child) Mt18² Mk9³⁰ (wherever two or three are) Mt18²⁰ (seated) Lu2⁴⁶ (as One Who is serving) Lu22²⁷ (stood) Lu24³⁶ Jn1²⁶ 2019 26 (between two others) Jn19¹⁸ (God does miracles through) Ac2²² (of lampstands) Rv1¹³ 21 rise in the m (man with withered hand) Mk3³ Lu6⁸ (chief priest) Mk14⁶⁰ demon pitches man Lu4³⁵ let down the cot Lu5¹⁹ seed in thorns PLa8⁷ of Jerusalem Lu21²¹ Peter Lu 22⁵⁵ Ac1¹⁵ a woman [Jn8⁹ 9] Paul Ac27²¹ 1Th2⁷ of a generation crooked and perverse Ph2¹⁵ of the ecclesia Hb2¹² of the four animals vRv6⁶ from: (wicked f m of the just) PmT13⁴⁹ (be taken away) 1C5² out of: (Paul) Ac17³³ Abs² (and be severed) 2C6¹⁷ (decrees taken away) Co2¹⁴ (till the present detainer is coming to be) 2Th2⁷ through: Christ passing t Lu4³⁰ Jn8⁵⁸ 59³ amidst (with up): daniel over a the grain Pm13⁴² Jesus a boundaries of Decapolis Mk 7³¹ adjudicate a the brethren 1C6⁵ middle: of the night PmT25⁶ Ac27²⁷ of the sea Mk6⁴⁷ of Samaria and Galilee Lu17¹¹ of the courtyard Lu22⁵⁵ curtain rent Lu23⁴⁵ Judas ruptures in Ac11¹⁸ center: of the Areopagus Ac17²² of the paradise of God Rv2⁷ 3 of the throne vRv5⁶ of the elders vRv5⁶ throne-centered Lambkin vRv7¹⁷ of the city's square vRv22² (s¹) Jn5¹³, among¹², before¹, between¹, forth¹, midday¹, midnight², midst⁴, in the -1, midst (be about the), midway (be) 1, midst of heaven, mid-heaven³.

mes o'd be-MID

midway (be), of the festival Jn7¹⁴, be about the midst¹.

kra't os HOLDING

might, mightily (God does) Lu1⁵¹ (word grows) Ac19²⁰, God (the m of His strength) Ep1¹⁰ (of His glory) Col1¹¹ (to Him be glory and) 1Pt5¹¹ Ju²⁵ Christ (be invigorated in His) Ep6¹⁰ (to Whom be m conian) 1Ti6¹⁸ Rv1⁶ 51³ Abs² (to Whom is) 1Pt4¹¹ the m of death Hb2¹⁴, dominion⁴, mightily¹, power⁶, strength¹.

might, power⁴, strength².

might (for may). See ever.

mightily. See might.

mightily, strenuously¹.

kra't ai on' HELD

mighty (hand of God) 1Pt5⁶.

mighty, able⁷, great¹, potentate¹, power², proportions (such)¹, strength¹, strong¹⁰, violent¹, (be m), able (be)¹, might dead, power¹, mighty in (be), operate¹.

kra't ist on HOLD-most

mighty (most). Theophilus Lu1³ Felix Ac23²⁶ 24³ Festus Ac26²⁵, most excellent², -noble².

mighty power, magnificence¹.

mighty work, power¹¹.

ér'em on MILD

mid, moderate, placid, and quiet life 1Ti2², quiet¹.

mil'ion (Latin) MILE

mile, containing millia passum, 1000 paces, or

8 stadia, about 1620 yards, or about 140 yards less than the standard mile of today. conscripting you one Mt514.

Mil'etos MILETUS

Miletus, a city on the coast of Caria, Asia Minor, 37° 32' north, 27° 18' east. Paul (came into) Ac2015 (sending from M to Ephesus) Ac2017 (left Trophimus in) 2Ti420.

gal'a MILK

milk, the fluid fed by the mother to the young of mammals, figuratively, elementary spiritual nurture. Paul gives m not solid food PlC32 eating of the m of the flock PlC97 you have need of rHb512 13 babes long for unadulterated PlPt22.

mill, millstone1.

di's muri a'd es TWO-MYRIADS

millions (two hundred), twice 10,000 (with of 10,000). troops of cavalry vR916A. two hundred thousand thousand1.

millions (two hundred). See ten thousand.

mul'ik on' MILLIC

millstone, lying about his neck Mk912A Lu17 28s, mill1, millstone1.

mul'in on MILL-STONE

millstone, a stone as large as vR1821AS.

mul'os MILL-STONE

millstone or millstones. A mill consisted of two flat stones, the upper being turned on the nether in order to grind the grain between them. about the neck Mt186 grinding at Mt2441 the sound of vRv1822 (18sMk912 ALu 172 bRv1821). millstone1.

mina (Hebrew) COUNT

mina, a weight and sum of money equal to a hundred drachmas, or about sixteen dollars. rLu1913 16 16 18 18 20 24 24 25, pound9.

no u's MIND

mind, the means of thought, frame of mind Ph47, the organ of apprehension. Christ opens the disciples' m Lu2415 (disqualified) Ro128 Paul's (law of) Ro723 (slaving for God's law) Ro725 m of the Lord Ro1134 1C216 renewing of Ro122 fully assured in own Ro 145 attuned to the same 1C110 saints have m of Christ 1C216 unfruitful 1C1414 praying with 1C1415 five words with my 1C1419 in the vanity of Ep417 rejuvenated in the spirit of Ep423 fleshly Co218 shaken from 2Th22 decadent 1Ti65 deprived 2Ti38 defiled 1Ti115 let him who has a m calculate vRv1318Ab33 which has wisdom vRv179, mind17, understanding7.

mind, about (be)1, apprehension1, comprehension9, disposed (be)14, disposition1, opinion2, soul3, thought1, (call to) m, recollect1, (put in m), prompt1, remind1, (with one m), accord (with one)1.

mindful (be), intend2, plan2, (double m), double-souled2, (like m), equally sensitive1.

mi min'a's k o be-REMIND

mindful (be), what is man that Thou art Hb26 of those bound Hb133, mindful1, remember1.

mindful (be), remember1.

mindful of, remind2.

mine. See my.

mingle, mix4.

leit ourg e'o PEOPLE-ACT

minister, act for all the people in a public capacity, to the Lord Ac132 in fleshly things rRo1527 chief priest m daily Hb1011.

leit ourg os' PEOPLE-ACTER

minister. God (magistrates are His) rRo136 (making His m a flame of fire) Hb17 Paul a m of Christ for the nations rPh516 Ephraoditus a m for Paul's need rPh225 Christ a M of holy places Hb82, minister4, he that ministereth1.

minister, furnish1, give1, priest (act as)1, servant20, serve1, service1, subserv2, supply1, tender1, work1.

minister to, serve1.

minister unto, serve15.

leit ourg ik on' PEOPLE-ACTIC

ministering, messengers m spirits Hb114.

ministering, service3.

ministration. See ministry.

ministration, service6.

leit ourg i'a PEOPLE-ACTION

ministry, ministration, Zechariah's Lu121 dispensation of this f2C912 Christ happened upon a more excellent Hb86 vessels of the Hb921 ministration: of your faith rPh215 want of m toward Paul Ph230, ministration2, ministry2, service2.

ministry, service16.

no'pi os YOUNG-SAYER

minor. God reveals to rMt1135Lu1021 out of the mouths of Mt2116 a teacher of rRo229 saints (m in Christ) 1C31 (when we were) mGa43 (we should not be) mEp41 when Paul was PlC131 11 11 11 11 11 enjoyer of the allotment a Ga41 one partaking of milk mHb513 (8B1Th21), babe9, child5, childish1.

no'pi a'o YOUNG-SAY

minor (be), be too young to have a voice in affairs, saints to be m in evil PlC1420, be a child1.

minstrel, flutist1.

[h]ed u'os m on GRATIFY-ODORE

mint, an aromatic herb of the genus mentha, family labiate, probably spearmint, taking tithes of Mt223Lu1142.

at'er MINUS

minus, omitting something, as now colloquially, to give Jesus up m the throng Lu226 m purse Lu2235, in the absence of1, without1.

ter'a's MIRACLE

miracle, the supernatural aspect of a sign or power or marvel, signs and m: false prophets giving Mt24Mk1323 not believing lest perceiving Jn48 God: (giving) Ac219 (granting) Ac143 (does among the nations) Ac152 (corroborating with) Hb24 Christ: (demonstrated to be from God by) Ac222 (through the name of) Ac430 (does through) Ro1519 through the apostles Ac213 51 Stephen did Ac68 Moses Ac736 produced among you 2C121: false 2Th29.

miracle, power9, sign22.

bor'bor os MIRE

mire, swine wallowing in f2Pt222.

Mariam' (Hebrew) HEIGHT

Miriam, the mother of our Lord, the Hebrew form of the name, which is indeclinable. Joseph not to be afraid to accept Mt1208 Jesus' mother Mt1355 name of the virgin Lu127 fear not Lu130 said (how shall this be) Lu134 (to the slave) Lu138 (my soul is magnifying) Lu146 went into a city of Judah Lu139 remains with Elizabeth Lu156 Joseph registered with Lu25 shepherds found Lu210

preserved these declarations Lu21^{9A} Simeon said to her Lu23¹ the women and M Ac11^{1B}
 M Magdalene: sitting in front of the wench-
 ulcher Mt27⁶¹ coming to the tomb Jn20^{1As}
 Jesus is saying to her, M Jn20^{16Bs} report-
 ing to disciples Jn20^{18Bs} (BsMt27⁶¹ s281
 Mk15⁴⁰ ALu8² s2410 sJn19²⁵ s2011).

M of Clopas: (sJn19²⁵).

M sister of Martha: Martha summons Jn
 11^{28AB} (B'sLu10³⁹ b2 sJn11² b10 b31 b32 b45
 Mt23).

M a Roman saint (sRo16⁶). A. V. Mary
 throughout.

es'op tr on INTO-VIEWER
 mirror, observing by means of P1C13¹² con-
 sidering the face in Ja12³ glass².

mischievous, knavery¹.

miserable, forlorn².

miserably, evilly¹.

pon'os MISERY
 misery, a condition of extreme pain and dis-
 tress. Elyphra has Co4¹³ men (gnawed
 their tongues for)Vr16¹⁰ (blaspheme God
 for)Vr16¹¹ will be no more Vr21¹⁴Ab.
 pain², zeal¹.

misery, wretchedness².

[h]o mich'l'e MIST
 mist or low cloud, driven by a storm M2Pt2¹⁷.
 mist, fog¹, gloom¹.

lept on' PEEL
 mite, the smallest coin in use among the Jews
 of our Lord's time, a lepton. widow cast in
 two Mk12⁴²Lu21² paying the last Lu12⁵⁹.

Mitule'ne MITYLENE
 Mitylene, a city on the southern shore of the
 island of Lesbos, in the Egean sea, about
 39° 30' north, 26° 30' east. Ac20¹⁴.

mi'g'nu mi MIX
 mix, give Jesus wine m with gall Mt27³⁴ blood
 m with sacrifices (Galileans)Lu13³¹ fire m
 with blood Vr8⁷ glassy sea m with fire
 Vr15², mingled¹.

mixed with (be), blend with¹.

mi'g'nu MIXTURE
 mixture, Nicodemus bringing m of myrrh and
 aloes Jn19³⁹.

mixture (without), undiluted¹.

Mna's on REMINDED

Mnason, a Cyprian Ac21^{16AB}.

ochl o pol'e'o THrong-DO
 mob (make up). Jews in Thessalonica Ac17⁵.

gather a company¹.

mobilize. See gather.

mock, jeer¹, scoff at¹, sneer at¹.

mock, scoff¹.

mocking, scoffing¹.

model. See type.

metr i o path'e'o MEASURE-EMOTION
 moderate (be), keep the feelings within meas-
 ure, chief priest able to Hb5², have com-
 passion on¹.

moderation, lenient¹.

pol u trop'os MANY-REVERT-AS
 modes (many), by m in God speaking Hb1¹.
 in diverse manners¹.

modest, decorously¹.

aid os' MODESTY
 modesty, restraint by a sense of propriety or
 humility, adorning with P1T12⁹, shamefaced-
 ness¹.

epi dia ta's o mai ON-THROUGH-SET
 modify, add to or alter the provisions of. cov-
 enant no one is Ga31⁵, add thereto¹.

ikm as' MOISTURE
 moisture, water for plant growth. seed having
 no m PLu8⁶.

plas's o MOLD
 mold, change the shape into some designed
 form, not protest to the m PRo6²⁰ Adam
 was first 1Ti21³, form².

plas'ma MOLD-effect
 molded (which is). will not protest PRo9²⁰,
 thing formed¹.

ochl c'o THrong
 molest, be treated as if in a throng, by un-
 clean spirits Ac51⁶, vex¹.

Moloch' (Hebrew) KING
 Moloch, an idol, tabernacle of Ac7⁴³.

moment, instant¹, second¹, (for a m), momen-
 tary¹.

par aut i'k a BESIDE-SAME-REACHING
 momentary, (adverb). lightness of our afflic-
 tion 2Co4¹⁷, but for a moment¹.

chr'e'ma USE-effect

money, originally, anything used, but later
 confined to money. those who have money
 squeamishly entering kingdom Mk10²³ 24Lu
 18²⁴ Barnabas brings to apostles Ac4³⁷
 Simon offers Peter Ac8¹⁸ 20 Felix expect-
 ing from Paul Ac24²⁶, money¹, riches³.

money, change¹, copper², currency¹, silver¹¹.
 (piece of m), stater¹.

ker ma t i's'is' CLITIST
 money changer, who clips off his commission.
 in the sanctuary Jn21¹⁴.

money changer, broker².

money (fond of). See fond of money.

money (fondness for). See fondness for
 money.

money (not fond of). See fond of money (not).

men MONTH

month, the period from one new moon to the
 next. five m (Elizabeth keeps herself close)
 Lu12⁴ (locusts)Vr9⁵ 10 sixth m (Gabriel
 dispatched to Miriam)Lu12⁶ (with Elizabeth)
 Lu13³⁶ three m (Miriam remains with Eliza-
 beth)Lu15⁶ (Moses reared)Ac7²⁰ (Paul at
 Ephesus)Ac19⁸ (in Greece)Ac23³ (at Melita)
 Ac28¹¹ six m (three years and, no rain)Lu
 4²⁵ Ja5¹⁷ (one year and, Paul in Corinth)
 Ac18¹¹ (day and m (you are scrutinizing)
 Ga4¹⁰ (messengers ready for)Vr9¹⁵ forty-
 two m (nations treading the holy city)Vr11²
 (to the wild beast was given authority)Vr
 13⁵ fruit appropriate to each m Vr22².

months (four). See four months.

tr'i men ON THREE-MONTH
 months (three). Moses hid Hb11²³.

sel'en'e MOON
 moon, the earth's satellite. signs in (not giving
 her beams)Mt24²⁹Mk13²⁴Lu21²⁵ (as blood)
 AAce20 Vr6¹² (one third darkened)Vr8¹²
 another glory of 1Co15⁴¹ underneath the
 woman's feet Vr12¹ no need of Vr21²³.

pros orn i's'o TOWARD-RUSHIZE

moor a ship, at Gennesaret Mk6⁵⁶, draw to
 the shore¹.

nos e'o DO-DISEASED
 morbid, controversies P1T16⁴, acting¹.

plei'on MORE

more, majority, comparatively greater in number, quantity, etc. superabundant m Mt5²⁰ m than Jonah is here Mt12⁴¹ Paul (m came to his lodging) Ac28²³ (gaining the m) 1C9¹⁰ majority: were not aware Ac19³² gave counsel to set out Ac27¹² God delights not in 1C10⁵ of the 500 remaining 1C15⁶ rebuke by 2C2⁶ of the brethren Ph14¹ etc. See under other keywords. above¹, greater⁵, -part¹, many¹², -things¹, very many², more²³, -excellent³, most², etc.

more. See rather.

more. See still.

more, exceedingly¹, excessive², greater², other¹, over¹, (give m), add¹, (no. m), still (by no means⁸, (the m), great¹).

more abundantly, excessive¹.

more exceedingly, exceedingly¹.

more quickly. See swiftly (more).

more than. See moreover.

more than, beside², except¹, over³, upon¹.

plei'on MORELY

moreover, used adverbially, in superadding a clause of like tenor, however in adding an adversative clause, more than, save Ac8¹ 15²⁸, more tolerable Mt11²² 24Lu10¹⁴ seeing the Son of Mankind Mt26⁶⁴ others: Mt18⁷ Lu6²⁴ 35 10¹¹ 13³³ 17¹⁸ 18²² 22²¹ Ep5³³ Ph18¹⁸ 316 414 Rv2²⁵ however: not as I will Mt26³⁹ Lu22⁴² others: Lu10²⁰ 11⁴¹ 12³¹ 19²⁷ 22²² 23²⁸ 1C11¹¹ more than: no other m t He Mk12³² holy spirit certifies Ac20²³ the ship Ac27²², but¹⁴, -rather², except¹, nevertheless⁸, notwithstanding⁴, save¹, than¹.

moreover, rest¹, still².

proi'on BEFORE

morning, give him the m star FvRv2²⁸ resplendent m star FvRv2²⁸.

proi'a BEFORE

morning, Christ (hungers) Mt21¹⁸ (consultation against) Mt27¹ (stood on the beach) Jn21¹⁴.

proi'a BEFORE

morning, the opposite of evening, the time after cock-crowing, vineyard workers hired PMt20¹ the Lord rises early in Mk13⁵ disciples perceived fig tree withered Mk11²⁰ lord of the house coming FmK13³⁵ consultation against Jesus Mk15¹ women came to tomb Mk16² Christ rising in m first day of the sabbath Mk16⁹ leading Jesus into pretorium Jn18²⁸ Magdalene at tomb Jn20¹ from m till dusk Paul persuades the Jews Ac28²³ (ns¹ Mt21¹⁸), early², -in the morning¹, in the morning⁴, morning², very early in the morning¹.

pho's phor'on LIGHT-CARRIER

morning-star, the light which brings the day, rise in your hearts F2Pt1¹⁹, day star¹.

aur'i on MORROW

morrow, tomorrow, grass cast into the stove Fm16³⁰ Lu12²⁸ not worrying about the m Mt 6³⁴ 13⁴ good Samaritan coming away FLu 10³⁵ today and tomorrow (Jesus performing healings) Lu13³² 33 Peter and John placed in custody for the m Ac4⁵ lead Paul down to the Sanhedrin Ac23³⁰ Agrippa shall hear Paul Ac25²² for t we are dying 1C15³², morrow⁵, tomorrow⁹, next day¹.

morrow, next¹.

ep aur'i on ON-MORROW

morrow (on), o the m: after the preparation Mt27⁶² Jesus (coming from Bethany) Mk 11¹² (wants to come away into Galilee) Jn14³ John (observing Jesus) Jn12³⁵ 35 throng (on the other side of the sea) Jn6²² (coming for the festival) Jn12¹² Peter (on the housetop) Ac10⁹ (came away with them) Ac10²³ (entered Caesarea) Ac10²⁴ Paul (came out to Derbe) Ac14²⁰ Abs² (about to be off from Troas) Ac20⁷ (came to Caesarea) Ac21⁸ the captain resolved to know of what Paul was accused Ac22³⁰ soldiers return to the citadel Ac23³² Festus seated on the dais Ac25⁶ Agrippa coming Ac25²³, day following², morrow⁷, -after¹, next day⁹, -after¹.

psom'i on MORSEL

morsel, according to ancient eastern custom a small portion of food transferred to the mouth of a guest by the host himself, as a token of regard. Judas (Jesus giving to him) Jn13²⁶ 26 (after the m Satan entered into) Jn13²⁷ 30, sop¹.

psom'is'o MORSELIZE

morsel out, give morsel, morsel out my possessions 1C13³ if your enemy hungering give him the morsel Ro12²⁰, bestow to feed¹, feed¹.

thne't on' DYING

mortal, body (let not sin be reigning in) Ro6¹² (God will vivify) Ro8¹¹ must put on immortality 1C15⁵³ 54 flesh (life of Jesus may be manifested in) 2C4¹¹ may be swallowed up by life 2C5⁴, mortal¹⁵, mortality¹.

mortality, mortal¹.

mortified (be). See disgrace.

mortify, deaden¹, death (put to)¹.

Môsês' [Mousés] (Egyptian)

Moses, the deliverer of Israel from Egypt Ex 210, which M bids Fm18⁴ Mk14¹⁴ Lu5¹⁴ and Elijah seen vMt17³ Mk9¹ Lu9³¹ for M one tabernacle vMt17⁴ Mk9⁵ Lu9³³ directs (to give scroll of divorce) AMt19⁷ (what does M) AMk 10³ (that such be stoned) [Jn8⁵] permits (to dismiss your wives) AMt19⁸ (to divorce) Mk10¹ said (man dying childless) AMt22⁴ (honor your father and mother) Mk7¹⁰ (God will be raising up a Prophet) Ac3²² 7³⁷ (provoking Israel to jealousy) Ro10¹⁹ (terrified am I) Hb12²¹ Pharisees are seated on M seat AMt 23² M writes (man dying childless) Mk12¹⁹ Lu20²⁸ (concerning Christ) ALu24⁴⁴ Jn14⁵ (of the righteousness which is of law) Ro10³ the scroll of AMk12²⁶ law of (cleansing according to) ALu2²² (given through) Jn17⁷ 719 (lest it be annulled) Jn7²³ (not justified in) Ac13³⁹ (Pharisees charging them to keep) ALu15⁵ (Paul expounding from) Ac28²³ (shall not muzzle the threshing ox) 1C9⁹ (repudiating) Hb12⁸ M and the prophets (they have) ALu16²⁹ 31 (Paul testifying) Ac26²² M divulges the dead are being roused Lu20⁴⁷ beginning from M or, Jesus interprets Lu24²⁷ exalts the serpent Jn3¹⁴ accusing you to the Father Jn5⁴⁵ if you believed M Jn5⁴⁶ M gives (not that bread) Jn6³² (circumcision) Jn7²² 22 (customs) Ac6¹⁴ we are M's disciples Jn9²⁸ God has spoken to Jn9²⁹ Ac7⁴⁴ Ro9¹⁵ blasphemes M (Stephen) Ac6¹¹ in which era M born Ac7²⁰ Hb11²³ trained Ac7²² fled Ac7²⁹ marvels Ac7³¹ in a tremor Ac7³² whom they disown Ac7³⁵ who led Israel out Ac7⁴⁰ circumcised after the custom of Ac15¹ M has those heralding him Ac15²¹ Paul

accused teaching apostasy from Ac21²¹ from Adam unto M (death reigns) Ro5¹⁴ all are baptized into 1C10² not able look intently into face of 2C37 Paul not even as 2C31³ if ever reading of M reached A2C3¹⁵ Jannes and Jambres withstand 2Ti3⁸ faithful in his whole house Hb3² 5 worthy of more glory than Hb3³ came out of Egypt through Hb3¹⁶ speaks nothing concerning priests to Judah AHB7¹⁴ has been apprized Hb8⁵ every precept spoken by Hb9¹⁹ disowns the term son of Pharaoh's daughter Hb11²⁴ body of Ju⁹ song of vRv15³.

ple is't on MOST

most, comparatively the largest in number, quantity, etc., superlative of many. m of Jesus' powerful deeds occurred Mt12²⁰ the m of the throng Mt21⁸ throng m numerous Mk4¹ two or, at m, three 1C14²⁷. most², very great¹.

most, more².

most high. See highest.

most of all, especially¹.

most straitest, exact¹.

kwp'h-os SHRIVEL

mote, so dry and shrunk that it floats in the air. observing PM7³ Lu6¹¹ extracting Mt7⁴ 5 Lu6¹² 42.

sē s MOTH

moth, an insect belonging to the family of Lepidoptera, classified as Tineidae, the Clothes Moth, whose larvae destroy clothing, of which the wealthy had great stores in ancient times. causing treasure to disappear Mt6¹⁹ 20 Lu12²³.

moth-eaten, moths, (food for)¹.

mē'ter MOTHER

mother, a female parent. Jesus' m: espoused to Joseph Mt1¹⁸ magi perceived Mt2¹¹ flee into Egypt Mt2¹³ 14 entered the land of Israel Mt2²⁰ 21 said to be Miriam Mt13⁵⁵ coming to Elizabeth Lu14³ m and father marveling Lu23³ Simeon speaks to Lu24³ why do you thus to us Lu24⁸ kept these declarations Lu25¹ at the wedding in Cana Jn2¹ 3 5 beside the cross Jn19²⁵ 25 Jesus perceiving Jn19²⁶ ABB²⁶ 26 Jesus m and brothers: outside Mt12⁴⁶ 47ps¹ Mk3³¹ 32 Lu8¹⁹ 20 who is My Mt12⁴⁸ Mk3³³ 34 Lu My Mt12⁴⁰ Mk3³⁴ doing the will of God m Mt12⁵⁰ Mk3³⁵ Lu8²¹ descend to Capernaum Jn2¹² we are acquainted with Jn6⁴² ABB² in the upper chamber Ac1¹⁴ father and m: fond of Mt10³⁷ honor Mt15⁴ 4 Mk7¹⁰ 10 Mt19¹⁹ Mk10¹⁹ Lu18²⁰ Ep6² an obligation Mt15⁵ Mk7¹¹ 12 a man will be leaving Mt19⁵ Mk10⁷ Ep5³¹ one who leaves on Christ's account Mt19²⁰ Mk10²⁹ 30 of the little girl Mk5⁴⁰ Lu8⁵¹ hating for Christ's sake Lu14²⁶ others: daughter against m Mt19³⁵ Lu25⁵³ 53 Herodias Mt14⁸ 11 Mk6²⁴ 24 womb of (eunuchs born out of) Mt19¹² (while John still of his) Lu1¹⁵ (not entering second time) Jn3⁴ (lame from) Ac3² 14 (God severs Paul from) Gal1⁵ m of Zebedee's sons Mt20²⁰ 27 ABB² Mary (m of James and Joseph) Mt27⁵⁶ ABB² Mk15⁴⁰ (m of John Mark) Ac1¹² of John the baptist Lu8⁸⁰ an only begotten son of his m Lu7¹² 15 of Rufus Ro16¹³ m of us all (Jerusalem above) m Ga4²⁶ the elder women as m 1Ti5² Timothy's m Eunice 2Ti1⁵ Babylon, m of prostitutes vRv17² (ALu23⁴).

penther a' mother-IN-LAW

mother-in-law, (feminine). Peter's Mt14¹⁰ Mk13³⁰ Lu4³⁸ daughter-in-law against her Mt10³⁵ Lu12⁵³ 53, mother-in-law³, wife's mother³. mother (murderer of), thrasher of mother¹. mother (without), motherless¹.

a mē'tor UN-MOTHERED

motherless. Melchizedek vHb7³, without mother¹.

mothers (thrashers of). See thrashers of moths.

sēt o'brōt on MOTH-FOOD

moths (food for). garments have become Ja5². moth-eaten¹.

dia neu'ō THROUGH-NOD

motion. Zechariah, to the people Lu12². beckon¹.

motion, suffering¹.

ag ōg ē' LEADING

motive, that which leads to action. Paul's 2Ti3¹⁰, manner of life¹.

epi bi ba z'ō ON-HAVE-STEPIZE

mount. man on Samaritan's beast vLu10³⁴ Jesus on the colt Lu19³⁵ Paul Ac23²⁴. set on³.

mount. See step on.

mount, mountain¹.

Mount of Olives. See olive.

[h]or'os SEE

mountain, an eminence which can be seen. used of high mountains and lower elevations, as Zion and Olivet. Christ (Adversary taking into) Mt4⁸ Lu4⁴⁵ ABB¹ (ascended into) Mt5¹ (descended from) Mt8¹ (ascended to pray) Mt14²³ Mk4⁴⁶ Jn6¹⁵ (seated on) Mt15²⁹ Jn6³ (arranges to meet disciples on) Mt28¹⁶ (calling to Him who He would) Mk3¹³ Lu6¹² (led to brow of) Lu4²⁹ city located up on PM5¹⁴ to this m (proceed hence) PM17²⁰ (be picked up) PM21²¹ Mk1¹²³ leaving the sheep on PM18¹² 12ps¹ fleeing into Mt24¹⁶ Mk13¹⁴ Lu21²¹ demoniac in Mk5⁵ hogs grazing toward Mk5¹¹ ABB³ Lu8³² every m (shall be made low) Lu3⁵ (moved) vRv6¹⁴ fall on us Lu23³⁰ vRv6¹⁶ worship in this m (of Samaria) Jn4²⁰ 21 faith so as to transport 1C13² men of old straying in Hb1³⁸ caves and rocks of vRv6¹⁵ burning vRv8³ carried away on vRv2¹⁰ seven vRv17⁹ John carried away on vRv2¹⁰ of transformation: Christ (bringing the three into) vMt17¹ Mk9² Lu9²⁸ (descending out of) Mt17⁹ Mk9⁹ Lu9³⁷ (with Him in) 2P1¹⁸ of Olives: Christ and disciples: (draw near to) Mt21¹ Mk11¹ Lu19²⁹ (after singing came to) Mt26³⁰ Mk14²⁶ (near the descent of) Lu19³⁷ (went into as His custom) Lu22³⁹ Christ (sitting on) Mt24³ Mk13³ (camped out in) Lu21³⁷ (went to) [Jn8¹] disciples return to Ac1¹².

M Sinai: wilderness of vAc7³⁰ Moses (spoken to in) Ac7³⁸ (model shown him in) Hb8⁵ covenant from Ga4²⁴ in Arabia Ga4²⁵ if a beast came in contact with Hb12²⁰.

Zion: you have come to aHb12²² Lamkin standing on vRv14¹. hill³, mount²¹, mountain⁴¹.

or ei n on' SEE

mountainous. region (Miriam went into) Lu1³⁹ region of Judea Lu14⁵. hill².

penther e'ō MOURN

mourn, feel or express deep sorrow for a grievous loss. happy those who m now Mt5⁴ sons

of the bridal chamber cannot PMt915 those coming to be with Jesus m Mk1610 woe to those laughing for they shall Lu625 Corinthians (m not rather)1C52 (Paul will be m for many)2C1221 sinners Ja40 over Babylon vRv1811 15 19, bewail1, mourn7, wail2.

mourn, chop1, wail2.

penuth'os MOURNING

mourning, laughter converted into Ja40 giving Babylon vRv187 7 8 will be no more vRv 214, mourning2, sorrow3.

mourning, anguish2.

sto'm a MOUTH

mouth, the opening in the face between the lips through which food is taken in and speech proceeds, the edge of a sword ALu2124 Hb1134, every declaration going out of the m of God Mt14 of Christ: opening His AMt152 in parables AMt1335 gracious words out of NLu422 Pharisees seeking to pounce on something out of ALu1134 we ourselves hear from ALu 2271 carry a sponge to Jn1929 He is not opening AAC332 Paul to hear the voice of His AC2214 He will dispatch lawless one with spirit of a2Th28 no guile found in A1Pt222 a sharp blade of vRv116 216 1935 21 about to spew you out of vRv316

other (proper names): Zechariah ALu164 David (holy spirit predicted through)AAC116 425 opening (Philip)AC335 (Peter)AC1034 Peter (a thing unclean never entered)AC118 (the nations are to hear through)AAC157 Paul (about to open)AC1814 A2C611 Ep619 (chief priest enjoins to beat his)AC232 John (to speak m to m)A2Jn12 12 3Jn11 14 (tiny scroll was sweet in)vRv109 19 others: m talking (out of the superabundance of the heart) NMt1234 Lu645 (pompous things)Ju16 coming into (not contaminating)PMt1511 17 that going out is contaminating PMt1511 18 of the fish Mt1727 of witnesses (two or three) AMt1816 2C131 (the two)vRv113 out of the m (of minors)NMt2116 (I will judge you)PLu 1922 (let no tainted word be issuing)Ep429 (putting away anger out of)vCo38 (is coming blessing)Ja310 m of the prophets (God speaks through)ALu170 AC18 21 m of wisdom Lu2115 m with imprecation is crammed ARo314 that every m may be barred ARo319 declaration is near you, in your m ARo108 avowing with ARo109 10 with one m glorifying God ARo156 of the lion (Paul rescued out of)2Ti417 (bar the m)Hb1133 of horses (putting bits into)Ja33 (fire issuing out of) vRv917 18 19 the dragon (cast water out of) vRv125 16 (unclean spirits)vRv1613 the earth opens its vRv1216 wild beast (was given a)vRv135 (opens its m in blasphemies) vRv136 (unclean spirits)vRv1613AB52 in their m falsehood not found ARv145 the false prophet vRv1613AB52, edge2, facet1, mouth72.

mouth, word1, (stop m), gag1.

move. See stir.

move, carry1, excite1, quake1, shake1, sway1.

move away, remove1.

moved (which cannot be), unshakeable1.

mover, stir1.

ama' o MOW

mow, cut down in reaping, workers who m your country places Ja54, reap down1.

much. See many.

much, enough6, rather1.

much speaking, loquacity1.

pê os' MUD

mud, potter's clay Ro921, earth moistened to a sticky consistency. Jesus anoints eyes of blind man with Jn90 6 11 14 15, clay6.

mulberry (black). See black mulberry.

mulberry (fig). See fig mulberry.

pol u poi'kil on MANY-VARIOUS

multifarious, wisdom of God Ep310, manifold1.

plê th u'n o' FILL-

multiply, of lawlessness Mt2412 disciples Ac 617 Israel in Egypt Ac717 the ecclesia Ac 931 God (His word was)AC1224 (m your seed)2C910 (m Abraham)Hb614 14 may peace be v1Pt12 2Pt12 Ju2, abound1, multiply11.

plê'th os FILL-

multitude, quantity of kindling Ac283, of people: follow Jesus Mk37 Lu2327 (came to Him)Mk38 Lu617 praying Lu110 of the Gergesenes Lu837 disciples (rejoicing)Lu1937 (calling)AC62 (the word pleases)AC65 (hush) AC1512 (at Antioch)AC1530 (must come together)AC2122AS of the Jews (led Jesus to Pilate)Lu231 (followed Paul and the soldiers) AC2136 (pled with Festus)AC2524 of the infirm (laid down)Jn53 (m bringing)AC1516 came together at Pentecost Ac26 of believers AC432 514 of Jews and Greeks (at Iconium) AC141 is rent (at Iconium)AC141 (Pharisees and Sadducees)AC237 of reverent Greeks (at Thessalonica)AC174 before the r. (Jew speaking evil of the way)AC199 others: of the heavenly host Lu213 of fishes Lu56 Jn216 constellations of heaven Hb1112 of sins (covering)Ja520 1Pt48, bundle1, company1, multitude30.

multitude, throng79.

multitude (all as one). See all as one multitude.

phon'os MURDER

murder, the killing of a human being without moral or legal right. out of the heart Mt1519 Mk721 Bar-Abbas had done Mk157Lu2319 25 Saul breathing out AAC91 filled full with ARo129 work of the flesh Ga521 faithful, by the sword Hb1137 repent not of vRv921 murder8, slaughter1.

phon eu'ô MURDER

murder, you shall not Mt521 21 1918Mk1019 Lu1820 Ro139 Ja211 sons of those who m the prophets Mt2331 Zechariah Mt2335 not committing adultery, yet are m Ja211 you are m Ja42 m the just Ja56, do murder1, kill10, slay1.

phon eu'st' MURDER

murderer, king destroys those m PMt227 Jews (request a)AC314 (of the Just One)AC732 undoubtedly Paul is AC284 suffering as a 1Pt413 in the lake of fire vRv218 outside the city vRv2215.

murderer, assassin1, man-killer2.

murderer of father, thrasher of father1.

murderer of mother, thrashers of mothers1.

gnoph'os MURKINESS

murkiness, semi-darkness, caused by atmospheric conditions, have not come to Hb1218, blackness1.

go[n]ggus'ô MURMUR

murmur, workers PMt2011 scribes to the disciples Lu530 concerning Jesus (the Jews) Jn641 43 (the throng)Jn732 disciples Jn661 saints not to be 1C1010 10.

murmur, grumble2.

murmur against, mutter1.

go[n]ggus t'ës' MURMURER
 murmurer. these are Jn16.
go[n]ggus m os' MURMURING
 murmuring. about Jesus Jn712 of the Hellen-
 ists Ac61 saints to be without Ph214 1Pt49.
 grudging1, murmuring3.
 muse, reason1.

sum phôn i'a TOGETHER-SOUND
 music. and dancing P1u125.
 musician, entertainer1.
 must. See bind.
 must needs, necessity1, owe1.

sin'ap i MUSTARD
 mustard, probably the black mustard, which
 grows to great size in some localities. be-
 coming greater than all greens P1u133 Mk431
 Lu1310 faith as a m kernel Mt1720 Lu176.
 mustard seed2.

par all a g'e' BESIDE-CHANGE
 mutation. none in God P1a117, variability1.

cm br in a'o mai IN-THUNDER
 mutter. Jesus (to the blind men) Mt930 (to
 the leper) Mk143 (in spirit) Jn1138 Ps2 (at the
 tomb of Lazarus) Jn1138 disciples against
 Mary (attar) Mk145. charge straitly2, groan2,
 murmur against1.

mutually. See same.

phim o' ô MUZZLE
 muzzle animals or ignorance, be still of hu-
 mans or the elements. Jesus m the Sad-
 ducees Mt2234 not m the threshing ox P1C99
 As102 1Ti518 m the ignorance P1Pt215 be
 still, man having no wedding garment was
 P1Mt212 Jesus saying to (the unclean spirits)
 Mk125 Lu435 (to the sea) Mk439, be speech-
 less1, -still1, hold peace2, muzzle2, put to
 silence2.

cm on' MY
 my, mine, a special form of the first person
 possessive pronoun. ashamed of Me and My
 words Mk838 Lu926 My teaching is not Mine
 Jn716 I know Mine and Mine know Me Jn
 1014 of Mine will it be getting Jn1614 15
 Mine all are Thine and Thine Mine Jn1710.
 Occurs often, see under other keywords. of

me1, mine own11, my (mine)62, that I have1.
 my. See me.

Mu'rra MYRA
 Myra, a city of Lycia, about 36° north, 30°
 east. Paul came down to Ac275.

smurn'a MYRRH
 myrrh, an aromatic, bitter gum. magi offer
 Jesus Mt211 Nicodemus bringing Jn1938.

smurn iz'ô MYRRHIZE
 myrrh (with), mingle with myrrh. gave Jesus
 wine Mk1523.

em aut ou' OF-MY SAME
 myself, my own (Paul not seeking) 1C1033, the
 reflexive pronoun of the first person. centu-
 rion (soldiers under m) Mt89 Lu78 (neither
 count 1) Lu77 Christ (cannot do anything
 of) Jn530 (if testifying concerning) Jn531 814
 18 (speaking from) Jn717 (not come from)
 Jn728 (from M doing nothing) Jn828 (not
 come of) Jn842 (if ever be glorifying M) Jn
 854 (laying My soul down of) Jn1018 (draw-
 ing all to) Jn1232 (I speak not from) Jn1249
 1410 (taking you along to) Jn143 (disclosing)
 Jn1421 (hallowing) Jn1719 Paul (not pre-
 cious to) Ac2024 (defending that which con-
 cerns) Ac2410 (deemed m happy) Ac262 (sup-
 pose m bound) Ac269 (not examining m) 1C
 43 4 (in a figure to) 1C46 (to be as 1) 1C77
 (enslave m to all) 1C919 (decide this with)
 2C21 (humbling) 2C117 (keeping m) 2C119
 (not boasting over m) 2C125 (commending m
 as transgressor) Ga218 (not reckoning m) Ph
 313 (retaining him for) Phn13 God (7000 left
 for M) Ro114. I myself, me1, mine own1.
 - self2, myself29.

Musi'a MYRIA
 Myria, the northwestern district of Asia Minor,
 about 39° - 41° north, 26° - 30° east. Paul
 coming about (passing by) Ac167 8.
 mystery, secret27.

mu'th os CLOSE-
 myth. Paul warns against 1Ti14 47 men turn
 aside to 2Ti44 Jewish Tit14 apostles not
 following 2Pt116, fable5.

N

na denotes nothing.
 b'nay, b'nevertheless denotes but.
 noat na1 denotes not at all.
 not denotes not.
 not as yet denotes not as yet.
 not and noa denotes no any, not any.
 not even denotes neither.

Naiman'
 Naaman, a Syrian 2Ki51 Lu427.
Naggai' NAGGAI
 Naggai, an ancestor of Christ Lu325, Nagge1.
 Naggi, Naggai1.

Nachôr' (Hebrew) SNORT
 Nahor, one of our Lord's ancestors Lu331.
Naassôn (Hebrew) AUGURER
 Nahshon, one of our Lord's ancestors Mt14 4
 Lu332.

Naom' (Hebrew) CONSOLATION
 Nahum, our Lord's ancestor Lu325, Naum1.

[h]el'os NAIL
 nail, print of Jn2025 25,
pros el o'ô TOWARD-NAIL.
 nail to, handwriting to the cross PCo214.

Nai'n (Hebrew) NAIN
 Nain, a village of lower Galilee, about 32° 37'
 north, 35° 21' east. Lu711.

gunn on' NAKED
 naked, nude, or without outer clothing or wea-
 pons. I was n and you clothed Me Mt2536 38
 43a Ps2 44 a youth Mk1451 52 Peter Jn217
 Skeva's sons Ac1916 kernel 1C1537 Corinth-
 ians not found 2C53 all is n to God's eyes
 rHb413 brother or sister Ja215 Laodicea rRv
 317 not walking rRv1615 the ten horns mak-
 ing the prostitute rRv1716, bare1, naked11.

gumn ét cu'ô bc-NAKED
naked (be). Paul was 1C411.

gumn ot'és NAKEDNESS
nakedness, not separating from God's love Ro
8³⁵ Paul in 2C12¹⁷ Laodicea vRv31a.

onon a NAME
name, the distinguishing term by which a person or thing is recognized Mt12¹, very often implying reputation or fame or authority Jn5⁴³. Note prepositions in, into, on, to, unto, because of, by, through, etc. God: holy Lu1⁴⁹Ab² blasphemed vRo2²⁴ 1Ti6¹ Rv13⁶ 16⁹ people for His Ac15¹⁴ published Ro9¹⁷ playing to Ar15⁹ report to brethren vHb2¹² writing Rv3¹²As Father: hallowed be Thy vMt6⁹Lu1¹² baptizing into vMt2¹⁰ coming in Jn5⁴³ doing works in Jn10²⁵ glorify Jn12²⁸ make (manifest) vJn1⁷⁶ (known) vJn1⁷² keep them in Thy Jn1⁷¹ 12 on their foreheads vRv14¹ 224 Lord: coming in vMt2¹⁹ 239Mk1¹⁹ 10a Lu1³⁵ 1938 Jn1²³ invoking vAc2²¹Ab² Ro10¹³ naming 2Ti2¹⁹ speak in vJa5¹⁰ rubbing with olive oil in vJa6¹⁴ Lord God Almighty: fearing Thy vRv1¹⁸ glorify vRv15⁴ Jesus: called Mt12¹³Lu1³¹ 221 life eternal in His Jn20³¹ not to be teaching in vAc4¹⁸ 528 40 signs occur through vAc4³⁰ Saul (speaks boldly in) vAc9²⁷ (does contrary to) vAc2⁶⁹ n above every n vPh2⁹ v every knee bowing vPh2¹⁰ Christ: pardon in vLu2⁴⁷ reproached in vPt4¹⁴ Jesus Christ: baptized in vAc2³⁸ 1048 walk vAc3⁶ stands sound vAc4¹⁰ no other n in which must be saved vAc4¹² bringing evangel concerning vAc8¹² Paul charging the python spirit in vAc16¹⁸ believing in the n of His Son vJn3²³ Christ, Lord: (See My n and Thy n) Lord Jesus: belonged to vAc8¹⁶ Saul bold in vAc9²⁷ baptized in vAc19⁵ name over those having wicked spirits vAc19¹³ magnified vAc19¹⁷ Paul ready to die for vAc2¹¹ Lord Jesus Christ: give up souls for vAc15²⁶ invoking 1C1² entreating through vAc1¹⁰ give up to Satan vAc1⁵⁴ hallowed and justified in v1C6¹¹ giving thanks in vEp5²⁰ doing all in vCo3¹⁷ glorified in you v2Th1¹² charging in v2Th3⁶ God's Son: believe in vJn3¹⁸ 1Jn5¹³ Emmanuel: Mt12³

My n: hated because of vMt10²² 249Mk13¹³ Lu2¹⁷ receiving a child in vMt18³⁵Mk9³⁷ Lu9⁴⁸ gathered in vMt18²⁰ leave home on account of vMt19²⁹ coming in vMt24⁵Mk13⁶ Lu2¹⁸ doing powers in Mk9³⁹ casting out demons in vMk16¹⁷ lead you to kings vLu2¹² requesting in vJn14¹³ 14 15¹⁶ 16²³ 24 26 sending holy spirit vJn14²⁶ do to you because of vJn15²¹ bear before the nations vAc9¹⁵ suffering for vAc9¹⁶ invoked Ac15¹⁷ bear because of vRv2³ holding vRv2¹³ do not disown vRv3⁸ Thy n: prophesy, cast out demons in vMt7²² 22 22 one casting out demons in vMk9³⁸Lu9⁴⁹ demons subject to us in vLu10¹⁷ invoking vAc9¹⁴ His n: nations relying on vMt12²¹ became manifest Mk6¹⁴ believing in vJn1¹² 223 faith of, gives stability vAc3¹⁶ 16 pardon (forgiveness) through vAc10⁴³ 1Jn2¹² invoking vAc22¹⁶ obedience of faith for vRo1⁵ love you display for vHb6¹⁰ lips avowing vHb13¹⁵ on their foreheads vRv14¹ this n: not speaking in vAc4¹⁷ ravages those invoking vAc9²¹ glorifying God in v1Pt4¹⁰ the n: giving water to drink in Mk9⁴¹ dishonored for vAc5⁴¹ Son has a more excellent n than messengers vHb1⁴ the ideal n vJa2⁷ they came out for vJn3⁷ no

one except Himself is aware of vRv19¹² the Word of God vRv19¹³ King of kings and Lord of lords vRv19¹⁶

others: n of the twelve apostles Mt10² vRv2¹⁴ of a prophet, just man vMt10⁴¹ 41 drink in the disciple's vMt10⁴² legion Mk5⁹ Lu8³⁰ casting out as wicked vLu6²² engraven in the heavens Lu10²⁰ summoning sheep by vJn10³ 120 at Pentecost vAc1¹⁵ in what n do you do this vAc4⁷ questions about vAc1¹⁵ baptized into Paul's vAc1¹³ 15 Christ above every n vEp1²¹ in the scroll of life Ph4³ Rv3⁵ 178 greet friends by vJn1¹⁵ new Rv2¹⁷ that you are living vRv3¹ in Sardis vRv3¹ avowing vRv3⁵ of the city of My God vRv3¹² on the fourth horse, Death vRv6⁸ 7000 killed vRv1¹³ blasphemous vRv13¹ 173 of the wild beast vRv13¹⁷ 141 emblem, number of vRv13¹⁷ 152 Babylon vRv1¹⁷ messengers vRv2¹ 12Ab tribes vRv2¹² as. Names of particular persons and places, see under them. (vJn5¹⁴). name¹⁹, named²⁹, called⁴.

onon at'ô NAME
name, whom He n (apostles) Mk3¹⁴ Lu6¹³ (Peter) Lu6¹⁴ n the name of the Lord Jesus Ac19¹³ where Christ is not Ro15²⁰ prostitution not 1C5¹⁸ brother 1C5¹¹ above every name that is in vEp1²¹ after Whom all the kindreds are vEp3¹⁵ let tree not be vEp5³ the name of the Lord 2Ti2¹⁹, call², name⁸, name, call³, say².

ton'om a OF-THE-NAME
named, man from Arimathea named Joseph Mt2⁷⁵.

named (falsely). See falsely named, napkin, handkerchief³.

Nephthaleim' (Hebrew) TWISTINGS
Naphtali, one of the twelve tribes of Israel, boundaries and land of Mt4¹³ 15 tribe of (12,000 sealed) vRv7⁶.

Nar'kis s os DAFFODIL
Narcissus, a Roman saint. Ro16¹¹.

nard'os NARD
nard, a precious ointment prepared by the use of a fragrant East Indian plant of the genus *Valeriana*, which furnishes a juice of delicious odor. Mary pours on Jesus' head and feet Mk14³Jn12³, spikenard².

di êp'ê si s THROUGH-LEADING
narrative (to compose a) Lu1¹, declaration¹, narrow. See afflic¹.

Nathan' (Hebrew) GIVER
Nathan, a son of David and progenitor of Christ Lu3³¹.

Nathan a'êl (Hebrew) GIFT-Deity
Nathanael, a disciple Jn1⁴⁵ 46 47 48 49 212 (s²Jn1⁴⁷).

eth'os NATION
nation, a community united by a common government and territory. In the singular it is usually the nation of Israel Lu7⁵ Ac10²², but sometimes of another nation Mt24⁷ Ac8⁹. In the plural, alien nations, commonly called "gentiles", not Israel, the nationals, those not included in the commonwealth of Israel 1Pt2¹². Nation is associated with rule Mk10⁴², with kings Lu22²⁵, and has reference to political distinctions, people is a wider term, referring to social relations, language unites by a common speech, while tribe denotes a close physical unity wider than family, and throng is an unorganized, unrelated crowded concourse in one place.

the nation of Israel: a n producing fruit Mt21⁴³ Christ accused perverting Lu23² Romans will take away Jn11⁴⁸ the whole n perish Jn11⁵⁰ Jesus (to die for) Jn11⁵¹ 52 (your n has given you up) Jn18³⁵ led into the tenure of Ac7⁴⁵ reforms in Ac2⁴¹ Felix a judge in Ac24¹⁰ Paul (doing alms for) Ac24¹⁷ (life among) Ac26⁴ (not to accuse my) Ac28¹⁹ a holy n 1Pt2⁹

Christ and the n: judging shall He be reporting to Mt12¹⁸ relying on His name Mt12²¹ Ro15¹² giving Him up to Mt20¹⁹ Mk10³³ Lu18³² Ac4²⁷ gathered in front of Him Mt25³² Light for Lu23² Ac13⁴⁷ name invoked over Ac15¹⁷ acclaiming Thee among Ro15⁹ Chief of Ro15¹² stupidity to 1Cl2³ shepherding vRv12⁵ 1915

Paul and the n: bear My name before Ac9¹⁵ turning to Ac13⁴⁰ 186 provoke the Ac14⁵ God (opens a door of faith to) Ac14²⁷ (does signs among) Ac15¹² 2119 (operates in P for) Ga2⁸ giving him over to Ac21¹¹ delegating you to Ac22²¹ commissioned to Ac26¹⁷ heralds (the evangel to) Ac26²⁰ Ga2² (announcing light to) Ac26²³ fruit among Ro1¹³ I am saying to Ro11¹³ apostle of Ro11¹³ 1T2⁷ 2Th11¹⁶ minister of Christ for Ro15¹⁴ for the obedience of Ro15¹⁸ in dangers of 2Cl1²⁶ evangelizing His Son among Ga11⁶ we are to be for Ga2⁹ the prisoner for Ep3¹ to bring evangel of the riches of Christ to Ep3⁸ to make known this secret among Co12⁷ forbidding us to speak to 1Th2¹⁶ secret of devoutness heralded among 1Ti3¹⁶ that all the n should hear 2Ti4¹⁷

Peter and the n: in every n those fearing God Ac10³⁵ holy spirit poured out on Ac10⁴⁵ receive the word Ac11¹ God gives repentance to Ac11¹⁸ through him are to hear Ac15⁷ eats with Ga21¹⁴ 15

Abraham and the n: father of many Ro4¹⁷ 18 all blessed in Ga3⁸ 14

Israel and the n: not to pass forth into the road of Mt10⁵ disciple all Mt28¹⁹ a house of prayer for all Mk11¹⁷ led into captivity into all Lu21²⁴ Jerusalem trodden by Lu21²⁴ slaves in Egypt Ac7⁷ the turning about of Ac15³ to the n was dispatched this salvation Ac28²⁸ the obedience of faith among Ro15¹⁶ 1626 God (blasphemed among) Ro24⁴ (of the Jews and of the n) Ro3²⁹ 29 (provoking to jealousy) Ro10¹⁹ 19 (are to glorify) Ro15¹⁰ (justifying by faith) Ga3⁹ overtook faith righteousness Ro9³⁰ offense, salvation and riches Ro11¹¹ 12²⁵ calloused Ro11²⁵ be merry with His people Ro15¹⁰ 11 participate in spiritual things Ro15²⁷ ideal behavior among 1Pt2¹² through out of vRv5⁹ 79 outside court given to the vRv11²

those of the Jews and of the nations in the body of Christ: called Ro9²⁴ you were 1Cl2² Ep2¹¹ in spirit Ep3⁶ not walking as Ep4¹⁷

nations in general: seeking what they may eat Mt6³² Lu21²⁰ disciples (to be led to) Mt10¹⁸ (hated by) Mt24⁹ chiefs lording it over Mt20²⁵ rage Ac4²⁵ God (pulling down seven) Ac13¹⁹ (leaves to go their own ways) Ac14¹⁶ (first visits) Ac15¹⁴ (makes out of one) Ac17²⁶ (n not acquainted with) 1Th4⁵ not harassing those from Ac15¹⁹ brethren out of Ac15²³ 21²⁵ doing by nature what the law demands Ro24¹⁴ the offering of Ro15¹⁶ sacrificing to demons 1Cl10²⁰ As

n in the future: n roused against n Mt24⁷

7Mk13⁸ 8Lu21¹⁰ 10 heralding to all the n (the kingdom) Mt24¹⁴ (the evangel) Mk13¹⁰ (repentance) Lu24⁴⁷ (eonian evangel) vRv14⁶ eras of the n fulfilled Lu21²⁴ pressure of n in perplexity Lu21²⁵ (conqueror) authority over vRv2²⁰ v13⁷ are angered vRv11¹⁸ Babylon has made all n to drink vRv14⁸ worship vRv15⁴ As cities fall vRv16¹⁹ these waters are vRv17¹⁵ have fallen vRv18³ all were deceived vRv18²³ 203⁸ n walking in the light of the city vRv21²⁴ 26 leaves for the cure of vRv22² others: Galilee of Mt4¹⁵ Jews from every Ac2⁵ rejoiced Ac13⁴⁸ ecclesias of Ro16⁴ not even named among 1Cl5¹ the intention of 1Pt4³ John must prophesy over vRv10¹¹ observing corpses vRv11¹⁹ (AbRv15³ b2125), Gentiles⁹³, heathen⁵, nation⁶⁴.

nation, generation¹, race², (another n), tribe (another)¹.

ethnikos NATION-AS

nation (as), Peter living Ga21⁴, after the manner of Gentiles¹.

ethnikon NATIONIC

nations (of), brother (greeting) Mt15⁴⁷ (let him be as one of) Mt18¹⁷ (getting nothing from those) 3Jn⁷ do not use repetitions as Mt6⁵, Gentile¹, heathen², publican¹.

native. See race.

phusikon SPROUTIC

natural, alter n use Ro16²⁷ born naturally for capture 2Pt2¹².

natural, birth¹, soulish¹.

astorgon UN-NATURAL-AFFECTIONED

natural affection (without), men Ro13²¹ 2Ti3³ Ab.

phusikos SPROUTIC-AS

naturally (adverb), adept Ju10¹⁰.

naturally, genuinely¹, instinctively¹.

phusis SPROUTING

nature, which characterizes mankind from creation, which is still the same, and allies itself with conscience and God's law against human sin, beside Ro12⁶ by n doing Ro21⁴ Uncircumcision who by Ro2²⁷ olive (natural boughs) Ro12⁴ (wild by) Ro11²⁴ (beside n grafted) Ro12⁴ (in accord with) Ro11²⁴ itself teaching you 1Cl11⁴ we who by nature are Jews Ga2¹⁵ by nature are not gods Ga4⁸ in our n children of Indignation Ep2³ of wild beasts Ja3⁷ tamed by human Ja3⁷ the divine 2Pt1⁴, kind¹, natural², nature¹⁰.

nature, lineage¹.

naught. See nothing.

naught (come to), demolish¹, desoluate¹, (for n), gratuitously¹, (set at n), scorn¹.

kenos EMPTY-AS

naught (for), (adverb), is the scripture saying this Ja4⁵, in vain¹.

naught (for). See empty.

Naum, Nahum¹.

huber n et es STEERER

navigator, of a ship, centurion persuaded by Ac27¹¹ sailing to Babylon vRv18¹⁷, master¹, ship-master¹.

btay. See but.

may, not¹⁰.

may but, to be sure¹.

Nazar en os NAZAREAN

Nazarean, of Nazareth. Jesus (called N by

(man with unclean spirit) Mk12⁴⁴ Lu4³⁴ (a maiden) Mk14⁶⁷ (youth at tomb) Mk16⁶ Ab3¹⁰ (Cleopas) Lu24¹⁰ Ps (B Mk10⁴⁷). of Nazareth⁶.

Nazōr ai'os NAZARENE

Nazarene, pertaining to Nazareth. In the plural, followers of our Lord. An insulting epithet. Jesus: called a N Mt2²³ the N (Peter was with) Mt26⁷¹ (passing by) Mk10⁴⁷ As Lu18³⁷ (the squad seeking) Jn18⁵ 7 (Pilate writes) Jn19¹⁹ (a Man from God) Ac22⁷ (in the name of, wall) Ac3⁶ 419 (will be demolishing this place) Ac14¹ (I am) Ac22⁸ (Saul against the name of) Ac26⁹ Paul of the sect of Ac24⁵ (A Lu24¹⁰). Nazarene², of Nazareth¹³.

Nazareth' or Nazareth' NAZARETH

Nazareth, a city of southern Galilee, about 32° 42' north and 35° 18' east, the home of our Lord during His minority. home of Mary and Joseph Mt2²³ Lu26²⁴ 39 Jesus (leaving) Mt4¹³ Mk19 (from) Mt21¹¹ Jn14⁵ Ac10³⁸ (came into) Lu25¹ 416 can any good be out of Jn14⁶.

Nazareth (of), Nazarean⁶, Nazarene¹³.

Nc a'pol is YOUNG-MANY

Neapolis. Paul came to Ac16¹¹.

nc[n]gg us' NEAR

near, relatively close. summer, the day of the Lord P Mt24³² 39 Mk13²⁸ 29 Lu21³⁰ 31 Jesus: (My time is) Mt26¹⁸ (n Jerusalem) Lu19¹¹ (the ship) Jn6¹⁹ (the wilderness) Jn11¹⁴ (crucified, buried n the city) Jn19²⁰ Ab3¹² Pass-over Jn21³ 61 1155 Tabernacles Jn7² n you is the declaration Rv8⁸ those far off. n by the blood of Christ Ep21³ peace to those n Ep21³ the Lord is P Ph4⁵ land n a curse P Hb 6⁸ disappearance Hb18¹³ the era is Rv13²² 2210 others: Jn3³³ 623 1118 Ac12⁹ 938 278 (S Rv 11⁸). at hand⁶, from¹, near⁵, nigh¹⁸, ready¹.

nc[n]gg iz'ō NEAR

near, draw near, move so as to come closer, not necessarily indicating arrival, for Epaphroditus drew near to death, yet drew away again Ph2²⁵⁻³⁰, and the kingdom drew near in our Lord's day yet withdrew again. the kingdom Mt3² 417 107 Mk15¹ Jesus d n (to Jerusalem) Mt21¹ Mk11¹ (Nain) Lu7¹² (Jericicho) Lu18³⁵ (Bethshage) Lu19²⁹ (the descent of the mount of Olives) Lu19⁴¹ (disciples) Lu24¹⁵ the season (of fruit) Mt21³⁴ (false prophets) Lu21⁸ is the hour Mt26⁴⁵ Judas Mt26⁴⁰ Mk14⁴² Lu22⁴⁷ thief is n P Lu12³³ d n to Jesus (tribute collectors) Lu15¹ (blind man) Lu19⁴⁰ older brother P Lu15²⁵ Jerusalem's desolation Lu21²⁰ the saints' deliverance Lu21²⁸ the Passover Lu22¹ to Emmaus Lu24²⁸ the time God avows to Abraham Ac 7¹⁷ Saul n Damascus Ac9³ 226 Cornelius' men Ac10⁹ Paul Ac21³³ 2315 the day Ro13¹² Hb10²⁵ to God P Hb7¹⁹ Ja4⁸ & the presence of the Lord Ja5⁸ the consummation of all 1 Pt4⁷ (AMk24). approach², be at hand⁶, be nigh², come near⁵, come nigh⁹, draw near⁵, -nigh¹².

near. See lead to.

near, associate¹, necessary¹, (come), near⁵.

nc[n]gg u'ter on NEARER

nearer (comparative adverb), salvation Ro13¹¹.

an a[n]gk a'ton UP-COMPRESS

necessary, intimate friends Ac10²⁴, to speak the word to Jews first Ac13⁴⁶ weaker body members 1C12²² to entreat the brethren 2C9⁵ Paul staying in flesh Ph1²⁴ to send Epaphroditus

phroditus Ph2²⁵ for n needs Tit3¹⁴ for Christ to offer Hb3³, near¹, necessary⁶, needfull¹.

necessary. See necessity.

necessary, essential¹.

an a[n]gk'ō UP-COMPRESSION

necessity, -ary, compulsion. for snares Mt18⁷ buyer to see the field P Lu14¹⁸ in the land Lu 21²⁵ to release one prisoner Lu23¹⁷ present n 1C7²⁶ having n 1C7³⁷ Paul (lying upon) 1C9¹⁶ (in) 2C6⁴ (delights in) 2C12¹⁰ (consoled in) 1Th3⁷ of transference of law Hb7¹² Christ no n to offer daily Hb7²⁷ to write-entreat the saints Ju3¹ necessary: to be subject to authorities Ro13⁵ to bring in the death of the covenant victim Hb9¹⁶ to cleanse-sanctuary examples etc. Hb9²³ compulsion: giving not of 2C9⁷ Philemon's good not as of Phn¹ (A Phn¹). distress³, necessary¹, necessity⁸, must needs¹.

trach'el os NECK

neck. millstone about Mt18⁶ Mk9⁴² Lu17² fall on P Lu15²⁰ Ac20³⁷ placing a yoke on P Rv 15¹⁰ Prisca and Aquila jeopardize their N Ro16⁴.

chr ci'a USE

need, that which is used becomes a necessity, a need. Christ (John n be baptized by) Mt3¹⁴ (has n of the ass and colt) Mt21³ Mk11³ Lu 19³¹ 34 (those in n He healed) Lu9¹¹ (no n anyone be testifying) Jn2²⁵ (no n anyone be asking) Jn16³⁰ God aware of what you Mt6¹⁰ no n have the strong of a physician P Mt9¹² Mk2¹⁷ Lu5³¹ no n to be coming away to find food Mt14¹⁶ what n have we still of witnesses Mt26⁶⁵ Mk14⁶⁸ Lu22⁷¹ when David had n of food Mk14⁶⁸ yet of few is there n Lu 10⁴² the just have no n of repentance Lu15⁷ he who is bathed has no n P Jn13¹⁰ buy what we have n Jn13²⁹ saints (some would have had) Ac24⁵ 435 (contributing to n of) Ro12¹³ (to share with one who has) Ep4²⁸ (needful edification) Ep4²⁹ (God filling you every) Ph4¹⁹ (preside for necessary n) Ti3¹⁴ (n of endurance) Hb10³⁶ (no n anyone be teaching you) 1Jn2²⁷ seven men to place over the Ac6³ Paul (these hands subserve my) Ac20³⁴ (what was for n) Ac28¹⁰ (your apostle for my) Ph2²⁵ (saints send to his) Ph4¹⁶ eye cannot say. I have n 1C12²¹ 21 respectable members have n 1C12²⁴ Thessalonians (no n speaking of anything) 1Th18 (no n writing to) 1Th4⁹ 51 (may have n of nothing) 1Th4¹¹ what n of different print Hb7¹¹ beholding brother have Jn3¹⁷ ecclesia in Laodicea Jn no n Rv3¹⁷ no n of the sun Rv2²³ 223 no n of lamp light Rv2²⁵. business¹, lack¹, necessary¹, necessity³, need³⁹, needfull¹, use², want¹.

chr c' USE

need, the impersonal verb. no n my brethren Ja3¹⁰. ought¹.

chr ci'ō USEIZE

need, aware is your Father that you n these Mt6³² Lu12³⁰ giving whatever he n Lu11⁸ in whatever Phabe may b n you Ro16² n w commendatory letters 2C3¹.

need, require¹, (in time of), opportune¹, (suffer), want¹.

need require, owe¹.

needful, necessary¹, need¹, requisite¹.

needful for (be), have¹.

r[h]aph is' SEWER

needle, through the eye of Mt19²⁴Mk10²⁵ (a Lu 18²⁵).

needle, bodkin¹.

a mel' c'o VN-CARE

neglect, care Mt2²⁵, Timothy's gift (do not n) 1Ti4¹⁴ a salvation of such proportions Hb2³ God n the covenant breakers Hb8⁹, make light¹, neglect³, regard not¹.

neglect, overlook¹.

neglect to hear, disobey².

neglecting, asceticism¹.

ge'it' on LAND

neighbor, not summoning rich n Lu14¹² calling together friends and P Lu15⁶ ⁹ of the blind man Jn9⁸.

neighbor, associate¹⁵, homes about¹.

me'te NO-BESIDES

neither, nor (conjunction). n by heaven n hy the earth Mt5³⁴ 35, etc. neither²⁰, nor¹⁴, or¹, so much as¹.

ou'te NOT-BESIDES

neither, nor, n moth n corruption Mt6²⁰ etc. neither⁴⁰, none¹, no not¹, nor³⁰, -yet⁵, not¹, yet not¹, etc.

ou de' NOT-YET

neither, nor, not *neven*. neither will your Father be forgiving Mt6¹⁵, etc. not tunneling nor stealing Mt6²⁰Ab, etc. not *neven* Solomon in all his glory Mt6²⁹, etc. also not¹, even², neither ⁸, -indeed¹, never¹, no not¹, -not⁸, nor³¹, -yet¹, not¹⁰, -so much as¹, etc.

neither. See *nor yet*.

neither, circumstances (under no)², or².

neither at any time, never¹.

nephew, descendant¹.

Nereus' NEREUS

Nereus, a saint of Rome. Ro16¹⁵.

Neri (Hebrew) my-lamp

Neri, one of our Lord's ancestors. Lu3²⁷.

nest, roost².

dik'tu on NET

net, of any kind, especially for fishing. disciples (leaving) Mt4²⁰Mk1¹⁸ (readjusting) Mt4²¹ Mk1¹⁰ draught of (Peter's) Lu5² 4 5 6 (after the Lord's rousing) Jn2¹⁶ 8 11 11.

net, dragnet¹, purse net².

net. See *arrest*.

ou de' p o t e NOT-YET-?-WHICH-BESIDES

never. Mt7³ 933 2116 42 2633 Mk2¹² 25 Lu2²⁹ 20 Jn7⁴⁰ Ac10¹⁴ 118 148 1C13⁸ Hb10¹ 11, neither at any time, never¹⁴, nothing at any time¹.

never, circumstances (under no)¹⁰, ever³, neither¹, yet not at any time¹.

never before, not as yet¹.

never shall be quenched, unextinguished².

never yet, not as yet¹.

ou me' ti NOT NO STILL

nevermore, merchants finding n Rv18¹⁴.

nevermore. See *no not still*.

nevertheless. See *but*.

nevertheless, howbeit², likewise¹, moreover⁸, though to be sure¹.

kain on' NEW

new, other, later, and different. wine skins P Mt⁹ Mk2²² Lk1³⁸ things n and old P Mt1³² covenant Mt26²⁸ Mk14²⁴ Lu22²⁰ 1C11²⁵

2C36 Hb8 13 915 drinking Mt26²⁰Mk14²⁵ tomb Mt27⁶⁰Jn19⁴¹ teaching Mk1²⁷ Ac17¹⁹ patch, cloak P Mt21¹⁴ Lu5³⁶ 36 30 languages Mk16¹⁷ precept Jn13³⁴ 1Jn2⁷ 8 2Jn⁵ creation 2C5¹⁷ 17 Ga6¹⁵ humanity Ep2¹⁵ 42¹ heaven and earth 2P13¹³ 13 vRv2¹¹ 1 name Rv2¹⁷ 312 Jerusalem Rv3¹² v212 song vRv⁵⁹ 14⁹ n am I making all vRv2¹⁵.

new, recently slain¹, unshrunk², young¹², new-born, recently born¹.

no u men' a YOUNG-MONTH

new moon. judging you in Co2¹⁶.

new thing, newer¹.

new wine, sweet wine¹.

kain o'ter on MORE-NEW

newer. Athenians saying something Ac17²¹, new thing¹.

[h]ce' es' HAVE

next, adverb from the middle participle of *have*. it occurred n Lu7¹¹ n day Lu9³⁷ Ac2¹¹ 2517 2718. next², the day after¹, the day following¹, the morrow¹.

next. See *have*.

next, between¹, come¹, ensue².

next day, different², morrow¹, -(on)⁷.

Nik an'or CONQUEROR-UP

Nicanor. one of seven servants Ac6⁵.

Nik o'la os CONQUER-PEOPLE

Nicholas. proselyte of Antioch Ac6⁵.

Nik o'dem os CONQUER-PUBLIC-er

Nicodemus. came to Jesus Jn3¹ 49. spoke for Him Jn7⁵⁰ brings myrrh Jn19³⁹.

Nik o la'it es CONQUEROR-PEOPLE

Nicolaian. the acts of Rv2⁶ teaching of Rv2¹⁵.

Nik o'pol is COQUER-MANY (city)

Nicopolis. Titus to come to Paul in Tit3¹².

Niger (Latin) black

Niger, a name given to Simeon, probably to distinguish him from Simon Peter. Ac13¹.

nigh. See *associate*.

nigh¹⁸, (be n)², (come n)⁸, (draw n)¹², near⁴⁰, nigh unto, beside², nigh (very)¹.

para pl'e si on BESIDE-NIGH

nigh (very). Epaphroditus, to death Ph2²⁷, nigh unto¹.

para pl'e si'os BESIDE-NIGH-AS

nigh (very). Christ n by partaking of blood and flesh Hb2¹⁴, likewise¹.

nu x NIGHT

night, the daily period of darkness. Jesus: fasting forty Mt4² in the earth three Mt12⁴⁰ walking on the sea Mt14²⁵Mk6¹⁸ snared in Me this Mt26³¹Mk14²⁷ A renouncing Me this Mt26³¹Mk14³⁰ say the disciples at n steal Mt28¹³ camped out Lu21³⁷ Nicodemus came to Jn3² 19³⁹ the n in which He was given up 1C11²³ day and n: rousing P Mk4²⁷ among the tombs Mk5⁵ divine service (Hannah) Lu2³⁷ (Israel) Ac26⁰ vRv7¹⁵ the chosen ones imploring God Lu18⁷ Jews scrutinizing the gates Ac9²⁴ Paul (admonishing) Ac20³¹ (working) 1Th2⁹ 2Th3⁸ (beseeching) 1Th3¹⁰ (remembrance) 2Ti1³ widow in prayers 1Ti5⁵ no rest (four animals) vRv4⁸ (worshippers of wild beast) vRv14¹ accusing the saints vRv12¹⁰ Adversary tormented vRv20¹⁰ others: Joseph retires by Mt2¹⁴ Jonah

three days and n Mt1240 middle of the n (clamor) PMt250 (mariners suspected some country near) Ac2727 shepherds watch at Lu28 disciples not nothing Lu55 Jn213 demanding your soul Lu1220 two on one couch Lu1734 when no one can work rJn94 walking in Jn1110 Judas came out Jn1330 Peter in jail Ac519 126 Paul (disciples getting) Ac925 (a vision seen by) Ac169 180bs (warden bathes off blows) Ac1633 (brethren send out) Ac1710bs (the Lord speaks to) Ac2311 (soldiers to take P through) Ac2323 31 (a messenger stood beside) Ac2723 (fourteenth n) Ac2727 n progresses Ro1312 as a thief in 1Th52 the saints are not of r1Th55 drowns in at 1Th57 7 one third darkened vRv812 no n there vRv2123 225.

nu ch th em'er on NIGHT-DAY
night and day (a). Paul in a marsh 2C1125.

en ne'e'a NINE
nine. ninety-n (sheep) PMt1812 13Lu154 (just persons) PLu157 lepers Lu1717.

en ne ne'kont a NINETY
ninety. See nine.

Ninevah (men of), Ninevite2.

Ninevi' NINEVEH
Nineveh, the ancient capital of Assyria, situated on the upper Tigris river, about 36° north, 43° east. Lu1132.

Ninevi't es NINEVITES
Ninevite. rising in the judging Mt1241Lu132 Jonah a sign to Lu130. men of Ninevah2, Ninevites1.

en'at on NINTH
ninth, the ordinal for nine. hour: (hiring workers) Mt205 (darkness) till Mt12745 Mk1534 Lu2344 (Jesus exclaims) Mt12740 Mk1534 (of prayer) Ac31 1030 (Peter sees a vision) vAc103 precious stone, peridot vRv2120 (s2Ac109).

me'c' NO
no, not, the conditional negative. It does not deny absolutely—only relatively. See not no for passages in which both negatives are combined. With that, lest, with not, still, nevermore, not willing Mt119 afraid Mt120 sheep having n shepherd Mt936 nor yet a club Mt1010, etc.

no. See nothing.
no, but1, circumstances (under no)9, every12, nothing20, still (by no means)1.

me'ti' NO-ANY
noa (have you n vinnds) Jn215Ans2 (n spring out of same hole) PJa311, nota. n from thorns PMt1716 is n this the Son Mt1223 it is n I Lord Mt2622 it is n I Rabbi Mt2625 Mk1419 19A the lamp is n coming that PMk421 the blind cannot guide the blind PLu639 if we should n go and buy Lu913 is n this the Christ Jn429 He will n kill Himself Jn822 n Jew am I Jn1845Ans2 there cannot be anyone to forbid water Ac1047 do I n use lightness 2C117 does Titus n overreach you 2C1218, anyone1, not2, omitted1.

not, see not.
not as yet. See not as yet.
not at all. See not at all.
no...at all, circumstances (under no)5, lest at some time1.
no doubt, consequently1, for1, undoubtedly1.
no, henceforward, still (by no means)1.
no little, happen1, nothing95.

ouk et'i NOT-STILL
not longer, adverb. two, but one flesh Mt190 Mk108 Christ (n I inquire of) Mt2246 Mk1231 Lu2040 (perceived anyone except) Mk98 (may I be drinking) Mk1425AB (answered) Mk155 (walked with Him) Jn666 (walked boldly) Jn 1154 (beholding Me) Jn1410 1610 16 (speaking much) Jn1430 (terming you slaves) Jn1515 (speaking in proverbs) Jn1625 (n I in the world) Jn1711 (dying) Ro69 9 (now we know Him) 2C510 bind with chains Mk53bs letting him do anything Mk712 worthy to be called son Lu1519 21 believing Jn42 remembering the affliction Jn1621 strong enough to draw Jn216 eunuch did not perceive Philip any I Ac839 Paul (seeing my face n I) Ac2025AB 38 (n I I who am effecting it) Ro717 20 (came to Corinth) 2C123 (no I I living but) Ga220 out of works Ro116 grace Ro110 9bs2 work Ro116bs2 walking according to love Ro1415 of promise Ga318 under an escort Ga325 a slave Ga47 Phn16 guests and sojourners Ep219 no I offering concerned with sin Hb1018 leaving a sacrifice Hb1026 a time of delay Rv106 buying their cargo Rv1811 finding Babylon's splendor nevermore Rv1814, after that2, any more2, henceforth not1, hereafter not1, no longer1, no more28, not as yet1, not now1, now...not3, yet1, -not1.

no more, no longer29.
no nor, neither1.
no not, neither34.
no one. See nothing.

Noe (Hebrew) REST
Noah. days of Mt2437 38Lu1726 27 1Pt320 ancestor of Christ Lu336 by faith Hb117 God guards 2Pt23.

cu genes' WELL-BECOME
noble, a certain PLu1912 Bereans more n than Thessalonians Ac1711 not many n chosen 1C126.

noble (most), mighty (most)2.
nobleman, human1, king's2.

neu'o NO
nod. Peter to John Jn1324 Felix to Paul Ac 2410 (s1Jn513). beckon2.

nu s't a'z'o NO-D
nod, sink the head through sleepiness. ten virgins PMt253 destruction is not r2Pt23. slumber2.

en neu'o IN-NOD
nod, to Zechariah Lu162, make signs to1.
noise, sound1, (make n), tumult (make)1.
noise abroad, speak about1.
noised abroad, sound1.
noised (be), hear1.
noisome, evil1.
nominate. See stand.
none, neither1, nothing31.
none effect (make of), empty1, invalidate2.

le'r os OBLIVION-GUSH
nonsense, declarations appear as Lu2411. idle tales1.

broch'os NOOSE
noose, or lasso. Paul not casting FIC735. snare1.

nor. See neither.
nor, circumstances (under no)1, nor yet17, or3.
nor ever, circumstances (under no)1.

me'de' NO-YET
nor yet, not yet. worry for soul nor

yet for body Mt6²⁵ not even at the door Mk2² neither the village may you be entering nor yet Mk8²⁶As², etc. neither³², no not¹, -so much as¹, nor¹⁷, not³, -once¹, -yet².

borra s' NORTH

north, many arriving from Lu13²⁹ three portals vRv21¹³.

eur aku'lōn (Latin) EAST-NORTHER

northeast, East-North was a Latin term for a storm called a "levanter". a hurricane called Ac27¹⁴. Euroclydon¹.

chōn'os (Latin) NORTH-WEST

northwest, midway between north and west. harbor looking toward Ac27¹².

ou, ouk or ouch NOT

not, not, the negative absolute, apart from conditions. It occurs too frequently to list, but its compounds and combinations are given. at all³, nay¹¹, no⁸, not¹²⁷⁰, etc.

not, circumstances (under no)⁵⁴, neither¹, no², nor yet³, not at all⁵, nothing¹, respect (be in no)¹.

ouch i' NOT(emphatic)

not, idiomatically, not emphatic (adverb). Mt 546¹⁸, 47 625 1029 1211 1327 1812 2013 Lu100 639 126 51 133 5 1428 31 158 1630 178 1830 2227 2426 32 Jn742 99 119 1310 11 1422 Ac54 750 Ro327 29 x32 IC120 33 4 52 12 61 7 7 810 91 1016 16 18 29 2C38 1Th219 Hb114 317 (AsLu1717). nay⁵, not³⁰, -so¹.

not. See no.

nota. See noa.

not, nothing¹.

not any more, circumstances (under no)¹.

me'pō NO-as-yet

not as yet, being born Ro11¹ holy places not as yet manifest Hb9⁸ (AAc27²⁹). not yet².

not as yet, no longer¹.

me' de' pō NO-YET-as-yet

not as yet, being observed Hb11⁷.

ou'pō NOT-as-yet

not (or not) as yet. See under other keywords. as yet¹, hitherto. not², no. as yet¹, not yet²⁰.

ou de' pō NOT-YET-as-yet

not as yet, no one living in the tomb as yet Lu23⁵³ Jn19¹¹ disciples not as yet aware of the scripture Jn20⁹ holy spirit not as yet fallen on Ac8¹⁶, as yet. not¹, never before¹, -yet¹, not yet¹, yet¹.

me' ouk NO NOT

not at all, no at all. do they not hear at all Ro10¹⁸ did not Israel know at all Ro10¹⁹ have we no right at all IC9⁴ 5 have you no homes at all IC11²², not⁵.

not at any time. See last at some time.

not circumcised, uncircumcision¹.

not even. See neither.

not even. See nor yet.

not in any case, circumstances (under no)¹.

not now, no longer¹.

not once, nor yet¹.

not so, far be it from me².

not so much as, neither¹.

not yet, nor yet², not as yet².

epi'sēm ON-SIGNED

notable, one on whom a sign is placed, in a good sense Ro16⁷, in an evil, notorious (Bar-Abbas) Mt27¹⁰, of note¹, notable¹.

notable, advent¹, known¹.

skope'ō NOTE

note, that the light is not darkness Lu11³⁵ those making dissensions Ro16⁷ not n what is observed 2C4¹⁸ yourself Ga6¹ not his own Ph2⁴ those who are walking thus Ph3¹⁷, consider¹, look at¹, -on¹, mark², take heed¹.

note, sign (be)¹, (of), notable¹.

me' de' en' NO-YET-ONE

nothing, the conditional negative, no one of persons, idiomatically, no, many, naught, between you and that just man Mt27¹⁹ benefited Mk5²⁶ doubting Ac10²⁰ 11¹² to taste nothing Ac23¹⁴ n be worrying you Ph4⁶ need of n 1Th4¹² bc lacking Tit3¹³ etc. no one: tell it to M18⁴ let no o (know) Mt9³⁰ (be deluding himself) IC3¹⁸ (be boasting) IC3²¹ (be seeking his own) IC10²⁴ (be seducing you) Ep5⁶ (slight you) Tit2¹⁵ etc. See under other keywords. no¹⁰ -man³², -thing¹, none⁵, not¹, -any¹, -at all¹, -a whit¹, nothing²⁷.

nothing, every¹, (bring to), repudiate¹.

ou' de' en' NOT-YET-ONE

nothing, the absolute negative, no one of persons, naught, intransitively Ph12¹⁰, is covered Mt10²⁶ Lu12²² Jesus (spoke n apart from parables) Mt13³⁴ (n deserving of death) Lu23¹⁵ n impossible Mt17²⁰ found n on fig tree Mt21¹⁹ it is n Mt23¹⁶ 18 outside of a man Mk7¹⁵ will be injuring Lu10¹⁹ consequently is condemnation Ro8¹ contaminating of itself Ro14¹⁴ is soundless IC14¹⁰ etc. no one slaving for two lords Mt6²⁴ recognizing the Son Mt11²⁷ hires us Mt20⁷ able to answer Jesus Mt22⁴⁶ draining fresh wine Mk2²² able to enter the house Mk3²⁷ is good except God Mk10¹⁸ dared to inquire Mk12³⁴ lighting a lamp Lu8¹⁶ etc. See under other keywords. any³, -man³, aught¹, naught¹, no²⁰, -man³⁰, none²⁶, not any¹, nothing⁶⁷.

ou th' en' NOT-YET-ONE

nothing, disciples say Lu22³⁵AB have no love I am n IC13²As³.

nothing at any time, never¹.

notice before, announce before¹.

ep'cid'on ON-PERCEIVE

notice (take), the Lord take notice (of Elizabeth) Lu12³ (of threatenings) Ac24²⁹, behold¹, look on¹.

epi'noia ON-MIND

notion, of Simon's heart Ac8²², thought¹.

notorious. See notable.

notwithstanding, but¹, moreover¹.

nought (bring to), nullify², (set at n), scorn¹.

treph'ō NOURISH

nourish, nurture (ravens) Lu12²⁴, the Father n the flying creatures Mt6²⁶ when did we n Thee Mt25³⁷ breasts which do not Lu23²⁹BS from the king's country Ac12²⁰ your hearts fJa5⁵ the woman in the wilderness vRv12⁶ 14 (ABLu4¹⁰). bring up¹, feed¹, nourish³.

nourish, nurture¹, rear².

tek n o troph c'ō BROUGHT-FORTH-NOURISH

nourish children, widow 1Ti5¹⁰, bring up children¹.

nourished up in (be), foster¹.

thre'm'ma NOURISH

nourished (what is), such as cattle and flocks. Jn4¹², cattle¹.

troph e' NOURISHMENT

nourishment. John's n locusts and honey Mt3⁴

the soul is more than Mt6²⁵ Lu12²³ worthy is the worker of his Mt10¹⁹ prudent slave gives Mt24⁴⁵ disciples buy Jn4⁸ solid rHb 512 14 lacking Ja21⁵ others: Ac24⁹ 919 1417 2733 31 36 38 (s1T1518). food², meat¹³.

nc o'phu t os YOUNG-SPROUT
novice, too youthful to have experience. supervisor not to be IT13⁸.

nun NOW

now, adverb of time, in contrast with the past, from now on, as an adjective, current (era) Ro3²⁶, to be distinguished from at-present which is in contrast with both past and future, let him descend n from the cross Mt 2742 Mk15³² Son of Mankind glorified Jn13³¹ n glorify Thou Me Jn17⁵ Jerusalem which n is Ga4²⁵ etc. Occurs often. At this time!, henceforth⁵, hereafter¹, of late¹, now¹²³, this², -time², -present³.

now, already⁷⁷, means (by all)¹, present (at)¹, rest², then⁷.

nun i' NOW

now. Ac22¹ 2413 Ro3²¹ 622 76, etc.

now. See present (at) and yet.

to'de, o'de(masc.) e'de(fem.) THE-YET
now (the sister called Mary) Lu10³⁹, now this, yet (Paul speaking y all) 2C12¹⁹, now this: is saying (the holy spirit) Ac21¹¹ (Christ) Rv21 8 12 18 31 7 14 going into t city Ja4¹³, after this manner¹, he!, she!, such!, these things⁷, thus¹.

toi'nun TROUGH-NOW

now then. Lu20²⁵ 1C9²⁶ Hb13¹³, then¹, therefore³.

now then, then¹.

now this. See now.

now this day, present (at)¹.

noxious. See wicked.

kat a rg e'o DOWN-UN*ACT

nullify, discard, exempt, abolish, make unproductive (land with fruitless tree) Lu13⁷, unbelief not n faith of God Ro3²⁷ the law (not through faith) Ro3³¹ the promise (if law) Ro4¹⁴ (not by law) Ga3¹⁷ body of sin n Ro6⁶ Christ n all sovereignty 1C15²⁴ glory of Moses' face 2C37 11 15 old covenant 2C3¹⁴

snare of the cross has been Ga5¹¹ law of precepts in decrees Ep2¹⁵ abolish: death 1C15²⁰ 2Ti1¹⁰ discard: God d (that which is) 1C12⁸ (foods and bowels) 1C6¹³ chief men of this eon 1C26 prophecies 1C13⁸ knowledge 1C13⁸ that out of an instalment 1C13¹⁰ that which is a minor's 1C13¹¹ Christ d (lawless one) 2Th2⁸ (Adversary) Hb2¹⁴ exempt: from the law (of the man) Ro7² (by dying) Ro7⁶ from Christ (any justified in law) Ga5⁴, abolish³, bring to naught², cease¹, cumber¹, deliver¹, destroy⁵, do away³, fail¹, loose¹, of none effect³, put down¹, vanish³, void¹, without effect¹.

arith m os' NUMBER

number, of the twelve Lu22³ about 5000 men Jn6¹⁰ Ac4⁴ 400 inclined to Theudas Ac5³⁶ of disciples multiplied Ac6⁷ believe Ac11²¹ the ecclesias superabounded in Ac16⁵ of the sons of Israel Ro9²⁷ of messengers vRv5¹¹ of those sealed vRv7¹³ of cavalry vRv9¹⁶ 10 wild beast's name vRv13¹⁷ 18 18Ab 15² of mankind vRv13¹⁸ Gog and Magog as the sand vRv20⁸ (bRv13¹⁷ b14¹).

arith m e'o NUMBER

number, compute, tell the number of your hairs all Mt10³⁰ Lu12⁷ a throng ho one able to vRv7⁹.

number, number among¹, reckon¹, throng¹.

kat arith m e'o DOWN-NUMBER

number among. Judas Ac11⁷, number¹.

number of people, throng¹.

numbered with, enumerate with¹.

troph os' NOURISHER

nurse. Paul as 1Th2⁷.

troph o phor e'o NOURISH-CARRY

nurse (carry as a). God, Israel Ac13¹⁸, suffer manner¹.

ek treph'o OUT-NOURISH

nurture. Christ the ecclesia Ep5²⁹ children Ep6⁴ (bRv12⁶), bring up¹, nourish¹.

nurture, discipline¹.

Nunphas' NYMPHAS

Nympha. Paul greets Co4¹⁵.

O

onafter, onagainst, onas, onat, onbefore, onby, onfor, onin, onof, onover, onto, onunder, onwith denotes on.

oforth, ofrom, ofoff denotes out.

off denotes from.

acon denotes according to.

wone denotes which.

dothor denotes different.

sown denotes same.

s'own denotes self.

o o

O ! an exclamatory interjection. O woman Mt 15²⁸ unbelieving generation Mt17¹⁷ Mk9¹⁹ Lu 9⁴¹ foolish and tardy of heart Lu24²⁵ O Theophilus Ac1¹ full of all guile Ac13¹⁰ O Jews Ac18¹⁴ binding on you O men Ac27²¹ O man (defenseless) Ro2¹ (are you reckoning) Ro2³ (who are you) Ro9²⁰ (O empty man) Ja2²⁰ O the depths Ro1³³ foolish Galatians Ga3¹ Timothy IT16²⁰.

[h]or'k os OATH

oath, a solemn asseveration, saints (to to the Lord) Mt5³³ (not to be swearing) Ja5¹² Herod avows with Mt14⁷ Mk6²⁸ Peter disowns with Mt26⁷² God (swears with) Lu17³ Ac2³⁰ (interposes with) Hb6¹⁷ o for confirmation Hb6¹⁶.

oath, swearing oath¹, (bind with an o), annthemmatize¹.

Ob'ed' (Hebrew) SERVANT

Obed, a son of Ruth and Boaz Ru4²¹ Mt13⁵ Lu3³².

obedience (be under), subject¹.

[h]up ako e' UNDER-HEARING

obedience, of faith Ro15 16²⁶ Christ (to of the one) Ro5¹⁹ (the o of) 2C10⁵ (learned o) Hb5⁸ saints (as slaves for) Ro6¹⁶ (treached out to

carry to: Jesus (a paralytic) Mk2¹³Bs (vines)
gar)Jn19²⁰ bring to: Jesus (the ill) Mt4²⁴ 14³
(many demoniacs) Mt8¹⁶ 9³² (a paralytic) Mt
9² (a deaf-mute) Mt12²² (little children) Mt11
13 Mk10¹³ Lu18¹⁵ (a denarius) Mt22¹⁹ to the
disciples (epileptic) Mt17⁷ to the king, a
debtor Mt18²⁴ to his Lord, five other tal-
ents Mt25²⁰ priests & Jesus to Pilate Lu23¹⁴
God & discipline rHb12⁷ (AMk10¹⁴ ALu12¹)

asHb727. bring¹⁷, deal with¹, do¹, offer²⁷, offer, give², hand¹, lead up¹, libation (be)², tender¹.

ana pher'ō UP-CARRY

offer up, carry up, bring up, bear (sins of many) Hb9²⁸. Christ (Himself) Hb727² (through Him we may be) Hb131⁵ chief priest o u sacrifices Hb727. Abraham o u his son Ja221 saints to o u spiritual sacrifices p1P25 carry up: Christ (into heaven) Lu241Ab² (our sins) p1P224 bring up: the apostles into a mountain vMt17Mk9². bear², bring up¹, carry up¹, lead up¹, offer⁵.

offered in sacrifice to idols, idol sacrifice³. offered to idols (thing), idol sacrifice¹.

pros phor a' TOWARD-CARRY

offering, for Paul and four men Ac2126 2417 of the nations pRo1516 of Christ pEp52 (of His body) pHb1010 14 o Thou wilt not Hb1058 there is no longer Hb1018.

offering, oblation¹.

offering (burnt), holocaust².

offering (votive). See *votive offering*.

office, practice¹, service¹.

office (tribute). See *tribute office*.

strat eg os' WAR-LEADER

officer, a leader of troops. Judas confers with Lu224 of the sanctuary (Jesus speaks to) Lu222 (lay hands on the apostles) Ac41 (be-wildered) Ac524 (led the apostles) Ac526 Paul and Silas (led to) Ac1630 22 (order them released) Ac1635 36 38, captain⁵, magistrate⁵. officer, deputy¹¹, sheriff².

peri kath'ar ma ABOUT-DOWN-LIFT-effect

offscouring (of the world) 1C413, filth¹.

offscouring, scum¹.

oft, fist¹, many¹, often¹.

poli ta'kis MANY-TIMES

often, epileptic in fire Mt1715 15Mk922 demoniac having o been bound Mk51 Christ (o gathered in Gethsemane) Jn182 (not offering Himself o) Hb923 (must o be suffering) Hb926 Paul (o punishing the saints) Ac2611 (purposed to come) Ro113 (in deaths, journeys etc.) 2C1123 26 27 (of whom I o told you) Ph318 (Onesiphorus o refreshes) 2Pt116 our brother, o being diligent 2C822 showers coming o pHb67 offering o same sacrifices Hb1011 (uRo1522). oft⁴, -times³, often⁷, -times².

often, frequent¹³.

oft-times, often³.

e'lai on OLIVE-

oil, the oil of olives which was widely used for light, food, soap, etc. virgins got pMt253 4 8 rubbing with Mk613 Ja514 with o you do not rub My head Lu746 pouring on wounds pLu1034 hundred baths of pLu166 of exaltation Hb19 not injuring vRv66 cargo of vRv1813, ointment, attar¹⁴.

palai on' OLD

old, having existed a long time. cloak pMt916 Mk221 21Lu36 36 wine skins pMt917Mk222 Lu537 things new and pMt1352 wine pLu539 39 humanity Ro6 Ep422 vCo39 leaven p1C57 8 covenant 2C314 precept 1Jn27 7.

old, beginning⁸, have¹, veteran¹, (be o), decrepit (be)¹, (wax o), decrepit (be)¹, old (make)².

old age, decrepitude¹.

apalai o'ō OLD

old (make) (former covenant) Hb813, middle grow old Hb813, passive b aged (purse) Lu1233 (as a cloak) Hb111, decay¹, make old¹, wax old².

old man, aged¹, elder¹.

pa'lai OLD

old (of), remote in past time, long ago (adverb). God speaking Hb11 sins of 2Pt19 long ago: would repent Mt1121Lu1013 inquires if Jesus died 1 a Mk1544As men slip in who 1 a Ju4 (ABM2C1219), a great while ago¹, any while¹, in time past¹, long ago¹, of old¹, old¹.

ek'palai OUT-OLD

old (of), (adverb). judgment 2Pt23 heaven: 2Pt35. of a long time, of old¹.

old time, beginning², (in), once².

old wives, old womanish¹.

gra öd es CRONE

old womanish. myths 1Ti47. old wives¹.

palai o't es OLDNESS

oldness (of letter) Ro76.

e lai'a OLIVE

olive, the olea europaea of botanists, a tree with grayish green foliage, bearing large bluish black berries which are edible only after pickling. They are largely used for oil, which is pressed out of them. It is said that, when the trees become extremely old, they may be renewed by a wild graft. The term olive is applied to the tree, the fruit, and to the mount on the east of Jerusalem. wild o Ro1117 17 grafted in own Ro1124 no fig tree can produce pJa312 the two o trees pRv111 Mount of O: Bethphage on Mt11 Christ (sitting on) Mt243Mk133 (came out to) Mt2639Mk1426 (camped out in) Lu2137 (went into) Lu2239 [Jn81] Bethany toward Mk111 descent of Lu1937 (Lu1939R). olive berry¹, olives¹¹, olive tree³.

olive berry, olive¹.

olive tree, olive³.

olive tree (cultivated). See *cultivated olive tree*.

olive (wild). See *wild olive*.

e lai on' OLIVE

Olivet, the high hill east of the holy city, which was once wooded with olive trees. the mount called Lu1929As Ac112.

Olympas'

Olympas, the name of a Roman saint Ro1610. omit, let¹, omnipotent, almighty¹.

epi' ON

onon, a locative connective used in all three cases, but especially in the dative. In the genitive: onat (the Babylonian exile) Mt111 on (as in heaven o earth) Mt610 onover (faithful o a few) Mt2521 onto (declarations t John) Lu32 onunder (Elisha the prophet) Lu427 onin (a wilderness) Mk51 onof (a truth) Mk1244 onbefore (judged there b Mc) Ac259 etc. in the dative: on (not o bread alone) Mt44 onat (His teaching) Mt728 onover (rejoicing) Mt1813 onwith (be patient w me) Mt1826 (other talents I gain w) Mt2530A onin (My name) Mt245 onto (occurred t) Mk539A onas (do not understand) Mk652 onby (called him b) Lu139 onfor (praising God f) Lu239 onagainst (three divided a two) Lu1252 onof

(written o Him)Jn1216 onander (first covenant)Hb915 etc. in the accusative: onto (coming t his baptism)Mt37 on (spirit coming o)Mt316 onat (the tribute office)Mt90 onagainst (rising a)Mt1021 onover (His hand o)Mt1240 onfor (f what are you present)Mt 2650 onaffer (as a a robber)Mk1448 onin (the morning)Mk1514 onbefore (synagogues) Lu1211AB onas (as long as)2Pt113 etc. See under other keywords. at35, against39, before44, by8, for28, - what1, - the space of1, in17, - the days of2, - the time of1, into15, on195, over40, to39, unto11, upon158, wherefore1, whereof1, with8.

on, about2, from5, in45, into57, out10, upon4, with1.

acon. See down.

on this fashion, thus1.

on this wise, thus6.

[h]a'pax ONCE

once, one time, leaving future repetitions undetermined, (adverb) Paul (stoned)2C1125 (send o and again)Ph416 (even twice)1Th218 those o enlightened Hb64 priest o a year Hb97 Christ (manifested)Hb926 (offered)Hb 928 (o died)1Pt318 men dying Hb927 cleansed Hb102 still o more quaking Hb1226 27 the faith o given Ju3 you who o are aware Ju9.

p o'te ?-WHICH-BESIDES

once, idiomatically, sometime (Paul prospered) Ro10, at any time, an interrogative adverb, when? o you turn back Lu2232 o was blind Jn913 Paul (lived apart from law)Ro79 (behaviour in Judaism)Ga113 (persecuted)Ga123 23 the nations (o stubborn)Ro1130 (in accord with the con)Ep22 (in the lusts)Ep23 (in flesh)Ep211 (far off)Ep213 (also o walked) Co37 what kind they o were Gr26 saints (o darkness)Ep58 (disposition)Ph410 (estranged) Col21 (foolish)Tit33 useless to Philemon Phn 11 were not a people 1Pt210 the holy women 1Pt35 at any time: who is warring IC97 hates his own flesh Ep529 become flattering 1Th25 to whom of messengers said He Hb15 13 stubborn 1Pt320 tripping 2Pt110 prophecy was not 2Pt121 when?: Christ (till w with you)Mt1715 17Mk919 19Lu941 (Lord w did w)Mt2537 38 39 44 (Rabbi w)Jn625 (Till w are you)Jn1024 will these things Mt240Mk 134Lu217 not aware (w the era is)Mk1333 (w the lord coming)Mk1335 the lord should break loose from festivities Lu230 the kingdom is coming Lu720 till w O Owner Rv610, aforesaid, any time, at length, at the last, yet ever, how long?, in old time2, in time past3, once2, sometime5, when13.

eph a'pax ON-ONCE

once (at), (five hundred brethren)1C156, once for all, Christ (died to sin)Ro610 (this He does)Hb727 (entered)Hb912 (offering of the body of)Hb1010, at once1, once3, - for all1, once for all. See once (at).

[h]o p o'te THE-?-WHICH-BESIDES

once when. David hungers Lu63, &

[h]en', [h]eis', mi'a ONE

one, the smallest cardinal numeral, with according to, individually Ep53, o Iota Mt518 scribe Mt418 O is your (Teacher)Mt238 (Father)Mt239 is taken along Mt2440 40 of the twelve (Judas)Mt2614 47 at the right Mt2738 38 not o (forgotten)Lu129 (thing came into being)Jn13 body Ro125 Lord

Ep45 etc. See under other keywords. a(an)15, a certain6, another2, any of them1, any thing1, each2, every2, - man2, everyone1, first2, - day6, in particular1, one283, - by one2, - consent1, - man1, - thing5, only1, other1, some8.

one, any34, other4.

wone. See which.

all e'lon CHANGE

one another, giving o a up Mt2410 10 nations severed from Mt2532 said to (disciples)Mk 441 Lu825AB 2432 Jn435 1617 (soldiers)Jn1924 AB2 (barbarians of Melita)Ac284 reasoned with (disciples)Mk816 (farmers)Lu20149s disciples (argued with)Mk894 (converted with)Lu2414 (bandying words with)Lu2417 (looked at)Jn1322 (are you seeking with)Jn 1619 at peace with Mk950 scribes scoffing with Mk1531 shepherds spoke to Lu215 Jews (conferred with)Lu498 (fought with)Jn652 (standing with)Jn1556 (disagreeing with)Ac 2825 Pharisees spoke to Lu611 boys and girls shouting to Lu732 throng trampling Lu121 Herod and Pilate friends with Lu2312 getting glory from Jn544 do not murmur with Jn643 washing o a feet Jn1314 loving Jn1334 34 35 1512 17 Ro138 1Th49 1Jn311 23 47 11 12 2Jn5 Sanhedrin parleyed with Ac415 injuring (Moses' brethren)Ac728 Paul and Barnabas recoil from Ac1539 indicting Ac 1938 brethren pull away from Ac216 Agrippa and party spoke with Ac2631 through o a faith Ro112 men craving for Ro127 men's reckonings between Ro215 saints (members of)Ro125 Ep425 (solicitous for)1C1225 (deeming in honor)Ro1210 (fond affection for)Ro 1210 (mutually disposed to)Ro1216 155 (not judging)Ro1413 (that which is for the edification of)Ro1419 (taking o a to yourselves) Ro157 (admonishing)Ro1514 (greet with a kiss)Ro1616 1C1620 2C1312 1Pt514 (do not deprive)1C75 (waiting for)1C1133 (slaving for) Ga513 (if hating and devouring)Ga515 (consumed by)Ga515 (not challenging)Ga520 (not envying)Ga526 (bear o a burdens)Ga62 (bear with)Ep42 Co313 (become kind to)Ep432 (subject to)Ep521 (deeming superior)Ph23 (do not lie to)Co39 (superabound in love for) 1Th312 (console)1Th418 511 (pursue what is good for)1Th515 (love for)2Th13 (once hating)Tit33 (considering)Hb1024 (not speaking against)Ja411 (not groaning against)Ja59 (confess sins to)Ja516 (pray for)Ja510 (love o a earnestly)1Pt122 (be hospitable to)1Pt49 (humility with)1Pt55 (fellowship with)1Jn17 opposing (flesh and spirit)Ga517 men slaying Rv64 sending oblations to Rv1110 (s'Lu 2217), each other2, one another79, themselves12, yourselves54.

mon oph'thal m os ONLY-VIEWED

one-eyed, entering into (life)Mt189 (the kingdom)Mk947, with one eye2.

one mind, like disposition1.

one of, out8.

one place, same3.

one thing, few1.

one's acquaintance, own1.

Oné'sim os PROFITABLE

Onesimus, Paul (beloved brother of)Co49 (whom I beget in my bonds)Phn10.

Oné s'thor os PROFIT-CARRY

Onesiphorus, the household of (grant mercy to)2Ti116 (Paul greets)2Ti1419.

mon'ou ONLY

only, without another, alone. God (to Him o) Mt410 (the Father o) Mt2436 (o able to pardon) Lu521 Paul (have o I and Barnabas) 1C96 (fellow workers) Co411 (Luke o with) 2Ti411 Christ (happy and o Potentate) 1Ti 615 (Thou o art benign) Rv151 etc. alone: Christ (there a) Mt1423 (on the land) Mk617 (found a) Lu930 (retires again a) Jn615 (left a) [Jn89] (not a am I) Jn816 1632 (has immortality) 1Ti616 are you sojourning a Lu 2418 disciples came away a Jn622 etc. as an adverb: say the word Mt88 except leaves o Mt2119 o believe Mk536 a staff Mk617 not o annulled the sabbath Jn618 not my feet o Jn139 not concerning these o Jn1720 the word to Jew o Ac1119 versed o in baptism of John Ac1825 not o of Ephesus Ac1926 etc. See under other keywords. alone21, but1, by one's self2, only86.

only, one1.

mono gen es' ONLY-BECOME

only begotten. Christ the: from the father Jn 114 the o b God Jn118 God's o b Son Jn316 not believe into name of Jn314 dispatched His Jn49 others: widow of Nain's son Lu 712 daughter of Jairus Lu812 man from the throng Lu938 Isaac the o b of Abraham Hh 1117, only begotten (son)6, only (child)3.

onset. See impulse.

an oig'ō UP-OPEN

open, figuratively, give spiritual perception. mazi, their treasures Mt211 heavens (to Jesus) Fm316 Lu321 (you shall be viewing) FJn151 (Peter beholding) vAc1011 (John perceived) vRv1911 o the mouth (Jesus) Mt52 1335 Ac832 (a fish) Mt1727 (Zechariah) FLu64 (Philip) Ac835 (Peter) Ac1034 (Paul) Ac1814 F2C1611 (the earth) vRv1216 (wild beast) vRv 1338 knock and it shall be Fm77 8 Lu119 10 o eyes (Jesus o blind) Fm930 2033 Jn919 14 17 21 26 30 32 1137 (no demon can) Jn1021 (Paul's) Ac98 (Dorcas) Ac940 (Israel's) Ac26 18 o doors (Lord o to us) Fm2511 Lu1325 (to their lord) FLu1236 (to the shepherd) Jn1015 (of the jail) Ac519 23 1626 27 (to Peter) Ac 1214 16 (of faith) Ac1427 (for Paul) F1C69 2C212 (of the word) FCo43 (I have granted an) vRv38 (to Christ) vRv320 (in heaven) vRv 41 the tombs Mt2752 scroll (of Isaiah) Lu 417A8 (scaled) vRv52 3 4 5 9 (tiny) vRv102Ds 8 (other) vRv2012 12 iron gate Ac1210 sepulcher Ro313 He Who is vRv37 7 seals vRv61 3 5 7 9 12 81 well of the abyss vRv92A temple vRv1119 temple of the tabernacle vRv153.

open. See ocean and sea.

open, bare1, open up1, rend1, uncover1, (that I may o), opening1.

open beforehand, granted (take for)1.

di an oig'ō THROUGH-UP-OPEN

open up, put a passage through. a man's hearing Fm734 35A the matrix Lu223 disciples eyes FLu2431 Jesus o u (the scriptures) FLu 2432 (disciples minds) FLu2445 the heavens FAc756 Lydia's heart FAc161 Paul, the scriptures FAc173, open8.

an'oiz is UP-OPENING

opening. of Paul's mouth Ac619. that I may open1.

openly, apparently2, boldness5, public1.

en erg c'ō IN-ACT

operate. powers o in Christ Mt142 Mk614 passions of sins in our members Ro75 God Who

is o (all in all) 1C126 (in Peter) Ga28 (in Paul) Ga28 (works of power) Ga35 (all) Ep111 (in you) Ph213 all these the same spirit i- 1C1211 o in the endurance 2C16 death is o in us 2C412 faith through love Ga58 which is o in the Christ Ep129 power o in us Ep320 God o in you Ph213 Paul struggling in accord with Christ's Co129 word of God, in you 1Th213 secret of lawlessness already 2Th27 o petition of the just Ja516, be effectual1, -mighty int, do1, effectual fervent1, show forth one's self2, work12, -effectually2.

en erg'ei a IN-ACTION

operation. of the might of God's strength Ep 119 God's powerful Ep37 o in measure of each one's part Ep416 the o which enables Christ to subject all Ph321 in accord with Christ's Co129 faith in o of God Co212 of Satan 2Th29 of deception 2Th211, effectual working2, operation1, strong1, working1.

en erg'ē ma IN-ACT-effect

operation. apportionments of 1C126 of powerful deeds 1C1210, operation1, working1.

en erg'ōs' IN-ACTING

operative. door 1C169 fellowship of your faith may become Phn6 word of God FPh412, effectual2, powerful1.

gnō'mē KNOW-effect

opinion, a mental conclusion based on knowledge. Paul (came to be of) Ac2035 (giving his) 1C725 40 2C810 saints to be of same 1C 110 apart from Philomn's Phn14 ten kinds (advice), agree1, judgment2, mind2, purpose1, will1.

eu'kair o WELL-SEASON

opportune. day when Herod Mk621 grace for o help Hb416, convenient1, in time of need1.

eu'kair'ōs WELL-SEASON-AS

opportune1, (adverb). Judas sought how Mk 1411 stand by the word 2Ti42, conveniently1, in season1.

eu'kair i'a WELL-SEASON

opportunity, a suitable, appropriate time. Judas sought Mt2616 Lu226.

opportunity, season2, (lack o), occasion (lack)1.

eu'kair e'ō WELL-SEASON

opportunity (have), affording a suitable time. disciples no o to eat Mk631 (repatriated guests had Ac1721 Apollos will come when- ever 1C1612, have convenient time1, have leisure1, spend one's time1).

anti'kei mai INSTEAD-LIE

oppose because of position. all those o Christ Lu1317 those o the disciples Lu2115 many o Paul 1C169 flesh and spirit o one another Ga517 saints (not startled by those o) Ph125 (not to give o an incentive) 1Ti514 man of lawlessness 2Th21 o sound teaching 1Ti110Rs, adversary3, be contrary2, oppose1.

oppose self, antagonize1, resist1.

opposite. See contrary1.

opposition, antipathy1.

oppress, harry1, tyrannize over2.

thrau'ō SHIVER

oppress. dispatch the Lu418, bruise1.

ē OR

or, a disjunctive to distinguish things which are mutually exclusive, or one of which may replace the other; when doubled, it requires either in the first instance Mt624n Lu1613Rs;

in comparison, than Mt1015 Jn1249A, rather Lu1251; it is omitted after E Mt118 Mk1430 Lu220 Ac72 2510. See under other keywords, and³, either⁹, except it be¹, more than¹, neither³, nor⁵, or²⁵⁷, -else⁶, -if¹, rather than¹, wavel, than³⁰, what³².

or, neither¹, whether³³.

log'ion LAY(say)

oracle, the thing said, especially of the divine saying, the living Ac738 of God (entrusted to the Jews) Ro32 (elements of) Hb512 (speaking as) 1Pt411.

r[h]e't ô r GUSHER

orator. Tertullus Ac241.

ordain, become¹, constitute³, construct¹, designate beforehand¹, do¹, judge¹, place², prescribe¹, select¹, set², specify².
ordain before, ready before (make)¹, write before¹.

kelcu'ô ORDER

order, issue a command or direction, Jesus (gives an) Mt18 (o throngs recline) Mt1419 (o me to come to Thee) Mt1428 (o blind man be led) Lu1840 Herod o (to give John's head) Mt149 (guards led away) Ac1210 the lord o his slave Mt1825 Pilate o (body given up) Mt2758 (sepulcher secured) Mt2764 the captain o (Paul bound) Ac2133 (him led into citadel) Ac2134 2241 (chiefs to come together) Ac2230 (Paul beaten illegally) Ac2337 (troops to descend) Ac2310 Peter o out of Sanhedrin Ac45 534 eunuch o chariot to stand Ac38 Paul and Silas o flogged Ac1622 Felix o Paul guarded Ac2335 Festus o (Paul led forth) Ac259 17 23 (Paul kept) Ac2521 centurion o those able, to swim Ac2743, at one's commandment¹, bid¹, command²⁴, give commandment¹.

ta xis SETTING

order, placing in a proper position, priestly o (of routine) Lu18 (of Melchizedek) Hb50 10 620 711 17 21As² (of Aaron) Hb711 let all occur in 1C1410 observing your Co25.

order, class¹, (by o)¹, (in o)¹, consecutively², (set in o), prescribe¹, (set forth in o), compose¹.

ordinance, creation¹, decree², just statute³, mandate¹, tradition¹.

ordinances (be subject to), decree (be subject to)¹.

orient. See east and sun.

arch ê ORIGINAL

origin in contrast with the consummation MkV216 2213, creative original rV314, with down, originally Hb110, the highest position in government, sovereignty Ac2010, especially in the plural Ac1016, beginning, first in point of time, always in the singular Mk100, edges of a sheet Ac1011 15, chief Lu1211, rudiments of knowledge Hb512 61, sovereignty¹ of the governor Lu2020 saints (s not able to separate) Aron³⁸ (wrestle with) Ep612 (to be subject to) Ati³¹ Christ (nullifying all) 1C 1524 (sentenced over every) Ep121 (He is S) Co 118 among the celestials AcEp310 stripping off AcCo215 messengers kept not Ju6

beginning: from the: makes them male and Mt194 8 of the world Mt2421 of the creation Mk1319 2Pt13 eyewitnesses Lu12 Jesus (had perceived) Jn604 (what He speaks) AJs25 (disciples with Him) Jn1527 (did not tell them) Jn161 (Him Who is) 1Jn213 14 Adversary (a man-killer) Jn844 (sinning) 1Jn38

Paul among his nation Ac264 saints preferred for salvation 2Th233 which we have heard 1Jn11 an old precept 1Jn27 2Jn5 that which you hear 1Jn224 24 311 2Jn6 others: of pangs Mt248Mk138 of the evangel of Jesus Christ Mk11 of the signs Jesus does Jn211 salvation obtaining a Hb23 of the assumption Hb314 not having b of days Hb73 in the b: the Word Jn11 toward God Jn12 holy spirit falls Ac115 of the evangel Ph415 (s² Rv18), beginning¹⁰, corner², first², -estate¹, magistratel, power¹, principality⁸, rule¹.

original -ly. See origin.

alaz on eia OSTENTATION

ostentation, pretentious parade, display dictated by vanity, vaunting in your Ja416 of living 1Jn210, boasting¹, pride¹.

alaz om' OSTENTATIOUS

ostentatious, men are Ro130 2Ti32, boaster².

other. See alien.

other, different⁴³, extremity¹, one⁷, rest²¹, that¹².

al'w CHANGE

other, another of the same kind to be carefully distinguished from different, which is often rendered *danother* with an italic *d* before it. magi retire a way Mt22 two o brothers James and John Mt43 turn o cheek Mt579 Lu629 centurion says to a soldier Mt8157 hand restored as o Mt1213p Lu6104 o seed falls PM1235 7 8Mk45 7 8 (sown) Mk4189s a parable Mt1324 31 33 2133 o say of Christ (Elijah) Mt161Mk615 828 Lu919 (prophet) Mk615 828 Lu96 19 (No-) Jn712 (how can a man-) Jn916 (these declarations-) Jn1021 (a messenger has spoken to Him) Jn1229 marrying a Mt199Mk1011 o workers standing Mt 203 6 o chopped boughs Mt218Mk118 dispatches o slaves (the householders) Mt1236 Mk124 5 5 (a king) Mt221 vineyard to o farmers Mt211Mk129Lu2016 o talents Mt 2516 17 20 20 22 o maid Mt2671 o He saves Mt2742Mk1531Lu2333 o Mary Mt2761 281 o boats Mk436 Jn622 218s o things (Jewish traditions) Mk74 (Jesus does) Jn2125 (Paul writing no) 2C113 no o present greater Mk 1231 no o more than God Mk1232 o disciples Mk1419A Jn1815 16 20 2 3ABs² 8 25ABs² 212 8 Ac152 a temple (Jesus building) Mk 1458 ascend into Jerusalem Mk15418s tribute collectors and o Lu529ABs² hoping for a One Lu720AB o stoutly insisted (of Peter) Lu2239 o is the sower Jn437 a is the reaper Jn437 have toiled Jn438 a descending before me Jn57 testifying concerning Christ Jn532 if a coming in his own name Jn513 of the throng (said) Jn741 (retorted some o thing) Ac2134 34 neighbors of blind man Jn99 9 o sheep Jn1016 consoler Jn1416 works no o does (Christ does) Jn1524 did o tell (concerning Christ) Jn1834 two o crucified Jn19 18 32 o signs (Jesus does) Jn2030 a girding Peter Jn218 Jews saying to one a Ac212 12 no salvation in any o Ac412 o cried some o thing Ac1932 32 Paul not baptizing any o 1C116 a is building 1C310 no o foundation 1C311 apostle to o (Paul) 1C92ns if o are partaking 1C912 when heralding to 1C927 a conscience 1C1029 to a (word of knowledge) 1C128 (grace of healing) 1C120 (discrimination) 1C1210As 1420 (powerful deeds) 1C1210 (prophecy, translation) 1C1210 10 Paul (instructing) 1C1410 (not seeking glory from) 1Th26 a sitting by 1C1430 o (one) flesh

1C1530 30 30 30 a glory of sun etc. 1C1541
41 41 to o saints ease 2C813 a Jesus 2C114
different evangel not a Gal7 disposed other-
wise Ga510 if any o one presuming Ph34
a day (stopping) Hb48 o are flogged Hb130
any o oath Ja512 no o burden Rv224 o horse
Rv64 a messenger Rv72 83 101as 148as 8 0
15 17 18 181 sign Rv123 151 wild beast Rv
1311 king not as yet Rv1710 voice Rv184
scroll Rv2012. another04, more1, one4, other
81, some11, otherwise1.

dothor. See different.

per'an OTIHER-SIDE
other side (adverb). of the Jordan Mt415 25
191 Mk38 101 Jn128 328 1040 of the sea of
Galilee Mt18 23 1422 165 Mk455 51 21 645
813 Lu822 Jn61 17 22 25 of the Kedron Jn181
beyond7, farther side1, on the other side of2,
other side10, over2.

other than, outside1.

other way (some), elsewhere1.

ci de mē ge IF-YET-NO-SURELY
otherwise. o you have no wages Mt61 o the
wine skins bursting PMt917s Lu537 the new
patch rending the cloak PLu536 your peace
will go back on you Lu106 o you shall be
hewing the tree down Lu139 o the king will
be dispatching an embassy Lu432 yet o re-
ceive Paul as imprudent 2C1116.

otherwise, differently1, other1, since4, (teach
o), differently (teach)1.

all'ōs CHANGE-AS

otherwise. acts which are 1T1525.

ought. See owe.

ought, need1, (for that ye o), instead1.

[h]ēm e'ter on OUR-MORE
ours (of), emphatic comparative. languages
Ac211 ritual Ac265 this teaching Ro154
words of 2Ti413 let those who are o be
learning Tit344 this fellowship 1Jn13 con-
cerned with o sins 1Jn22 (BLu612 AIC1531).
our6, ours2.

ek OUT
outo, the characteristic connective of the gen-
itive case, denoting motion from within, or
the source, origin or cause. Idiomatically,
oof, oforth, ofrom. In composition it retains
the same significance. Frequently omitted,
as Zara (out) of Thamar Mt13 etc. Too nu-
merous to list, see under other keywords.
among4, at3, because of3, between1, betwixt1,
hy55, -reason of3, -the means of1, for2, from
182, -among3, -up2, in6, of402, off1, on10,
one of8, out of131, over1, some of6, them of1,
they of1, through2, unto1, with25.

ex'ō OUT
out, (to cast out) Mt1348 2139, outside (the city)
Mt1014, without, outward (man) 2C416. See
under other keywords. away forth8, of2, one
that is without5, out10, -of13, outward1,
strange1, without18.

out (be). See off (be).

out go, come before1.

out of, beside1, from27, outside2, through1.

out of measure, exceedingly1.

ex'ōter on OUTER
outer, comparative. cast into o darkness Mt
812 2213 2530.

para nom i'a BESIDE-LAWNESS
outlawry. Balaam's 2Pt216, iniquity1.

[h]ub'r is OUTRAGE
outrage. violent and unjust treatment 2C1210,
of things, damage Ac2710 21, harm1, hurt1,
reproach1.

[h]ub'ris'ō OUTRAGE
outrage. and kill the slaves PMt228 Jesus
(lawyers o by His words) Lu1145 (will be)
Lu1832 Paul (by the Jews) Ac145 (at Philip-
pi) 1Th22, entreat shamefully1, - spitefully2,
reproach1, use despitely1.

en ubr iz'ō IN-OUTRAGE
outrage. the spirit of grace PHb1029, do de-
spite unto1.

[h]ub'ris tēs OUTRAGER
outrager. detesters of God and Ro130 Paul
was an 1Ti131, despitely1, injurious1.

ek t'os' OUTED
outside. of the cup Mt2326 saying nothing o
of Ac2622 of the body 1C618 o and except
(he may be interpreting) 1C145 (believe
feignedly) 1C152 (before two witnesses) 1Ti
519 o of Him Who subjects all 1C1527
whether in a body o 2C122 3s, bull1, except1,
he is excepted1, other than1, out of2, the
outside1, unless1, without1.

ex'ō the n OUT-PLACE
outside. (adverb). cleansing o of cup Mt2325
Lu130 sepuichers o appearing beautiful Mt
2327 appearing to be just Mt2328 nothing
o of a man going into Mk715 18 He Who
makes the o Lu140 o fightings 2C75 from
those o (ideal testimony) 1Ti37 adornment
- 1Pt33 the court o Rv112ab 2a, trough trod-
den o the city Rv1420ab (bRv51), from with-
out2, outside3, outward2, without2, which is
out3.

par ek t'os' BESIDE-OUTED
outside. o of a case of prostitution Mt532
Paul (o of these bonds) Ac2629 (apart from
what is o) 2C1128 (nMt199), except1, sav-
ing1, that are without1.

outside. See out.

outsider. See alien.

phtha'n ō OUTSTRIP
outstrip. move ahead of. o in time to you (the
kingdom) Mt1228 Lu1120 into a law of right-
eousness does not Ro931 Paul (we o others)
2C1014 (in what we o) Ph316 indignation o
to them 1Th216 not o those put to repose
1Th413, attain1, - already1, come1, prevent1.

outward. See out.

outward, out1, outside1.

outwardly, outside1.

oven, stove2.

[h]uper' OVER
over (crying o Israel) Ro927, above (fond of
father a Me) Mt1037, for sake of (Jesus about
to be dying) Jn1151, fors (praying) Mt544 etc.
See under other keywords. above12, beyond1,
byl, concerning1, for165, - one's sake8,
in one's stead2, in behalf of1, more1, - than3,
of11, on one's behalf3, - - part1, than2, to1,
toward1.

onover. See on.

over. See upon.

over, about2, out1, other side2, up over1, (be o),
preside1.

over again. See up.

over against, abreast of1, across from1, con-
trary0, facing1, front of (in)1.

over meridian. See meridian (over).

over (run). See run over.

ek thamb e'o mai OUT-AWE

overawe, throng perceiving Jesus were Mk9¹⁵
Jesus begins to be Mk14³³ the women not to be Mk16⁶, be affrighted², - greatly or sore amazed².

ek'thamb on OUT-AWED

overawed, at Solomon's portico Ac3¹¹, greatly wondering¹.

kata bar e'o be-DOWN-HEAVY

overburden, Paul not o the saints?2C12¹⁶Ab. burden¹.

overcharge, burdensome (be)¹.

ep en du't es ON-IN-SLIP

overcoat, a garment put on another. Peter girds on Jn21⁷, fisher's coat¹.

overcome, conquer²⁴, lord it¹, (be o), discomfit².

overflow, deluge¹.

overjoyed (be). See rejoice.

overlay, cover about¹.

para the or e' o BESIDE-PLACE-SEE

overlook, the widows Ac6¹, neglect¹.

ple on ekt e'o MORE-HAVE

overreach, lest o by Satan 2C21¹ Paul o no one 2C7² 12¹⁷ does not Titus 2C12¹⁸ no one to o a brother 1Th4⁶, defraud², get advantage of¹, make a gain of².

overseer, supervisor¹.

kata ski az' o DOWN-SHADE

overshadow, cherubim o the propitiatory Hb9⁵, shadow¹.

epi ski az' o ON-SHADE

overshadow, cloud o the disciples vMt17⁵Mk9⁷ Lu9³⁴ power of the Most High o Miriam fLu13³ Peter's shadow o some Ac5¹⁵.

overstretch (take the), supervise¹.

[h]uper ek'trin' o OVER-OUT-STRETCH

overstretch, ourselves (Paul)?2C10¹⁴, stretch beyond measure¹.

overtake. See grasp.

overtake, get before¹.

kata stroph e' DOWN-TURNING

overthrow, upset (those hearing)?2Ti2¹⁴, Sodom and Gomorrah 2Pt2⁶As. overthrow¹, subverting¹.

overthrow, demolish¹, overturn³, strew along¹, subvert¹.

kata streph' o DOWN-TURN

overturn, Jesus o the broker's tables Mt21¹² Mk11¹⁵, overthrow².

ana streph' o UP-TURN

overturn, turn back, behave. Jesus o tables Jn2¹⁵AB structure fAc15¹⁰ turn back: deputies Ac5²² God will fAc15¹⁰ behave: in the world 2C12¹ in lusts Ep2³ in God's house 1Ti3¹⁵ those b (thus Hb10³³ ideally Hb13¹⁸ with fear 1Pt1¹⁷ with deception 2Pt2¹⁸ (Ds¹¹ Lu2³⁹), abide¹, behave self¹, be used¹, have conversation², live², overthrow¹, pass¹, return².

[h]uper phron e'o be-OVER-DISPOSED

overweening (be), saints not to be Ro12³, think highly¹.

[h]uper ple on az' o OVER-MOREIZE

overwhelm, the grace of our Lord 1Ti1¹⁴, be exceeding abundant¹.

opheil' o OWE

owe, be obligated, ought of moral obligation, middle imperative would, a hundred denarii

Mt18²⁸ 28 30 34 one swearing is o Mt23¹⁶ 18 two debtors Lu7⁴¹ pardoning every one Lu11⁴ how much are you Lu16⁵ ? to no one o anything Ro13⁸ if Onesimus o aught Phn18 ought: what we o to do Lu17¹⁰ to be washing (feet)Jn13¹⁴ Jesus (o to die)Jn19⁷ (o in all things)Hb2¹⁷ Paul (we o not to be inferring)Ac17²⁹ (I o to be commended)2C12¹¹ (we o to be thanking God)2Th13² 21³ saints o to (be bearing infirmities)Ro15¹ (minister to Israel)Ro15²⁷ (come out of the world)1C5¹⁰ (be walking according)1Jn2⁶ (lay down souls)1Jn3¹⁰ (be loving one another)1Jn4¹¹ (be taking up such)3Jn⁸ thus it o to occur 1C7³⁶ to be plowing in expectation 1C9¹⁰ be covered (man o not) 1C11⁷ (woman o)1C11¹⁰ children o not be hoarding for 2C12¹⁴ husbands to be loving wives Ep5²⁸ priest to be offering Hb5³ to be teachers Hb5¹² would: w that you (reign) 1C4⁸ (had borne with me)2C11¹ (were cool or)Rv3¹⁵p w that those (Judaizers)Ga5¹², be bound², - a debtor¹, - duel¹, - guilty¹, - indebted¹, - one's duty², behoove¹, debt¹, duel¹, must needs¹, need require¹, ought¹⁵, owe², should¹.

pros ophel' o TOWARD-OWE

owe, Philemon o Paul Phn1⁹, owe besides¹.

owe besides, owe¹.

oweth (which), debtor¹.

id' i on OWN

own, belonging in a special sense to only one, occasionally omitted before husband and wife, idiomatically due (season)Ga6⁹, with down, private (place)Mk6³¹ 32, privately Ac23¹⁹, Jesus (His o disciples)Mk4³⁴ (to His o He came)Jn1¹¹ (accepted Him not)Jn1¹¹ beam in your o eye Lu6⁴¹ tree known by its o fruit Lu6⁴⁴ finding o brother Jn1¹¹ honor in o country Jn4⁴¹ whose o the sheep are not Jn10¹² God spares not His o Son Ro8³² saints (to his o Master standing)Ro14⁴ (his o gracious gift)1C7⁷ (his o dinner) 1C12²¹ (each in o class)1C15²³ etc. privately: Jesus (retires)Mt14¹³ (into mountain p)Mt14²³ (took aside the twelve)Mt20¹⁷ (explains p to disciples)Mk4³⁴ (retreats p into a city) Lu9¹⁰ etc. See under other keywords. due³, his⁵, - several¹, home², one's acquaintancel¹, - own⁷⁴, own business¹, - company¹, - proper², private¹, severally¹, their².

own, genuine².

s/own. See self.

s/own. See same.

own accord (of one's), spontaneously¹.

own country. See country (own).

own (my). See myself.

despot' es OWNER

owner, one who has absolute possession. God the o (dismissing Thy slave)?Lu2²⁹ (Who maketh heaven)Ac4²¹ (useful to the)2Ti2²¹ (disowning)2Pt2¹ Ju⁴ (till when)?Rv6¹⁰ saints (deem their o worthy)1Ti6¹ (having believing o)1Ti6² (slaves subject to their) Tit2⁹ 1Pt2¹⁸. Lord⁵, master⁵.

owner, lord¹.

owner of a ship, charterer of ship¹.

bous OX

ox, loosing on the sabbath fLu13¹⁵ falling into a well Lu14⁵ I buy five yoke fLu14¹⁹ selling in the sanctuary Jn2¹⁴ 15 not muzzling f1C9⁹ o 1Ti5¹⁸.

ox, bull².

P

psee denotes perceive.

a'mach on UN-FIGHTING
pacific, supervisor must be **†IT133** remind
 them to be **†IT132**, no brawler².

page. See boy.

phan t a s i'a APPEARANCE
pageantry, much **Ac2523**, pomp¹.

odu n'c PAIN
pain, a disagreeable sensation, the opposite of
 pleasure, in Paul's heart **Ro92** fondness for
 money **IT1610**, sorrow².

pain, misery³, pang¹, torment¹.

odu n'a'o bc-PAINED
pained (bc). Mary painfully sought Jesus **Lu**
248 rich man **†Lu1624** ²⁵ at Paul's words
Ac2038, be tormented², sorrow².

painfulness, labor¹.

pair. See yoke.

pair of balances. See yoke

palace, court¹, pretorium¹.

pale, green¹.

su[n]g kom iz'o TOGETHER-FETCH
pull-bearer (bc), pious men are Stephen's **Ac82**,
 carry to burial¹.

krab'bat os PALLET
pallet, a mean bundle of bed clothes, on a p
 (paralytic) **Mk24** ^{9 11 12} **Ac933** (the ill) **Mk655**
 (the infirm) **Jn58** ^{9 10 11 12a} **Ac515**, bed¹¹,
 couch¹.

phoi'ni x PALM
palm, a tree with a tall, branchless stem, and
 huge fan-shaped leaves at the top, got
 fronds of p to meet Jesus **Jn1213** a vast
 throng with **†Rv79**, palm¹, - tree¹.

palsy (sick of the), paralytic⁹, paralyze²
 (taken with p), paralyze², (that hath the p)
 paralytic¹.

Pa m phu l i'a EVERY-SPROUT
Pamphylia, a small province in southern Asia
 Minor, on the Mediterranean, between 36°
 38' north, 29°-32° east, men from **Ac240**
 Paul (in) **Ac1313** ¹⁴²⁴ **1538** (near) ²⁷⁵.

odi n' PAIN
pang, the beginning of **†Mt248** **Mk134** of death
†Ac224 over the pregnant **ITb53**, pain¹,
 sorrow², travail¹.

koph'in os PANNIER
pannier, a large kind of basket, full of frag-
 ments **Mt1420** ¹⁶⁹ **Mk613** ⁸¹⁹ **Lu917** **Jn613**,
 basket⁶.

pa n pli'a EVERY-INSTRUMENT
panoply, stronger taking away his **†Lu1122** p
 of God **†Ep611** ¹³, all armor¹, whole -2.

chart'cs PAPER
paper, a thin sheet of fibrous material, an-
 ciently made of papyrus. **2Jn12**.

Pa'phos PAPHOS
Paphos, a city of western Cyprus, about 35°
 north, 32° 30' east, **Ac136** ¹³.

para bol'e BESIDE-CAST
parable, a statement which is "cast beside", or
 parallel to, its real spiritual significance, a

figure of likeness in action, of the sower
Mt133 ¹⁸ **Mk42** ^{13 13} **Lu84** ^{9 11} Jesus speaks
 in **Mt1313** ^{34 34} **Mk411** ^{33 34} **Lu810** (to those
 invited) **Lu147** (disciples ask concerning) **Mt**
1310 ³⁶ **1515** **Mk410** ⁷¹⁷ **Lu1241** (finishes these
 p) **Mt1355** of the kingdom (sowing ideal
 seed) **Mt1324** (mustard) **Mt1331** **Mk430** (leaven)
Mt1333 (a king) **Mt221** (a noble) **Lu1911** of
 the vineyard **Mt2133** **Mk1212** **Lu209** (concerning
 the priests) **Mt2145** **Mk1212** **Lu2019** of the fig
 tree **Mt2432** **Mk1328** **Lu136** ²¹²⁹ Satan casting
 out **S** **Mk323** Physician cure yourself **Lu423**
 rending a patch **Lu536** blind guides **Lu639**
 of a country place **Lu1216** of the lost sheep,
Lu157 of the widow **Lu181** Pharisee and
 tribute collector **Lu189** the tabernacle a p
Hb99 Abraham recovers Isaac **Hb119**, com-
 parison¹, figure², parable¹⁶, proverb¹.

parable, proverb¹.

em ba t eu'o IN-STEP
parade, what is seen **†Co218** (**†Jn2111**), in-
 trude into¹.

para'deis os (Persian) PARK
Paradise, a place filled with fruitbearing
 plants, with Christ in **Lu2343** Paul in **2C11**
 tree of life in **Rv27**.

para lu t ik on' BESIDE-LOOSE-
paralytic, one who has lost all or partial con-
 trol of some of the muscles of the body.
 Jesus (cures) **Mt424** (bring to Him) **Mt92** ² **G**
Mk23 ^{4 5 9 10} centurion's boy **Mt86** (**†Lu524**),
 sick of the palsy⁹, that hath the palsy¹.

para lu'o BESIDE-LOOSE
paralyze, lose control of the limbs, p man (on
 a couch) **Lu518** ^{24AB} (eight years) **Ac933** many
 p cured **Ac87**, p knees **†Hb1212**, feeble¹,
 sick of the palsy², taken with a palsy².

[h]uper li'an OVER-VERY
paramount, (adverb), the p apostles **2C115** ¹²¹¹,
 very chiefest².

por'n os PROSTITUTE
paramour, a male prostitute, saints not to
 commingle with **1C59** ^{10 11} no allotment in
 the kingdom **1C69** **Ep55** law laid down for
1Ti110 shall not see the Lord **†Hb1216** God
 will be judging **Hb134** their part in the lake
 of fire **†Rv218** outside the city are **†Rv2215**,
 fornicator⁵, whoremonger⁵.

parcel of ground, freehold¹,
parchment, vellum¹.

aph'c si s FROM-LETTING
pardon, by executive authority, forgiveness of
 offenses **Ep17**, of sins (blood shed for) **Mt2629**
 (baptism of repentance for) **Mk14** **Lu33** (for
 Israel) **Lu177** (to be heralded) **Lu247** (in name
 of Jesus Christ) **Ac238** ¹⁰⁴³ (to Israel) **Ac531**
 (through Christ) **Ac1338** (to get a) **Ac2618**
 (saints having) **†Co114** no p for the con **Mk**
329 to captives and oppressed **Lu1818** apart
 from bloodshedding no **Hb922** of lawless-
 nesses **Hb1018**, deliverance¹, forgiveness⁶,
 liberty¹, remission⁹.

pardon. See let.
parent, father¹, progenitor¹.

gonous' BECOME

parents (in the plural, both), rising up against Mt10²¹Mk13¹² Christ's (leading Him into the sanctuary) Lu22⁷ (went year by year) Lu24¹ (know not that He remained behind) Lu24³⁸ girl's p amazed Lu8⁵⁶ leave p on account of the kingdom Lu18²⁹ given up by Lu21¹⁶ of the blind man Jn9² 3 18 20 22 23 stubborn to Ro13¹⁰ 27¹³ hoarding for 2C12 14 13 to be obeying Ep61 Co3²⁰.

sum bal'lō TOGETHER-CAST

parley thoughts, engage in battle Lu14³¹, come up with Ac20¹⁴. Miriam p the declarations Lu219 51⁸ the Sanhedrin Ac4¹⁵ the philosophers with Paul Ac17¹⁸ Apollos with believers Ac18²⁷, confer¹, encounter¹, help¹, make¹, meet with¹, ponder¹.

Par me nas PARMENAS

Parmenas, one of seven chosen to relieve the twelve apostles Ac6⁵.

mer'os PART

part, less than the whole, a fraction Rv16¹⁹, a part of a subject, particular 2C3¹⁰, a religious or social division, party Ac23⁶, of repeated parts tending toward the whole, instalment 1C13⁹, appointing his p with (hypocrites) Mt24⁵¹ (unfaithful) Lu12⁴⁶ no part (of the body) Lu11³⁶ with Jesus, Peter having Jn13⁸ of the estate vLu15¹² of a fish Lu24¹² to each soldier a Jn19²³ of the price Ac5² in part (callousness on Israel) Ro11²⁵ (Paul writes) Ro15¹⁵ (filled) Ro15²⁴ (recognized us) 2C11⁴ (made sorry) 2C25 some p, Paul believing 1C11¹⁸ members of a 1C12 27 operation of each one's p Ep4¹⁶ns in the former resurrection vRv20⁶ in the lake of fire vRv21⁸ from the tree of life vRv22¹⁹ parts: of Galilee Mt22²² Tyre and Sidon Mt15²¹ Caesarea Philippi Mt16¹³ Dalmanutha Mk8¹⁰ four p of Jesus' garments Jn19²³ right p of ship Jn21⁶ of Libya Ac21¹⁰ upper p of Greece Ac19¹ of Macedonia Ac20² lower p of the earth Ep4⁹ particular: in this p (Paul's boasting) 2C9³ of a festival Co21⁶ nothing in p to say now Hb5⁹ party: of silversmiths Ac19²⁷ Pharisees Ac23³⁰ns instalment: out of an (we know) 1C13⁹ (prophesying) 1C13⁹ (shall be discarded) 1C13 10 (Paul knows) 1C13¹² interpret by 1C14²⁷ (sRv80), behalf², by counsel, certain part¹, coast³, craft¹, in particular¹, part²³, particularly¹, partly¹, piece¹, portion³, respect², side¹, some sort¹, somewhat¹.

mer'is PART

part, a fraction of the whole, good p (Mary chooses) Lu10⁴² neither p nor lot (Simon) Ac8²¹ that p of Macedonia (Philippi) Ac16¹² what p has a believer 2C6¹⁵ p of the allotment of the saints Col1², part⁴, partaker¹.

mer'iz'ō PART

part, separate into parts, against self (kingdom) Pmt12²⁵Mk3²⁴ (house) Pmt12²⁵Mk3²⁵ (Satan) Pmt12²⁶Mk3²⁶ Christ (p the two fishes) Mk6⁴¹ (C is p) 1C13³ p the allotment Lu12¹³ God (p the measure of faith) Ro12³ (the Lord p to each) 1C17⁷ (the range) 2C10¹³ married man is 1C7³³ Abraham p a tithe Hb7² (Lu11¹⁸ Ac21⁵ bRv11¹), be difference between, deal¹, distribute¹, divide⁹, give part¹, part, divide⁵, lot², region¹, (give p), part¹, (on p), over¹, part of (take), partake¹.

meta la[m]b[an]'ō WITH-GET[-UP]

partake, idiomatically given (occasion) Ac24²⁵BS.

of nourishment (disciples) Ac24⁴⁰ (Paul entrusted all to) Ac27³³ 34 farmer p of fruits 2T12⁶ land, of blessing vHb6⁷ of Christ's holiness Hb12¹⁰ (sAc27³⁰), be partaker of², eat¹, have¹, receive¹, take³.

met ech'ō WITH-HAVE

partake, in the expectation 1C9¹⁰ others p of the saint's sight 1C9¹² all p of one bread 1C10¹⁷ of the table of the Lord 1C10²¹ of sacred sacrifices 1C10³⁹ Christ p of (blood and flesh) Hb2¹⁴ (different tribe) Hb7¹³ p of milk Hb5¹⁹, be partaker of⁵, pertain to¹, take part of¹, use¹.

meta'lēps is WITH-GETTING

partake of, foods with thanksgiving 1Ti4³, to be received¹.

meta'lēps is WITH-GETTING

partaker. See partner.
partaker, joint partaker², part¹, participant⁵, - (joint)³, participate⁵, support¹, partaker of (be), partake⁵, participant (be joint)¹.

partaker with (be), portion (have...with)¹, parted (be), interval (after)¹.

mer is tēs' PARTER

partier, who constitutes Me a Lu12¹⁴, divider¹.

Par'thos PARTHIAN

Parthian, a native of Parthia, southeast of the Caspian sea, about 35° north, 55° east. Ac29.

pros ôp o lēp't ēs TOWARD-VIEW-GETTER
partial. God is not Ac10³⁴, respecter of persons¹.

partial (be), doubt¹.

pros ôp o lēps i'a TOWARD-VIEW-GETTING
partiality, no p with (God) Ro21¹ (with the Master) Ep6⁹ (the Lord Christ) Co3²⁵ be having no Ja2¹, respect of persons⁴.

partiality, bias¹, (without p), indiscriminating¹.

pros ôp o lēp t e'ō TOWARD-VIEW-GET
partiality (show), if you are showing Ja2⁹, have respect to persons¹.

koin ôn on' COMMON-BEING-er

participant, in a common thing, mate in common action, in the blood of the prophets Mt23³⁰ with the altar 1C10¹⁸ with demons 1C10²⁰ of the sufferings 2C1⁷ of those behaving thus Hb16³³ of the glory 1P1⁵¹ of the divine nature 2P11⁴ mate: of Simon (James and John) Lu5¹⁰ of Paul (Titus) 2C 823 (Philemon) Phn1⁷, companion¹, have fellowship with¹, partaker⁵, partner³.

su[n]g koin ôn e'ō

TOGETHER-COMMON-BEING

participant (be joint), joint contribution (in Paul's affliction) Ph4¹⁴, in acts of darkness Ep5¹¹ in Babylon's sins vRv18⁴, be partaker of¹, communicate¹, have fellowship with¹.

su[n]g koin ôn on'

TOGETHER-COMMON-BEING

participant (joint), nations (of the olive tree) Ro11¹⁷ Paul (of the evangel) 1C9²³ (of grace) Ph1⁷ John (in the affliction and kingdom) Rv1⁹, companion¹, partaker³.

koin ôn e'ō COMMON-BEING

participate, share in common, contribute by sharing with others, the nations Ro15²⁷ with Paul in giving Ph4¹⁵ in sins of others 1Ti5²² in blood and flesh (little children) Hb2¹⁴ in Christ's sufferings 1P4¹³ in wicked acts 2Jn¹¹ contribute: to needs of

participate

Greek-English Keyword Concordance

patience

the saints Ro12¹³ to the one instructing Ga6⁶.
communicate², distribute¹, partaker⁵.

particular. See part.

mer is m os' PARTING

parting, the act. of holy spirit Hb2⁴ of soul and spirit Hb4¹², dividing asunder¹, gift¹.

partition, barrier¹.

met'och os WITH-HAVING

partner, partaker. Simon's Lu5⁷ Christ (exaltation beyond Thy) Hb10¹ (we have become p of) Hb3¹⁴ of a celestial calling Hb3¹ partaker: of holy spirit Hb6⁴ all p of discipline Hb12⁸, fellow¹, partaker⁴, partner¹.

partner, participant³.

met'och e' WITH-HAVING

partnership, righteousness and lawlessness 2C 6¹⁴, fellowship¹.

e[n]g ku'os IN-TEEM

parturient. Miriam was Lu2⁵, great with child¹.

party. See part.

pass, cross¹, go along¹, overturn¹, proceed², skirt¹, pass by¹, superior (be)¹, transcend¹, (can p), ferry¹.

pass along. See pass by.

pass away. See come away.

pass away, pass by².

par'ech'o mai BESIDE-COME

pass by, come by. one ceriph may not Mt5¹⁸ heavens and earth Mt5¹⁸ 24³⁵Bs² Mk13³⁴ Lu 18¹⁷ 21³³ (the heavens) 2P13¹⁰ through that road Mt8²⁸ the hour for eating Mt14¹⁵ this generation may not Mt24³⁴ Mk13³⁰ Lu21³² Jesus (words may by no means) Mt24³⁴ Mk 13³¹ Lu21³³ (the cup) Mt26³⁹ 42 (to p b the disciples) Mk6⁴⁸ (prayed the hour might) Mk14³⁵ (a blind man) Lu18³⁷ Pharisees p b judging Lu11¹² elder son not p b the precept Lu15²⁹ Paul, by Mysia Ac16⁸ the Fast Ac27⁹ the primitive 2C5¹⁷ the rich Ja1¹⁹ the time 1P14³ come by: the Lord serving His slaves PLu12³⁷ ABS¹ slave to c b immediately Lu17⁷ (sRv11¹¹). come², go¹, pass²⁶, past¹, transgress¹.

par'ag'o BESIDE-LEAD

pass by, pass along. Jesus p b (thence) Mt9⁹ 27 (blind man hearing that) Mt20¹⁰ (beside sea of Galilee) Mk1¹⁶ (through the midst) Jn8⁵⁹ ABS fashion of this world 1C7³¹ darkness in Jn2²⁸ the world rJn21⁷ pass along: Jesus p a perceived (Levi) Mk21¹⁴ (a blind man) Jn9¹ Simon, a Cyrenian Mk15²¹ (ALu 18³⁹). depart¹, pass¹, -away², -by³, -forth¹.

pass by, come¹, go along³, -through¹.

anti par'ech'o mai INSTEAD-BESIDE-COME

pass by on other side. priest and Levite Lu 10³¹ 32ABS².

pass forth. See come away.

pass forth, pass by¹.

eis'e'imi INTO-BE

pass into, in. Peter and John p i sanctuary Ac3⁹ priests p i the front of the tabernacle Hb9⁹ in: Paul (was i to James) Ac21¹⁸ (had been in the sanctuary) Ac21²⁶, enter¹, go in³,

pass on, come before¹.

pass over, ferry³.

di'ech'o mai THROUGH-COME

pass through. spirits t waterless places PMt 12⁴³ Lu11²⁴ Jesus (to the other side) Mk4³⁵ Lu8²² (their midst) Lu4³⁰ Jn8⁵⁹ (Samaria)

Lu17¹¹ Jn4¹ (Jericho) Lu19¹ (that way) Lu 19⁴ (as benefactor) Ac10³⁸ (the heavens) Hb 4¹⁴ the eye of a needle PMk10²³B shepherds to Bethlehem Lu2¹⁵ a blade t Mary's soul Lu2³⁵ account of Jesus' ministry Lu5¹⁵ disciples (the villages) Lu9⁶ (Judea and Samaria) Ac8⁴ ABS² (as far as Phoenicia) Ac11¹⁹ Philip p t brought the evangel Ac8⁴⁰ Peter (to Lydda) Ac9³² 38 (the jail) Ac12¹⁰ Paul (island of Cyprus) Ac13⁶ (from Perga) Ac13¹⁴ (into Pisidia) Ac14²⁴ (Phoenicia) Ac15³ (Syria and Cilicia) Ac15⁴¹ (Phrygia and Galatia) Ac16⁸ 18²³ (Athens) Ac17²³ (to Ephesus) Ac 19¹ 20²⁵ (Macedonia) Ac19²¹ 20² 1C16⁵ 5 2C1 16⁸ Apollos into Achaia Ac18²⁷ death into all mankind Ro5¹² Israel p t the sea 1C10¹, come¹, depart¹, go¹⁶, pierce through¹, travel¹, walk².

pass through, cross¹, traverse¹.

par'e sis BESIDE-LETTING

passing over. penalty of sins Ro3²⁵, remission¹.

path'os EMOTION

passion, aroused feeling. God gives men over to dishonorable Ro12⁶ saints to deaden Co1⁵ not in lustful 1Th4⁵. affection¹, inordinate¹, lust¹.

passion, suffer¹.

passion. See suffering.

pas'cha (Hebrew) SKIPPING

Passover, the annual observance given to Israel in Ex12 Dt16¹⁻⁸ the lamb slain on this occasion, the festival of unleavened bread which actually followed, on the 15th to 22nd of Nisan, but which was popularly named Passover from the preceding ceremonial on the 14th, after two days Mt26¹ Mk14¹ make ready the AMt26¹⁷ 18 19 Mk14¹² 14 16 Lu22¹³ sacrificed AMk14¹² Lu22⁷ Jesus' parents went yearly to Lu24¹ was near ALu22¹ Jn21³ 64 11⁵⁵ this p (Jesus yearning to eat) ALu 22¹⁵ Jesus was at Jn2²³ before (many went up) Jn11⁵⁵ (six days) Jn12¹ (Jesus, being aware) Jn13¹ they may be eating AJn13² preparation of AJn19¹⁴ releasing a prisoner in Jn18³⁹ Herod to lead Peter up after Ac 12⁴ Christ our P 1C5⁷ Moses has made AHb11²⁸, Easter¹, passover²⁷, Passover¹.

past, beside¹, elapse², pass by¹, (be p), become², bygone¹, occur before¹.
past finding out, untraceable¹.
pastor. See shepherd.

nom e' APPROPRIATE

pasture Jn10⁹, with have, spread as gangrene 2Ti2¹⁷, pasture¹.

Pa'tara PATARA

Patara, a city on the southern coast of Lydia, southwest Asia Minor, about 36° north, 29° 20' east. Ac21¹.

epi'bl e' ma ON-CAST-effect

patch, of unshrunk shred PMt9¹⁶ Mk22¹ from a new cloak Lu5³⁶ 36Bs. piece¹.

patch. See cast on.

path. See way.

path, highway³, track¹.

mak'o thum i'a FAR-FEELING

patience. God's (are you despising) Ro2⁴ (carries with much) Ro9²² (awaited) 1P13²⁰ (salvation) 2P13¹⁵ Paul commending himself in 2C6⁶ fruit of the spirit is Ga5²² saints (to walk with) Ep4² (endurance and p with joy) Co11¹ (put on) Co3¹² Christ displaying all

His 1Ti116 Timothy to (follow Paul's) 2Ti310 (entreat with all) 2Ti42 through p enjoying the promises Hb612 example of suffering evil and p Ja510, long patience1, - suffering11, patience2.

patience, endurance29.

patient, endurance2, endure3, evil (bearing with)1, lenient1.

makr o thum e'ō FAR-FEEL

patient (be). with the slave Mt1826 29 God is Lu187 2P39 love is 1C134 toward all 1Th 514 Abraham Hb615 brethren Ja57 the farmer Ja57 establish your hearts Ja58, be long patient3, - - suffering1, bear long1, endure patiently1, have patience2, suffer long1.

makr o thum'ōs FAR-FEEL-AS

patiently. Agrippa to hear Paul Ac263.

Pat'mos PATMOS

Patmos, an island in the Egean sea, about 37° 10' north and 26° 25' east. Rv19.

patri arch'ēs FATHER-ORIGIN

patriarch. David Ac229 Jacob begets the twelve Ab78 jealous of Joseph Ac79 Abraham Hb74.

patriarchal. See father.

Patro'bas PATROBAS

Patrobas, a saint in Rome Ro1644.

pro st a't is BEFORE-STANDER

patron. Phoebe p of many Ro162, succorer1.

[h]upo tup'ō si s UNDER-BEAT

pattern. Paul 1Ti116 of sound words 2Ti113, form1, pattern1.

pattern, example1, type2.

Paul'os PAUL

Paul, a name given to Saul of Tarsus after his separation to a special ministry Ac139. His three subsequent ministries (justification Ac 1339 Ro14 Ga3 conciliation Ro5-8 1Co and 2Co and the present secret administration Ep3) are all associated with this new name. All his epistles begin with it. It is probably derived from the root *cease*, and indicates the present interval, marking the cessation of divine dealing with Israel until God restores them to Himself: also Sergius Paul, the name of the proconsul of Cyprus Ac137, at Cyprus (Saul who is also P) Ac139 at Perga Ac1313 at Antioch (in Pisidia) Ac1316 43 45 46 50 (in Syria) Ac152 35 36 38 40 at Lystra Ac149 11 12 14 19 163 at Jerusalem Ac1512 22 25 2118 26 29 30 32 37 39 40 2225 28 30 231 3 5 6 10 12 14 16 17 18 20 24 at Troas Ac169 207 9 10 at Philippi Ac1614 17 18 19 25 28 29 36 37 at Thessalonica Ac172 4 at Berea Ac1713 14 at Athens Ac1715 16 22 33 at Corinth Ac185 9 12 14 sailed to Syria Ac1818 passing through upper parts Ac191 at Ephesus Ac194 6 11 13 15 21 26 29 30 201 at Asos Ac2013 to sail by Ephesus Ac2016 at Melitus Ac2037 at Tyre Ac214 at Caesarea Ac2111 13 2333 241 10 24 26 27 252 4 6 8 9 10 14 10 21 23 261 1 24 25 28 29 271 at Antipatris Ac2331 going to Rome Ac273 9 11 21 24 31 33 43 283 8 15 16 25 a slave Ro11 Phil 1Ti11 apostle 1C11 2C11 Gal1 Ep1 Col1 1Ti11 2Ti11 I am of 1C112 N34 not crucified 1C113 baptized into name of 1C113 what is P N1C35 whether P or 1C322 salutation with my hand 1C 1621 Co418 2Th317 I P (entreating) 2C101 (am saying) Ga52AB (the prisoner) Ep31 (became a dispenser) Col123 (want to come) 1Th

218 (will refund) Phn19 P and Silvanus and Timothy 1Th11 a prisoner Phn1 the aged Phn9 our beloved brother 2P315, Paulus1.

lith o' strō t on STONE-STREY

pavement, a place termed Jn1913.

apo di'dō mi FROM-GIVE

pay, give back, give up (Mt2758 Ac79 Hb1216), render, pay: the last (quadrans) Mt526 (mite) Lu1259 oaths (to the Lord) Mt539 the Father will be p you Mt64 6 18 Christ to p each (in accord with his practice) Mt1627 (as his work is) Rv2212 slave and fellow-slave PMt 1325 26 28 29 30 34 p wages (to workers) PMt208 p Caesar's (to Caesar) Mt2221 Mk1217 Lu2025 debtors having nothing to p PLu742 Samaritan will p (kahn keeper) PLu1035 did Sapphira take so much p Ac58 God will be p each one in accord with his acts Ro29 children to p their progenitors 1Ti515 the Lord will p (a wreath of righteousness to Paul) 2Ti48 (Alexander in accord with his acts) 2Ti44 p Babylon as she also p Rv186 6 give back: Christ g b (the scroll to the deputy) Lu420 (the son to his mother) Lu715a (to the father) Lu942 Zaccheus g b fourfold Lu198

render: an account (for every idle declaration) Mt1236 (administrator) PLu162 (scribe at Ephesus) Ac1940 (leaders) Hb1317 (nations) 1Pt45AB farmers r fruits (to the owner) PMt 2141 apostles r testimony Ac433 evil for evil Ro1217 1Th515 1Pt39 r dues to all Ro137 the husband to the wife 1C73 discipline r fruits of righteousness Hb1211 tree of life r fruit vRv222 (nRo1412), deliver1, - again1, give9, - again1, make payment1, pay9, perform1, render9, repay1, requite1, restore1, reward6, sell3, yield2.

pay, finish1.

pay tithes, tithes (take... from.)1.

pay tithes, tithe1.

pay tribute, finish1.

chr c opheil e't os USE-OWER

paying usury, debtors PLu744 165, debtor2.

payment (make), pay1.

eir'ēn ē PEACE

peace, a state of quietness, tranquility, without disturbance or agitation, of disciples (your p come on that house) Mt1013 Lu105 (return back on you) Mt1013 Lu106 Christ (not casting p on the earth) Mt1034 34 Lu1251 (gives p to disciples) Lu2436 Jn1427 27 1635 2019 21 26 (He is our) Mep214 (making p) Ep215 (let p of C be arbitrating) Co315 (p to all in) 1Pt514 (found by Him in) 2Pt314 (p from Him) Rv14 go in p (woman having a hemorrhage) Mk534 Lu848 (a woman, a sinner) Lu750 (Paul and Silas) Ac1636 (be warmed and satisfied) Ja210 path of (direct our feet into) Lu719 on earth p Lu214 dismiss (Simeon in) PLu229 (Judas and Silas) Ac1533 son of ALu106 possessions are in PLu212 p terms (king asking for) PLu1432 in heaven Lu1938 what is for Jerusalem's Lu1942 Moses interceded for Ac726 ecclesias had Ac931 evangel of (God bringing) Ac1036 (Christ brings) Ep217 17 (sandalized with readiness of) Aep615 requested of Herod Ac1220 much p through Felix Ac242 God: p from (and Christ) Ro17 1C13 2C12 Ga15 Ep12 Ph12 Co12 1Th1 2Th12 1Ti12 2Ti12 Tit14 Phn9 2Jn3 (p toward G) Ro51 (the G of) ALo533 1620 2C131 Ph49 1Th523 Hb1320 (Lord of) A2Th316 16 (G has called us

in)1C17¹⁵ (not for turbulence)1C14³³ (the p of G)Ph47 others: to every worker of good Ro210 way of p men know not Ro317 disposition of the spirit in rRo80 righteousness and (in holy spirit)M1417 (pursue)2Ti2²² that which makes for Ro1419 joy and p (in believing)Ro1513 (fruits of the spirit)Ga5²² sent Timothy forward in 1C1611 p be (on whoever shall observe elements)Ga610 (to the brethren)Ep6²³ the tie of AEp43 p and security 1Th5³ King of AHb72 receiving the spies with Hb1131 pursue with all rHb1214 sown in rJa318 18 be multiplied 1Pt12 2Pt12 Ju2 seek 1Pt311 p be to you 3Jn15 take out of the earth vRv61 (s²Mt1012 s²Ro1015). at one again¹, peace², quietness¹, rest¹.

peace, silent (be)¹, (have) p, peace (be at)¹, (hold) p, muzzle², quiet (be)², silent (be)⁹, (live in) p, peace (be at)¹.

eirēnē cu'ō be-at-PEACE

peace (be at), be at p (with one another)Mk 9⁵⁰ (mutually disposed)2C1311 (among yourselves)1Th5¹³ being at p with all mankind Ro218, be at peace, have - 1, live in - 1, - ably¹.

eirēnē o poi e'ō PEACE-DO

peace (make), through blood of Christ's cross Col2⁹.

eirēnē ik on' PEACEABLE

peaceable, fruit of righteousness Hb1211 wisdom from above is Ja317.

peaceable, quiet¹.

peaceably (live), peace (be at)¹.

eirēnē o poi os' PEACE-DOCT

peacemaker, happy are the Mt5⁹.

margaritēs PEARL

pearl, a lustrous calcareous concretion found in oysters, used as a gem. in front of hogs rMt7⁶ merchant seeking rMt1345 46 not adorning with ITi29 in Babylon vRv174 1812 16 portals of the New Jerusalem vRv2121 21.

psēphos PEBBLE

pebble, a small roundish stone, employed as a ballot Ac2619, new name on a white p rRv 217 17, stone², voice¹.

mod'ios (Latin) PECK

peck measure, a receptacle for grain, containing about a peck, placing a lamp under rMt15Mk 121Lul133, bushel³.

peculiar, about (be)¹, procure¹.

kapēlē cu'ō PEDDLE

peddle, sell at retail, with the insinuation of improper profit, either by overcharging or adulterating. word of God 2C217, corrupt¹.

bōm os' PEDESTAL

pedestal, to an unknown God Ac1723, altar¹.

para kupt'ō BESIDE-BEND

peer, into tomb (Peter)Lu2412 (John)Jn205 (Mary)Jn2011 into perfect law of liberty rJa125 messengers are yearning to 1Pt112, look², stoop down².

Phalek' PHALEK

Peleg, our Lord's ancestor Lu3³⁵.

pen. See reed.

penalty of sin. See sin (penalty of).

pence. See penny.

di ik n' o' niai THROUGH-REACH

penetrate, up to the parting of soul rHb412, pierce¹.

assa'ri on ASSARION

penny, the name of a brass coin equal to a tenth of a denarius, about 1.7 cents, slightly less than an English penny, pence Lu126, sparrow sold for Mt1029, farthing².

penny14, - worth², denarius¹⁶.

pentēkostē FIVE-TIETH

Pentecost, the fiftieth day after Passover, day of (fulfillment of)Ac21 (Paul to be in Jerusalem)Ac2016 Paul to stay in Ephesus till 1C165.

Phanou ēl (Hebrew) FACE-Deity

Penuel, the father of Hannah Lu236.

penury, deficiency¹.

la os' PEOPLE

people, mankind from the social aspect, all persons within designated limits, or bound by common ties, the mass of the populace, also used for the Hebrew *lam* folk, Ac4²⁷, God: His p shepherding Israel Mt26 this p (with their lips honoring Me)Mt158Mk76 (I shall speak to)1C1421 visits His Lu716 entire p (justify G)Lu729 (give praise to)Lu1843 G; charges apostles to herald to Ac1042 the G; of this p Israel (chooses our fathers)Ac1317 (exalts the p in Egypt)Ac1317 a p for His name Ac1514 G calling those My Ro925 11P 210 are not My Ro925 26 does not thrust away Ro11 2 be merry with His Ro1519 let all the p laud Him Ro1511 they shall be His 2C615 vRv213 a sabbatism left for Hb 49AB Moses preferring be maltreated with Hb1125 to come out of Babylon vRv184 the Lord (a p formed for)Lu117 (to give knowledge of salvation to)Lu177 (illtreatment of)MyAc734 (extricates Peter out of)Ac1211 (they shall be to Me for)Hb310 (judging His)Hb1030 (saving out of Egypt)Ju5 the L the G of Israel visits His Lu168 Owner (suiting the face of all the)Lu231 (Glory of Thy p Israel)Lu232

Christ and the p: saving His p from their sins Mt121 curing every disease among Mt421 chiefs of (came to Him)Mt2123 (held consultation against)Mt271 (sought to destroy)Lu1947 entire p (said, His blood be on us)Mt2725 (came to Him)Lu2138 [Jn82] in Prophet in front of)Lu2419 (not disclosed to)Ac1041 lest saying to the p, He was roused Mt2764 multitude (came to hear)Lu 617AB (followed)Lu2327 in the hearing of (completes all His declarations)Lu7 (said, take heed)Lu2045 all the p hung on Hb Lu1948 teaching the Lu201 telling parable to Lu209 in front of the (chiefs try get hold of a declaration of)Lu2026 exciting the Lu 235AB turning away the Lu2314 the p stood beholding Lu2335 one man dying for the sake of Jn1130 1814 exterminated from among Ac323 p of Israel assembled against Ac427 His witnesses to the Ac1331 many p of Mine in this city Ac1810 John telling the (believe on the One coming after)Ac194 extricating Paul from Ac2617 announcing light to Ac2623 a shelter for the sins of Ilb 217 hallowing the Hb1312 Thou dost buy us out of every vRv59 chiefs of the p gathered Mt24 263 Lu2266 thrones from Mt2647 Peter addressing Ac48 not declaring evil of Ac233 the entire p: multitude praying Lu110 evangel of great joy for Lu210 woman reports in sight of Lu847 perceived lame man walking Ac39 ran together to Peter Ac311 of Israel (let it be known)Ac410 (baptism of

repentance to) Ac13²¹ Gamaliel honored by Ac5³⁴ all the p: are baptized Lu3²¹ buy food for Lu9¹³ will stone the chiefs Lu20⁹ vast through out of vRv7⁹ others: stoutened is the heart of this Mt13¹⁵ Ac28²⁷ lest a tumult among Mt26⁵ Mk14² feared the p (chiefs) Mk11³² Lu22² (deputies) Ac5²⁶ were hoping (for Zechariah) Lu1²¹ (concerning John) Lu3¹⁵ John brought evangel to Lu3¹⁸ afraid of the (chiefs) Lu20¹⁹ this p (indignation on) Lu21²³ (go to) Ac28²⁶ Pilate calling chiefs and the p Lu23¹³ apostles (having favor for the whole) Ac24⁷ (signs among the p through) Ac5¹² (the p magnify) Ac5¹³ (to speak to the p) Ac5²⁰ Peter (answers the p) Ac3¹² (Herod intending lead p up to) Ac12⁴ Peter and John (speaking to the) Ac4¹ (teaching) Ac4² 5²⁵ (chiefs not finding how to chastize them because of) Ac4²¹ among the p (lest it may be disseminated more) Ac4⁷ (Stephen did miracles) Ac6⁸ (false prophets) 12Pt14B Judas the Galilean draws away Ac5³⁷ stir up the p against Stephen Ac6¹² grow and multiply in Egypt Ac7¹⁵ Cornelius doing alms to the Ac10² Paul (if any entreaty for the) Ac13¹⁵ (teaching against) Ac2¹⁸ (a running together of) Ac21³⁰ (multitude of the p followed) Ac21³⁶ (permit me to speak to) Ac21³⁹ (gestures to) Ac21⁴⁰ (does nothing contrary to) Ac28¹⁷ stubborn and contradicting Ro10²¹ are seated to eat 1C10⁷ a p to be about Him Tit2¹⁴ chief priest offering for Hb5⁵ 7²⁷ 9⁷ sons of Levi take tithes from Hb7⁵ placed under law Hb7¹¹ Moses (every precept spoken to) Hb9¹⁹ (sprinkles) Hb9¹⁹ a procured p 1Pt2⁹ once were not a 1Pt2¹⁰ John must prophesy again over vRv10¹¹ observing the corpses vRv1¹⁹ every p (eonian evangel to bring) vRv14⁶ waters are vRv17¹⁵ (s¹M19⁴⁵).

people. See human.

people, populace¹, throng⁸².

peradventure, perhaps¹, (if p), lest at some time¹.

eid'ō PERCEIVE

perceive, get knowledge by means of any or all the senses, with the eyes Mt2², with the touch Jn20²⁷, especially in the complete tense, be aware or be acquainted. In the imperative, third person, lo! Idiomatically, psee a sign Mt12³⁸, Christ (p their sentiments) Mt19¹ 12²⁵ (a vast throng) Mk6³⁴ (that disciples rebuke those bringing children) Mk10¹⁴ (disciples' reasoning) Lu9⁴⁷ (Zaccheus) Lu19⁵ observing and not p Mk4¹² scribe p that Jesus answered ideally Mk12²⁸ Mary p messenger Lu1²⁹ A p you despisers Ac13⁴¹ Paul (a witness of what he had p) Ac26¹⁶ (that they were not correct) Ga2¹⁴ the import of a sound 1C14¹¹ no perception of God Ga4⁸ Enoch not p death Hb1¹⁵ John (testifies what he p) Rv1² (to write) Rv1¹⁹ etc. be aware: woman, that she is healed Mk5³³ etc. be acquainted: Herod sought to become a with Jesus Lu9⁹ Jews (a with Jesus' parents) Jn6⁴² (neither with Me are you) Jn8¹⁹ (if you were a with Me) Jn8¹⁹ 19 (become a with Lazarus) Jn12⁹ (not a with Him Who sends Me) Jn15²¹ (were a with the lame man) Ac3¹⁰ etc. lo! what manner of love 1Jn3¹ etc. psee: saints rejoicing at s Epaphroditus Ph2²⁸ John expecting to s you immediately 3Jn¹⁴ etc. See under other keywords, be aware¹, be sure³, behold²¹¹, can², tell⁹, consider¹, know²⁸², knowledge¹, lo²⁰,

look⁸, perceive⁶, see³¹⁷, show¹, suppose¹, understand², wit⁹.

perceive, apprehend², behold⁴, consider², find¹, grasp², look¹, recognize², see¹, sensible of (be)¹.

pro c'id'ō BEFORE-PERCEIVE

perceive before. David's throne Ac2³¹ the scripture Ga3⁹, forsee¹, see before¹.

aph id'ō FROM-PERCEIVE

perceive from. things about Paul Ph2²³. see how it will go¹.

eid'os PERCEPTION

perception, to bodily p as a dove (holy spirit) Lu3²² to the p Christ's face became different vLu9²⁹ no p of God have you seen Jn5³⁷ walking by faith not by 2C5⁷ from everything wicked to the p abstain 1Th5²². appearance¹, fashion¹, shape², sight¹.

id c'a PERCEPTION

perception, messenger as lightning Mt28³, countenance¹.

perchance. See happen.

perdition, destruction⁸.

perfect. See finish and mature.

perfect, accurately¹, complete², equipped¹, fill¹, readjust¹, (make p), finish¹.

perfect soundness, unimpaired soundness¹.

tel ei ō t ēs' FINISHER

perfecter, maturer. Jesus the P of faith vHb12², finisher¹.

perfecting, readjusting¹.

perfection. See maturing.

perfection, maturity¹, readjustment¹, (bring fruit to p), maturity (bring to)¹.

tel ei ōs' FINISH-AS

perfectly, maturely. expect p the grace 1Pt1¹³ to the end¹.

perfectness, maturity¹.

a sun'the t on UN-TOGETHER-PLACED

perfidious, failing to fulfill an agreement. God gives them over Ro1³⁴, covenant-breaker¹.

perform. See complete and consummate (fully).

perform, become¹, do², effect¹, fill¹, finish¹, pay¹.

performance, complete¹, maturing¹.

Per'gō PERGA

Perga, a city on the southern coast of Pamphylia, about 37° north, 31° east. Ac13¹³ 14 14²⁵.

Per'gamos FORTRESS

Pergamos, a city of Mysia, Asia Minor, about 39° north, 27° east. Rv1¹¹ 21².

tach'a SWIFT

perhaps, (adverb). p some may be daring Ro5⁷ p Onesimus separated for Phn¹⁵, peradventure¹, perhaps¹.

perhaps, consequently¹.

topaz'ion CHRYSOLITE

peridot. ninth foundation Rv21²⁰. topaz¹.

perilous. See ferocious.

perilous, ferocious¹.

period. See season.

perish. See lose.

perish, corruption¹, decay¹, destruction¹, die¹, disappear¹.

perish utterly, deprave¹.

sun ap o'lu mi

TOGETHER-FROM-WHOLE-LOOSE

perish with. Rahab not Hb11³¹.

epi ork e'ō ON-OATH
 perjure. you shall not Mt533, forswear¹.
 perjured person, perjurer¹.
epi'ork on ON-OATHed
 perjurer. law laid down for 1Ti110, perjured person¹.
 permanent. See remain.
epi trop e' ON-REVERSION
 permission. Paul's p from the priests Ac2612, commission¹.
 permission, concession¹.

epi trep'ō ON-REVERT
 permit. Lord p me first Mt821Lu959 61 Moses p you Mt198Mk104 Jesus p the demons Mk513Lu832 32 Pilate p Joseph Jn1938Bb Paul p (to speak) Ac2139 40 (before Agrippa) Ac261 (to go to friends) Ac273 (remain by himself) Ac2816 (if the Lord should) 1C167 not p women (speak in the ecclesia) 1C1434 (to teach) 1Ti212 if God may be Hb63, give leave², liberty¹, license¹, let¹, permit¹, suffer¹⁰.

perpetuate. See persevere.

a por e'ō UN-GO
 perplex. Herod about John Mk620Bb women at the tomb Lu24Bb disciples at passover Jn1322 Festus about Paul Ac2520 Paul (but not despairing) 2C48 (about the Galatians) Ga420, be perplexed², doubt², stand in doubt¹.
 perplexed (be), bewildered (be)².

a por i'a UN-GO
 perplexity. nations in Lu2125.

di o'k o CHASE
 persecute with evil intent, pursue with good. happy those p Mt510 11 the Jews p the prophets Mt512 2334 Ac752 to pray for those p Mt544 disciples will be Mt1023 Lu2112 Jn1520 Jesus p by (the Jews) Jn516 1520 (Saul) Ac94 5 227 8 2614 15 Saul p the saints Ac224 2611 1C159 Ga113 23 Ph36 bless those p Ro1214 apostles bearing with 1C412 Paul p 2C49 (why am I still being) Ga511 those in flesh p the one according to spirit Ga429 Circumcision not being Ga612 devout will be 2Ti312 the dragon p the woman vRv1213

pursue: not p false rumors Lu1723 righteousness (nations not p) R9930 (Israel p a law of) R9931 hospitality vR91213 peace vR91419 (with all) vFb1214 (seek and p it) v1P1311 love v1C141 Paul p prize of God's calling vPh312 14 p the good v1Th515 Timothy to p righteousness v1Ti611 2Ti222 (Bb Lu1149), ensue¹, follow¹, - after⁶, given to¹, persecute²⁹, press toward¹, suffer persecution².

persecute, banish².

di o'g m os' CHASING
 persecution. because of the word PM1321Mk417 a hundred fold with p Mk1030Bb² ecclesia at Jerusalem Ac81 Paul and Barnabas Ac1350 can not separate from God's love Ro835 Paul (delights in) 2C1249Bb (undergoes) 2Ti311 11 saints endurance in 2Th14.
 persecution, affliction¹.

di o'k t es CHASER
 persecutor. Paul formerly 1Ti113.

pros kar ter'e si s TOWARD-HOLDING
 perseverance. in prayer Ep618.

pros kar ter e'ō TOWARD-HOLD
 persevere, wait on, perpetuate (magistrates) Ro136. p in prayer (disciples) Ac114 (apostles to be) Ac64 (love is) Ro1212 (saints to be) Co42 in the teaching Ac242 in the sanctuary Ac240 wait on: boat w o Christ Mk39 Simon o Philip Ac813 those who w o Cornelius Ac107, attend continually upon¹, continue in³, - instant in¹, - steadfastly in¹, - with¹, give self continually to¹, wait on².

Persis' PERSIS
 Persis, a saint in Rome. Ro1612.
 persist. See stay.
 person. See human.
 person, assumption¹.
 personal. See face.

pei th'ō PERSUADE
 persuade, have confidence, yield Ja33, move to mental compliance. chiefs (p throngs to request Bar-Abbas) Mt2720 (will p Pilate) Mt2814 (by Gamaliel) Ac540 not p by one from the dead vLu1631 that John is a prophet Lu206 as many as were p (by Theudas) Ac536 (by Judas) Ac537 p Blastus Ac1220 Paul and Barnabas p them (at Antioch) Ac1343 Jews p throngs at Lystra Ac1419 some are (at Thessalonica) Ac174 (at Rome) Ac2824 Paul (at Corinth) Ac184 (Ephesus) Ac195 26 (I am not p) Ac2626 (some at Rome) Ac2823 (I am p) Ro838 1414 1514 2Ti15 12 (p men) 2C511 (am I p men or God) Ga110 captain should not be p by the Jews Ac2321 Agrippa Ac2628 centurion by navigator Ac2711 to injustice Ro28 by the truth Ga57 better things Hb69 by your leaders Hb1317 that we have an ideal conscience Hb1318 p our hearts 1Jn319

have confidence: those who h c in money Mk1044 a man in his paupers Lu1122 in themselves, that they are just Lu189 in yourself to be a guide Ro19 Paul (h no c in ourselves) 2C19 (in the saints) 2C23 (in you in the Lord) Ga510 2Th34 (that I shall be remaining) Ph123 (coming quickly) Ph224 (no c in flesh) Ph33 (in Philemon's obedience) Phn21 presuming to h 2C107 Ph34 that He Who undertakes Ph16 brethren h c as to Paul's bonds Ph114 I will h c in Him Hb213, agree¹, assure¹, be confident², believe², have confidence⁵, make one's friend¹, obey⁶, persuade²¹, put one's trust¹, trust¹⁰, wax confident¹, yield¹.

persuade, induce¹.

pei s mon e' PERSUASION
 persuasion. this p is not of Him Ga58.
pei th on' PERSUASIVE
 persuasive. p of human wisdom 1C24, enticing¹, pertaining to, about¹,
 pertaining to, about¹.
 pertaining to, partake¹.
 perverse. See pervers.

dia streph'ō THROUGH-TURN
 pervert, perverse. Jesus accused p the nation vLu232 Elymas seeking p the proconsul vAc138 10 perverse: generation vMt1717Lu941 Ph215 speaking p things vAc2030. perverse⁴, pervert², turn away¹.
 pervert, convert¹, turn from¹.

an aid'eia UN-MODESTY
 pestering. because of his vLu118. importunity¹.

loim os' PESTILENCE

pestilence, a widespread, infectious, fatal disease, last days Lu2111 Paul called Ac245, pestilence, pestilent fellow1.
pestilent fellow, pestilence1.

Pet'ros ROCK

Peter, the Greek translation of the Chaldee Cephas, bedrock Jb308 Jr429, the name given to the chief of our Lord's apostles as a token of his recognition of Christ as the Son of God. Simon (termed P) Mt418 102 (Christ names him P) Mt1618 Mk310 Lu614 (Cephas translated P) Jn142 Jesus coming into his home Mt814 Peter to Christ: (if it is Thou, order me) Mt1428 (decipher the parable) Mt1515 (Thou art the C) Mt1618 Mk829 Lu920 (P rebukes Him) Mt1622 Mk832 (Lord how many times) Mt1821 (we leave all) Mt1927 Mk1028 Lu1828 (the fig tree) Mk1121 (Doctor the throngs) Lu845 (is this parable to us) Lu1241 (to whom shall we come away) Jn168 (not washing my feet) Jn138 (not my feet only) Jn139 (whither art Thou going) Jn1336 (wherefore cannot I follow) Jn1337 walks on the waters Mt1429 Christ to P (go behind Me Satan) Mt1624 Mk833 (are you loving Me more) Jn2115

Peter James and John: (taken up into the mount) v Mt1711 Mk92 Lu928 (P speaks to Christ) v Mt1711 Mk92 Lu933 (takes them aside) Mt2637 Mk1433 (taken into Jesus' home) Mk557 Lu851 (on mount of Olives) Mk1334 (heavy with sleep) Lu932 Peter disowns Christ: and if all Mt2633 Mk1429 and if ever I Mt2635 Mk1431A P follows afar Mt2658 Mk1454 Lu2254 Jn1815 outside in the courtyard Mt2669 men speak to Mt2679 Mk1470 P reminded of Jesus' words Mt2675 Mk1472 Lu2261 in the courtyard Mk1466 Lu2255 Jn1818 25 a cock not crowing Lu2231 averred, I am not Lu2258 60 Jesus looks at Lu2261 laments bitterly Lu2262A led into the courtyard Jn1816 16 maid speaks to Jn1817 disowns Jn1827 Peter in Gethsemane: drowsing Mt2640 Mk1437 draws a sword Jn1810 told to put it up Jn1811 strikes a slave's car off Jn1826 Peter and John: to prepare the passover Lu228 P nods to J Jn1324 raced to the tomb Jn203 J runs more swiftly than P Jn204 P follows Jn206 J speaks to Jn217 P observing J Jn2120 21 went into the sanctuary Ac31 man asks alms of Ac33 4 11 boldness of Ac413 answer the Sanhedrin Ac419 529 dispatched to Samaria Ac814 Peter and Cornelius: C sends for Ac105 18 21 32 1113 P sees a vision v Ac109 13 14 17 19 117 enters to C Ac1025 rise, I myself am a man Ac1026 of a truth Ac1034 while P is speaking Ac1044 faithful of Circumcision with Ac1045 can anyone forbid Ac1046 P goes to Jerusalem Ac112 4

others: tribute collectors approach Mt1724 say to His disciples and P Mk167 prostrates before Jesus Lu58 ran to the tomb Lu2412 his brother Andrew Jn140 68 Bethesda the city of Jn141 Jesus girded coming to Jn136 Miriam runs to Jn202 Christ manifests to Jn212 goes fishing Jn213 P hearing it is the Lord Jn217 draws the net Jn2111 sorry at Christ's question Jn2117 residing in the upper room Ac113 rising in midst Ac115 with the eleven Ac214 Jews said to Ac237 averring, repent Ac238 said to the infirm man Ac36 answers the people Ac312 filled with holy spirit Ac48 P to Ananias Ac53 answered Sapphira Ac58 9 his shadow Ac

515 P to Simon Ac820 comes to Lydda Ar932 38 speaks to Eneas Ac934 in Joppa Ac939 40 ejects all Ac940 Herod apprehends Ac123 in jail Ac125 6 11 messenger smites on side Ac127 Rhoda reports Ac124 14 persists in knocking Ac1216 what became of Ac1218 at Jerusalem council Ac157 of the Circumcision (P entrusted with evangel) Ga27 (the apostleship) Ga28 P an apostle 1Pt11 slave of Christ Jesus 2Pt11 (Ab's Gal18).

de'sis BINDING

petition, of Zechariah Lu113 of Hannah Lu237 of John's disciples Lu533 of Paul Ro101 Ph14 4 2Ti13 of the Corinthians 2Ci11 (the saints' p for) 2C911 of the Ephesians Ep618 18 of the Philipians Ph119 46 for all mankind 1Ti21 of widows 1Ti55 of Christ Hb57 of the just Ja516 1Pt312, prayer12, request1, supplication6.

petition, request1.

pha'n t a s ma APPEAR-effect

phantom, disciples suppose Christ is Mt1426 Mk649, spirit2.

Phara'o' (Egyptian) great-house

Pharaoh, a ruler of Egypt Gn1213. Joseph (favor in front of) Ac710 (his race became apparent to) Ac713 Pharaoh's daughter (lifts Moses up) Ac721 (Moses disowns the term son of) Hb1124 God rouses up Ro917.

Phares' (Hebrew) BREACH

Pharez, an ancestor of our Lord Gn329, Mt13 3 Lu339B.

Pharisai'os (Hebrew) SPREAD

Pharisee, a Jewish sect, numerous and powerful, close observers of the ritual, rigid adherents of the Mosaic law, of great sanctity, but at heart hypocrites, clinging more closely to their own traditions than to the Scriptures, and placing ceremony above the worship and love of God. P said (why is Jesus eating with sinners) Mt911 (by the chief of demons He) Mt934 1234 (doing what is not allowed) Mt122 Mk224 Lu62 (if he were a prophet) Lu739 (go hence) Lu1331 (rebuke your disciples) Lu1939 (testifying about yourself) Jn813 (this man not from God) Jn916 (not we also are blind) Jn940 (you are benefiting nothing) Jn1219 (they must be circumcised) Ac155 P and their disciples fasting Mt914 Mk218 18 Lu533 hold a consultation against Jesus Mt1214 are shocked Mt1512 trying Jesus Mt193 Jesus inquires of Mt2241 cleanse the cup Mt2320 Lu1139 washing the hands Mk73 seeking a sign Mk811 leaven of Mk815 Lu121 inquires of Jesus Mk102 Lu1720 asks Jesus to eat with him Lu730 1137 Jesus entering P house Lu736 37 141 marvels J not first baptized Lu138 woe to you (taking tithes) Lu142 (loving the front seats) Lu143 fond of money Lu1614 A P and a tribute collector v Lu1810 11 dispatched (to John) Jn124 (deputies to arrest Jesus) Jn732 Nicodemus a Jn31 hear (Jesus is making more disciples) Jn41 (murmurings of the throng) Jn732 answered deputies (you also are deceived) Jn747 no one of the P believe Jn748 leading the blind one to Jn913 ask how he recovered sight Jn915 told of the raising of Lazarus Jn1140 because of (chiefs who believe did not avow it) Jn1242 Gamaliel a Ac534 Paul Ac236 6 265 Ph35 avowing the resurrection etc. Ac238

Pharisee and Sadducee: coming to John's baptism Mt37 trying Jesus Mt161 leaven of

Mt16¹⁰ 11 teaching of Mt16¹² hearing that Jesus muzzles the S Mt22³⁴ one party S, the other P Ac23⁶ commotion of Ac23⁷ Pharisee and scribe: except your righteousness superabound more than Mt5²⁰ want a sign Mt12³⁸as said (why not washing hands) Mt15¹ (ate with sinners) Mk2¹⁶ seated on Moses' seat Mt23² hypocrites Mt23¹³ 15 23 25 27 29 Lu11⁴⁴ gathering with Jesus Mk7¹ inquire of Him Mk7² who is this speaking blasphemies Lu5³⁰ murmured to Jesus' disciples Lu5³⁰ scrutinize Jesus Lu6⁷ hem Him in Lu11⁵³ grumbled Lu15² leading a woman to Jesus [Jn8³] scribes of the party of Ac23⁹ Pharisee and chief priests: hearing Jesus' parables Mt21⁴⁵ gathered to Pilate Mt27⁶ deputies came to Jn7⁴⁵ said, what are we doing Jn11⁴⁷ had given directions Jn11⁵⁷ Judas getting a squad of Jn15³ Pharisees and Herodians: hold a consultation to trap Jesus Mt22¹⁵ Mk3⁶ 12¹³ Pharisees and lawyers: Jesus teaching Lu5¹⁷ repudiate the counsel of God Lu7³⁰ Jesus spoke to (is it lawful to cure) Lu14³.

Phenice, Phenicia².
Phenicia, Phenicia¹.

Phil adēl'ph ei a FOND-BROTHER
Philadelphian. write and send to Rv11¹ ecclesia in Rv3⁷.

phil an thr ōp i'a FOND-UP-REVERT-VIEWING
philanthropy Ac28², fondness for humanity Tit3⁴. kindness¹, love toward man¹.

Phil ē'm on FOND
Philemon. Paul to Phn¹.

Phil ē t os' FOND
Philetus. swerves 2Ti2¹⁷.

Philipp os FOND-HORSE
Philip, Caesar's Philip Mt16¹³ Mk8²⁷. son of Herod the Great: Herodias the wife of Mt14³ Mk6¹⁷ Lu3¹⁹ A tetrarch Lu3¹

one of the apostles: listed with the twelve Mt10³ Mk3¹⁸ Lu6¹⁴ Ac1¹³ Jesus (finding) Jn1⁴³ (saying to, whence buying bread) Jn6⁵ (do you not know Me) Jn14⁹ from Bethsaida Jn14⁴ finding Nathanael Jn1⁴⁵ P said (come and see) Jn14⁶ (two hundred denarii) Jn6⁷ (show us the Father) Jn14⁹ before P summons you Jn14⁹ P and the Greeks Jn12²¹ 22 23

the evangelist: chosen deacon Ac6⁵ at Samaria Ac8⁵ 6 12 13 with the eunuch Ac8²⁶ 29 30 31 34 35 38 in Azotus Ac8⁴⁰.

Philipp os FOND-HORSE
Philippi, a city of Macedonia, near the northern coast of the Egean sea. Paul (goes to) Ac16¹² (sails off from) Ac20⁶ (writes to the saints in) Ph1¹ (outraged in) 1Th2².

Philipp ē'si os FOND-HORSE-ian
Philippian, resident of Philippi. Ph4¹⁵.

Phil o'log os FOND-LAY (say)
Philologos. Paul greeting Ro16¹⁵.

phil o'soph os FOND-WISE-
philosopher. Stoic Ac17¹⁸.

phil o soph i'a FOND-WISDOM
philosophy. despoiling saints Co2⁸.

Phleg'ōn BLAZING
Phlegon. Paul greets Ro16¹⁴.

Phoi'bē PHEBE
Phœbe, a saint of Cenchrea. Ro16¹.

Phoin'ki PHŒNICIA

Phœnicia, a country on the eastern shore of the Mediterranean. between 33°-35° north. 35°-36° east. Ac11¹⁹ 153 212. Phenice², Phenicia¹.

Phoi'ni x PALM

Phoenix, a harbor of southeastern Crete, about 35° north, 24° east. Ac27¹².

Phru g'i'a PHRYGIA

Phrygia, a west central, inland district of Asia Minor, between 37°-40° north, and 29°-32° east. Ac20¹⁶ 18²³.

Phu'gēllos PHYCELLUS

Phygellus, an apostate. turned from Paul 2Ti14⁵.

phylactery, amulet¹.

ia t'ros' HEALER

physician. no need have the strong of PMt9¹² Mk2¹⁷ Lu5³¹ a woman (suffering under) Mk5²⁶ (livelihood consumed by) Lu8⁴³as cure yourself PLu4²³ Luke the beloved Co4¹⁴.

truga'o CROP

pick. not p grapes from thorn bushes PLu6⁴¹ grapevine of the earth vRv14¹⁸ 19, gathered.

pick out. See visit.

pick out, visit¹.

pick up. See lift.

aph omo i o'ō FROM-LIKEN

picture. Melchizedek p the Son Hb7³, be made like¹.

piece, drachma², part¹, patch¹.

piece of money, stater¹.

pieces (pull to). See pull to pieces.

nus's ō PIERCE

pierce. Christ's side with a lance head Mt27⁴⁹ Jn19³⁴.

pierce, stab², try on all sides¹, penetrate¹.

pierce through, pass through¹.

culab'ei a WELL-GETING

piety. Christ hearkened to for His Hb5⁷ with p and dread Hb12²⁸. fear².

pigeon, dove¹.

Pila'tos (Latin) PILATE

Pilate, procurator of the Roman government in Judea and Samaria at the time of the crucifixion Lu3¹, let Jesus be crucified Mt27¹⁵ 17 22 24 38 58 62 65 Mk15¹ 2 4 5 9 12 14 15 45 44 Lu23¹ 4 4 6 11 12 13 20 24 52 Jn18²⁹ 31 33 35 37 38 191 4 6 8 10 12 13 15 19 21 22 31 38 39 Ac13⁴ 427 1328 mixes the Galileans' blood Lu13¹ Jesus Christ testifies before 1Ti6¹³.

pile. See join.

pilgrim, expatriate².

[h]arp a g ē' SNATCHING

pillage (of possessions) Hb10³⁴, rapacity PMt23²⁵ Lu11³⁸. extortion⁴, ravening¹, spoiling¹.

[h]arp a g m os' SNATCHING

pillaging. Christ deems it not Ph2⁶. robbery¹

stul'os COLUMN

pillar. James Cephas and John rGa29 the ecclesia p of the truth rTi3¹⁵ overcome p in the temple rRv3¹² messengers feet as p of fire vRv10¹.

pillow, cushion¹.

kuber'n ē si s STEERING

pilotage. grace of 1C12²⁸. government¹.

pine away, dry¹.

pinnacle, wing².

eu lab es' WELL-GET

pious, Simeon Lu22⁵ p men (Jews) Ac2⁵ (Stephen's pall-bearers) Ac8² Ananias Ac22¹ Bs. devout¹.

eu lab e'o mai WELL-GET

pious (be), Noah Hb11⁷, moved with fear¹, piper, flutist¹.

Pisidia *PISIDIA*

Pisidia, a district of south-central Asia Minor, between 37°-39° north, 29°-32° east. Antioch, P Ac13¹⁴ Paul passing through Ac14²⁴.

both'un os PIT

pit, a large hole in the ground, falling into a p (sheep) PM12¹¹ (blind) PM15¹⁴ Lu6³⁰, ditch², pit¹.

dich as'ō TWOIZE

pit, man against his father Mt10³⁵, set at variance¹.

pit, well⁵, (bottomless p), abyss⁵.

pég'n a mi FASTEN

pitch a tent, the tabernacle FH8².

pitch, See *toss*.

pitcher, jar².

oikt ir'm on PITIFUL

pitiful, as your heavenly Father is Lu6³⁶ 36 the Lord is very Ja5¹¹, merciful², of tender mercy¹.

pitiful, compassionate (tenderly)¹, (very p), compassionate (very)¹.

oikt ir m os' PITY

pity, a feeling for those in distress, God: (by the p of) Ro12¹ (the Father of p) P2C1³ compassion (and p in Christ) Ph21¹ (put on) Co3¹² dying without p Hb10²⁸, mercy⁵.

oikt ei'rō PITY

pity, act to relieve those who are pitiable, God shall Ro9¹⁵ 15, have compassion on².

pity (have), merciful (be)¹.

di all a'ss ō THROUGH-CHANGE

placate, toward your brother Mt5²⁴, be reconciled¹.

the- (t'ithē mi) PLACE

place, remove to a particular location, appoint to an office or fate, assign a service Ft11¹², lay a cornerstone, lay aside 1C16², lay down, lay up FtLu9¹⁴, ponder, to place in one's heart, place knees, kneel, give counsel Ac27¹², a lamp (not under a measure) PM15¹⁴ Mk42¹ Lu11³³ (not underneath a couch) FLu8¹⁶ God (p His spirit on Christ) Mt12¹⁸ (enemies under C feet) Mt22¹⁴ Mk12³⁶ Lu20⁴³ Ac23⁵ 1C15²⁵ Hb1¹³ 10¹³ (eras, in His own jurisdiction) FAc17 (members in the body) 1C12¹⁸ (in the ecclesia) 1C12²⁸ (in us the word of the conciliation) 2C5¹⁹ (Sodom and Gomorrah for an example) 2Pt4⁶ Joseph p Christ's body in the tomb Mt27⁶⁰ Mk15⁴⁶ 47 16⁹ Lu23⁵³ 55 Jn 19⁴¹ 12 20¹² 13 15 Ac13²⁹ by what parable p the kingdom Mk4³⁰ Bs p John's corpse in a tomb Mk6²⁹ p the infirm (in the markets) Mk6³⁰ (on cots) Ac5¹⁵ Christ (p His hands on children) Mk10¹⁶ (to be paralyzed man before Him) Lu15¹⁸ (right hand on John) Rv1¹² Ab foundation on a rock Lu6⁴⁸ ideal wine first Jn2¹⁰ Lazarus Jn11³⁴ Pilate p title on the cross Jn19¹⁹ lame man at the door of the sanctuary Ac32 Peter and John p in custody Ac43 518 25 p the price at apostles' feet Ac4³⁵ 37 (a part) Ac5² (in your heart) FAc5¹ Jacob p in the tomb Ac7¹⁰ (two witnesses not p in) Rv11¹⁰ Tabitha, in upper chamber Ac9⁴¹ Herod p Peter in jail Ac12⁴

saints not to p a stumbling block FRo14¹³ Paul p the evangel FtC9¹⁸ Moses p a covering over his face 2C3¹³ messenger p foot on sea vRv10²

appoint: lord a slave's part with (hypocrites) PM24⁵¹ (unfaithful) FLu12¹⁶ Christ a the twelve FJn15¹⁶ God (I have a Thee for a light) Ac13⁴⁷ (a Abraham) FRo4¹⁷ (did not a us to indignation) FtTh5⁹ (a Christ) FHb1² the holy spirit a you supervisors Ac20²⁸ Paul was a herald Ft12⁷ 2Ti1¹¹ being stubborn, to which they were a FtPt2⁸ lay: foundation (of a tower) FLu14²⁰ (Paul) FtC3¹⁰ (other f can no man) 1C3¹¹ God I (a stumbling stone) FRo9³³ (corner capstone) FtPt2⁸ lay down: pick up what you do not FLu19²¹ 22 I d the soul (shepherd for the sheep) FJn10¹¹ ABs² (Christ) Jn10¹⁵ 17 18 18 1Jn3¹⁶ (Peter) FJn13³⁷ 38 (for friends) FJn15¹³ (for brethren) 1Jn3¹⁰ Christ I d His garments Jn1³¹ ponder: in their hearts (all who hear) Lu1⁶⁶ (not premeditating) Lu21¹⁴ Paul p in spirit FAc19²¹ kneel: soldiers to Christ Mk15¹⁹ Christ in Gethsemane Lu22⁴¹ Stephen being stoned Ac7⁶⁰ Peter by Tabitha Ac9⁴⁰ Paul (at Miletus) Ac20³⁶ (at Tyre) Ac21⁵ (Bs Mk4²¹ 48²⁵ Bs Lu8¹⁶ s20¹⁴), advise¹, appoint⁶, bowl, compare¹, conceive¹, give¹, kneel down⁵, lay³², - aside¹, - down¹², - up¹, let lay¹, - sink down¹, make¹⁰, obtain², purpose¹, put¹⁶, set⁶, - forth¹, settle¹.

top'os PLACE

place, a limited part of space, a locality, position Ac25¹⁶, with through-sea, channel Ac27⁴¹, Christ: in a desolate Mt14¹³ Mk13³⁵ 45 Lu 44²⁴ 91² feeds 5000 in wilderness Mt14¹³ Mk6³⁵ in Gennesaret Mt14³⁵ Golgotha termed Scull's P Mt27³³ 33 Mk15²² Ab 22 Lu 23³³ Jn19¹⁷ p where the Lord lay Mt28⁶ Mk 16⁶ calls disciples privately into a Mk6³¹ 32 found the p where written Lu4¹⁷ a hubbub about C to every p Lu4³⁷ stood on an even p Lu6¹⁷ in every p where He was about to be entering Lu1⁰¹ praying in a certain Lu 11¹ where Zaccheus was Lu19⁵ at Gethsemane Lu22⁴⁰ where C healed the impotent man Jn5¹³ Ab where John was formerly baptizing Jn10⁴⁰ C remains two days Jn11⁶ where Martha meets Him Jn11³⁰ going to make ready a Jn14² 3 where C was crucified Jn19²⁰ 41 handkerchief in one p apart Jn20⁷ will be demolishing Jerusalem Ac6¹⁴ His knowledge manifested in every 2C2¹⁴ moving lampstand out of its Rv2⁵

others: waterless p FMT12¹⁹ Lu11²⁴ quakes in Mt24⁷ Mk13¹⁹ Lu21¹¹ abomination standing in the holy Mt24¹⁵ its p (turn away your sword into it) Mt26⁵² (every island moved out of) vRv6¹⁴ whatever place not receiving disciples Mk6¹¹ Bs n p (for them in the caravansary) Lu27¹⁸ (Paul having) Ro15²³ (would be sought for a second) Hb8⁷ (found for earth and heaven) vRv20¹¹ a Levite coming to the p FLu10³² give p (this one) Lu14⁹ 9 10 (to His indignation) FRo12¹⁹ (not to the Adversary) Ep4²⁷ at the great dinner FLu14²² of torment FLu16²⁸ where one must worship Jn4²⁰ AB much grass in the Jn6¹⁰ Romans will take away our Jn11⁴⁸ Judas (acquainted with the) Jn18² (to take the p of) Ac15²⁴ AB (gone into his own) Ac1²⁵ p termed Pavement Jn19¹³ p shaken Ac4⁰¹ Stephen making declarations against Ac6¹³ Israel offering divine service in this Ac7⁷ p where Moses stood Ac7³³ of God's stopping Ac7⁴⁰ Peter went to a different Ac12¹⁷ those p

(Jews in Lystra etc.) Ac16³ Paul teaching against this Ac21²⁸ p in Asia (ship to be sailing for) Ac27² p called (Ideal Harbors) Ac27⁸ (Harmagedon) vRv16^{10b} lest falling on rough Ac27²⁰ freeholds of that p Ac28⁷ in the p where declared Ro9²⁶ every p (invoke the name in) 1C12 (your faith has come out in) 1Th1⁸ (that men pray) 1Ti2⁸ filling the p of a plain person 1C14¹⁶ which Abraham was about to obtain Hb1¹⁸ of repentance Esau did not find rHb1²¹⁷ lamp appearing in dingy 2Pt1¹⁰ the woman (has p made ready) vRv12⁰ (flying into) vRv12¹⁴ dragon's p not found vRv12¹⁵ sailing at the p (Babylon) vRv18¹⁷ (s¹) Lu9¹⁰ AJN20²⁵). coast¹, license¹, place⁷⁹, plain¹, quarter¹, rock¹, room¹.

¹⁰place of (in) denotes instead.

place, context¹, freehold², hole¹, (have p), contain¹, (xive p), simulate¹, (of that p), place (in)¹.

peri the-(ti'thē mi) ABOUT-PLACE

place about, place anything about another, invest 1C12³³, stick on, stone like a vineyard PMt21³⁹Mk12¹ p a Christ (a mantle) Mt27²⁸ (wreath) Mk15¹⁷ sponge on hyssop Jn15³⁶ stick on: sponge on a reed Mt27⁴⁸Mk15³⁶ (nMt27⁴⁹). bestow upon¹, put about¹, - on², - upon², round about¹, set about¹.

para the-(ti' thē me) BESIDE-PLACE

place before, as food when eating, commit a charge, set a table before Ac16³⁴, Christ p a parable b them Mt13³⁴ 31 disciples (to p cakes b the 5000) Mk6¹¹Lu9¹⁶ (the 4000) Mk8⁶ 7 (eating what is p b them) Lu10⁸ naught to p b him Lu1¹⁰ Paul p b them that Christ must suffer Ac17³ be eating everything p b you 1C10²⁷ commit: to whom they c much Lu12¹⁰ into Thy hands am I c My spirit Lu23¹⁰ Paul (and Barnabas c disciples to the Lord) Ac14²³ (c supervisors to God) Ac20³² (a charge to Timothy) 1Ti1¹⁸ these things to faithful men 2Ti²² souls to a faithful Creator 1Pt4¹⁹, allege¹, commend², commit³, - the keeping of¹, put forth², set before⁸.

en top' i on IN-PLACE

place (in). Caesarea Ac21¹², of that place¹.

en th'a'de IN-PLACE-YET

place (in this), (adverb), have you any food Lu24^{4AB} coming to (draw water) Jn4^{15AB} (summon your husband) Jn4¹⁶ Peter lodging (Jonna) Ac10¹⁸ we are all (jail at Philippi) Ac16²⁸ Paul and Silas (Thessalonica) Ac17⁶ Jews at (Caesarea, coming together) Ac25¹⁷ (tied with Festus) Ac25²⁴, here², hither¹, there¹.

place of a son. See son (place of a).

¹⁰place of (in). See instead.

epi the-(ti'thē mi) ON-PLACE

place on, append, with blows, pound Lu10³⁰, Christ: hands on (Jairus' daughter) Mt9¹⁸Mk5²³ (little children) Mt9¹³ 13 (a few, at Nazareth) Mk6⁵ (deaf-mute) Mk7³² (blind man) Mk8²³ 25As (many) Lu4⁴⁰ (woman) Lu13¹³ p the name (Peter on Simon) Mk3¹⁶ (Boanerges on James and John) Mk3¹⁷ mud on blind man's eyes Jn9¹⁵ others: disciples (p garments on ass and colt) Mt2¹⁷ (to p hands on the ailing) Mk16¹⁸ (on Barnabas and Saul) Ac13³ Pharisees p loads on men Mt23⁴ soldiers (p wreath on Jesus) Mt27²⁷As Jn19² (p charge above His head) Mt27³⁷ (p cross on Simon) Lu23²⁶ lamp p on lampstand Mk4^{21A}

Lu8^{10A} man p sheep on shoulders Lu15⁷ Pilate p title on cross Jn19^{10A} apostles p hands on seven men Ac6⁶ Peter and John p hands on Samaritan believers Ac8¹⁷ that on whomsoever Simon p hands Ac8¹⁹ Ananias p hands on Saul Ac9¹² 17 blows on Paul and Silas Ac16²³ Paul (no one shall p hands on) Ac18¹⁰ (hands on disciples at Ephesus) Ac19⁰ (kindling on fire) Ac28³ (on Publius' father) Ac28⁸ (on board what was for his need) Ac28¹⁰ p hands quickly on no one 1Ti5²² append: if anyone a to the words Rv22¹⁸ 18s² (Jn9⁹⁶ sRv117). add¹, - untol¹, lade with¹, lay⁰, - on⁸, - upon³, put⁷, - on², - upon², set², - up¹, surname², wound¹.

place over. See constitute.

place under law. See law (place under).

place where two ways meet, encircling road¹.

plague, blow¹², scourge¹.

idi'ōtēs OWNIST

plain, plain person 1C14¹⁶ 23 24, apostles unlettered and p Ac4¹³ Paul p in expression 2C11⁰, ignorant¹, rudel¹, unlearned³.

plain, correctly¹, even place¹, place¹.

plain person. See plain.

plainness, boldness⁵.

anti'dik os INSTEAD-JUSTER

plaintiff, be humoring your Mt5²⁵ 25 going away with Lu12⁵⁸ the widow vLu1¹⁰ the Adversary v1Pt5⁸, adversary⁵.

plait, braid³.

plaiting, braiding¹.

boul'eu'ō COUNSEL

plan, a king going to battle vLu14³¹ priests, to kill Lazarus Jn12¹⁰ crew p to beach the ship Ac27³⁹ Paul not p according to flesh 2C11¹⁷ (JsJn11³²). be minded², consult², purpose¹.

plan. See consult.

snai's PLANK

plank, ship timber. Ac27⁴⁴, board¹.

phu't'cu'ō SPROUT-

plant, place in the ground so as to grow, which the Father does not PMt15¹³ a vineyard (a householder) PMt21³³Mk12¹Lu20⁹ (and not eating of) 1Pt9⁷ a fig tree vLu13⁶ be p in the sea vLu17⁶ in Lot's day Lu17²⁸ Paul v1C3⁶ 7 8.

phu't'ei'a SPROUT-

plant, every p My heavenly Father not planting PMt15¹³.

sum'phu't o TOGETHER-SPROUTED

planted together. likeness of Christ's death vRo6⁵.

par ops i's BESIDE-PROVISION

plate, that on which food is served, Pharisees cleansing the outside of PMt23²⁵ 26, platter².

platform. See dais.

pi'nta x BOARD

platter, John's head on Mt14⁸ 11Mk6²⁵ 28 Pharisees cleaning outside of vLu11³⁹, charger¹, platter¹.

platter, plate².

play, sport¹.

play hypocrite with. See hypocrite (play..with).

psa'l'ō STROKE

play music, literally stroke the strings of a musical instrument, distinguished from singing Ep5¹⁹, but possibly applied to the melody, to God's name Ro15⁹ Paul (in the spirit) 1C14¹⁵ (with the mind) 1C14¹⁵ (the saints to Ep5¹⁹ Ja5¹³, make melody¹, sing⁹, sing psalms¹.

en tu[ng]ch[an]'ō IN-HAPPEN-[UP]
 plead, the Jews with Festus Ac25²⁴ for the
 saints (the spirit) Ro8²⁷ (Christ) Ro8³⁴ Hb7²⁵
 Elijah with God Ro11². deal with him, make
 intercession⁴.

[h]uper en tu[ng]ch[an]'ō
 OVER-IN-HAPPEN-[UP]
 plead for, the spirit for us Ro8²⁶. make inter-
 cession for¹.

en'tuax is IN-HAPPENING
 pleading, for all mankind 1Ti2¹ every crea-
 ture hallowed through 1Ti4⁵. intercession¹,
 prayer¹.

ares'k ō PLEASE
 please, produce an agreeable sensation. Hero-
 dias' daughter p Herod Mt14⁶Mk6²² the
 word p the multitude Ac6⁵ p God (the flesh
 not) Ro8³ (the Jews not) 1Th2¹⁵ (saints must)
 1Th4¹ saints not to be p themselves Ro15¹²
 Christ p not Himself Ro15³ husband and wife
 1C7³² 33 34 Paul (p all) 1C10³³ (not seeking
 p men) Ga11¹⁰ 1Th2⁴ soldier p the one
 enlisting him 2Ti2⁴.

please, delight³, endorse², seem², well-pleased
 (be)², - pleasing¹, will²,
 pleased (be well), delight⁷.

ares't on' PLEASING
 pleasing, God (Jesus doing what is p to) Jn8²⁹
 (saints doing what is p to Him) 1Jn3²² not
 p to be serving tables Ac6² Herod p Jews
 by apprehending Peter Ac12³. please³, rea-
 son¹.

ares'k ei a PLEASING
 pleasing, walk worthily for all Co11¹⁰,
 pleasure, grace², gratification³, seem¹, will¹,
 (good p)⁵, (have p)¹, delight⁶, (live in p),
 luxuriate¹, squander²,
 pleasure in (have), endorse¹,
 plenteous, many¹.

cpi bou' ē' ON-COUNSEL
 plot, Jews against Paul Ac9²⁴ 203 19 2330,
 lying in wait⁴.

pra s'ia PRACTICE
 plot, people lean back p by Mk6⁴⁰ 40AB. in
 ranks¹,
 plough, plow¹.

aro tri'a'ō PLOW
 plow, break up ground, preparatory to plant-
 ing, a slave Lu17¹ in expectation r1C9¹⁰ 10,

aro tr on PLOW
 plow, putting hand on p Lu9⁶².

ti'l'ō PLUCK
 pluck, forcefully detach, as fruit from its stalk,
 the ears Mt12¹Mk2²³Lu6¹,

pluck, snatch²,
 pluck asunder, pull to pieces¹,
 pluck out, cast out¹, scoop out¹, extricate².

di ar p a z'ō THROUGH-SNATCH
 plunder, strong man's house p Mt12²⁹ 29Mk3²⁷
 27, spoil⁴,
 poet. See door.

ak m ē' POINT of time
 point, unintelligent at this Mt16¹⁰, yet¹,
 point of (be at), about (be)¹,
 poison, venom².

kēn's os POLL-TAX
 poll tax, a tax on persons, kings getting Mt
 17²⁵ to Caesar Mt22¹⁷ 19Mk12¹⁴, tribute⁴,

molu'n ō POLLUTE
 pollute, sully by contact, conscience being p
 portion, part³.

r1C8⁷ garments rFrv3⁴ with women rVr14⁴,
 defile³,
 pollute, common (count)¹.

molu s m os' POLLUTING
 pollution, of flesh and spirit 2C7¹, filthiness¹,
 pollution, ceremonial pollution¹, defilement¹,
 pomp, pageantry¹.

[h]uper'o[n]gk on OVER-BULKED
 pompous, uttering p vanity 2Pt2¹⁸ talking p
 things Ju16, great swelling words².

ponder, See place.
 ponder, parley¹.

Pont'ios (Latin) PONTIUS
 Pontius, Pilate's forename. Mt27^{2A} Lu3¹ Ac4²⁷
 1Ti6¹³.

Pont'os MARINE
 Pontus, a northeastern province of Asia Minor,
 on the Euxine or Black sea, north of 39°
 east of 34°, those dwelling in Ac29⁵ the
 dispersion of 1Pt1¹.

Pont ik on' MARINE-ic
 Pontus (of), Aquila a native of Ac18².

kolumb ē'th r a SWIMMING-pool
 pool, Bethesda Jn5² 4 7 of Siloam Jn9⁷ 11A.

ptōch on' POOR

poor, lacking riches or plenty, happy in spirit
 are Mt5³Lu6²⁰ evangel brought to Mt11⁵ Lu
 418 722 give to (sell all) Mt19²¹Mk10²¹Lu18²²
 (attar disposed of) Mt26⁹Mk14⁵Jn12⁵ (Zac-
 cheus) Lu19⁶ (Judas may) Jn13²⁹ the p
 you have with you always Mt26¹¹Mk14⁷Jn12⁸
 widow Mk12⁴² 43Lu21³ invite Lu14¹³ 21 p
 man (Lazarus) p Lu16²⁰ 22 (entering) Ja2³
 not that Judas cared about Jn12⁶ p saints
 at Jerusalem Ro15²⁶ Paul as p yet en-
 riching many 2C6¹⁰ remembering Ga2¹⁰ infirm
 and p elements AGa4⁹ does not God choose
 Ja2⁵ you dishonor the Ja2⁶ not aware that
 you are rFrv3¹⁷ rich and p given emblem
 rVr13¹⁶, beggar², -lyl, poor³⁰, -man¹.

poor, drudge¹, -ing¹.

ptōch cu'ō be-POOR
 poor (be), Christ, for us 2C8⁹, become poor¹.

dēm'os PUBLIC
 populace, people generally, in relations common
 to all, retorted at Herod's words Ac12²²
 Jews sought to lead Paul before Ac17⁵ Paul
 intended to enter to Ac19³⁰ Alexander
 wanted to make a defense to Ac19³³, peo-
 ple⁴.

eu peri'st a t on WELL-ABOUT-STOOD
 popular, the p sin p Hb12¹, which does so easily
 beset us¹.

porch, forecourt¹, portal¹, portico⁴.

Por'tios PORCIUS
 Porcius, name of Festus Ac24²⁷.

nul'ōn GATE
 portal, the entrance area. Peter (coming into)
 Mt26⁷¹ (men at the p for) Ac10¹⁷ (at the
 door of) Ac12¹³ 14 14 Lazarus cast at p Lu
 16²⁰ bring bulls to (at Lycaonia) Ac14¹³ of
 the new Jerusalem rVr21¹² 12s 13 13 13
 21 21 25 2214, gate¹⁷, porch¹.

porter, doorkeeper².

st o a' STAND-
 portico, a place where people may stand, pro-
 tected by a roof, Bethesda having five Jn5²
 of Solomon (Jesus walked in) Jn10²³ (people
 ran to) Ac3¹¹ (disciples in) Ac5¹², porch⁴.

sum mur iz'o mai TOGETHER-PART
portion (have..with). with the altar 1C9¹³,
be partaker with¹.

pol u mer os' MANY-PART-AS
portions (by many), (adverb). God speaks
Hb11, at sundry times¹.

position. See place.

possess. See belong.

possess, acquire¹, retain².

possessed with (be), have².

possesseth (things one), belong².

possession. See belong.

possession, acquisition¹, freehold¹, tenure².

possessor, acquirer¹.

possible. See able.

possible, able¹³, (be p), able (be)¹, (not p),
impossible¹.

possible (be). See able (be).

ana ba'l'o mai UP-CAST

postpone (make). Felix of Paul's case Ac24²²,
defer¹.

ana bol e' UP-CAST

postponement. Festus making no Ac25¹⁷, de-
lay¹.

pot, urn¹.

pot (water). See water pot.

dun as't es ABLER

potentate, a person of power. the Lord pulls
down from thrones Lu15² of Candace Ac8²⁷
Christ the only 1Ti6¹⁵, mighty¹, of great
authority¹, Potentate¹.

kera m eu s' HOLDER

potter, one who holds a forming tool against
the revolving clay. Field of the Mt27¹ in
right over the clay Ro9²¹.

potter (of a), pottery¹.

kera m ik on' HOLDIC

pottery, any product of a potter. as vessels of
p crushed Rv2²⁷, of a potter¹.

ther eu'o WILD-BEAST

pounce upon, the action of wild beasts in secur-
ing their prey. Jesus' words Rv11¹, catch¹.

pound. See blow and place on.

pound, mina⁹, pound troy¹.

li'tra A POUND

pound troy, (12 ozs.) of attar Jn12³ 100, of
myrrh and aloes Jn19³⁰, pound¹, -weight¹.

pound weight, pound troy¹.

pour, cast².

kata che'o DOWN-POUR

pour down. attar on Jesus' head Mt26⁷Mk14³,
pour in, pour on¹.

epi che'o ON-POUR

pour on. oil and wine PLu10³⁴, pour in¹.

ek che'o OUT-POUR

pour out, spill wine, shed blood. Christ (the
brokers' change)Jn21⁵ (holy spirit)¹ Ac2³³
Judas' intestines Ac18¹ God (p o of My
spirit)Ac21⁷ 18 (love in our hearts)¹Ro5⁵
(renewal of holy spirit)¹Ti3⁶ gratuity of
holy spirit on the nations FJo15¹ in the
deception of Balaam's wages RJu11⁷ seven
bowls p o (into the land)¹Rv16¹ 2 (the sea)
Rv16³ (rivers)¹Rv16⁴ (on the sun)¹Rv16⁸
(throne of wild beast)¹Rv16¹⁰ (the great
river)¹Rv16¹² (the air)¹Rv16¹⁷ spill: wine
PM19¹⁷Mk22²⁵ Lu5³⁷ shed: blood (all the
just b)Mt23³⁵ (of prophets)Lu12³⁰as Rv16⁶
(of the new covenant)¹Mt26²⁸Mk14²⁴Lu22²⁰
(of Stephen)Ac22³⁰, gush out¹, pour -12, run

greedily¹, - out¹, shed⁹, - abroad¹, - forth¹,
spill¹.

pour out, blend¹.

pros'chu si s TOWARD-POURING
pouring against, of blood a the door jamb-
Hb11²⁸, sprinkling¹.

ptuch ei a POVERTY
poverty. of the Macedonians 2C8² Christ's
2C8⁹ the ecclesia in Smyrna Rv2⁹.

powder (grind to), scatter like chaff².

dun'a mi s ABILITY

power, the ability to accomplish, to be distin-
guished from authority, delegated or moral
right, and from strength, which need not be
sufficient. Inherent, or displayed in a super-
human act, the divine essence, the import of
a sound, in the plural, by association, organ-
ized powers of created beings, or powerful
deeds. God's: Sadducees not acquainted with
Mt22²⁹Mk12²⁴ of the Most High ever-shad-
owing Miriam Lu13³⁵ sitting at the right
hand of ALu22³⁰ the evangel is RRo10¹⁶ im-
perceptible Ro12²⁰ displaying in Pharaoh Ro
9¹⁷ word of the cross is 1C11¹⁸ Christ is
1C12²⁴ faith may be in 1C2⁵ will be rousing
us through 1C6¹⁴ transcendence of 2C4⁷
Paul commending himself in 2C6⁷ perfected
in infirmity 2C12⁹ Christ is living by 2C13¹
the greatness of His En1¹⁹ suffer evil in
accord with 2Ti1⁸ garrisoned by 1Pt1⁵ Hi-
divine p 2Pt1³ p be our G's Rv12⁷ taken
Thy great Rv11¹⁷ now came the salvation:
and Rv12¹⁰ 19¹ temple dense with fumes
of His Rv15⁸ Jesus: (coming out of Him)
Mk5³⁰Lu6¹⁹ 846 (enjoining unclean spirits
with)Lu4³⁶ (gives the twelve)Lu9¹ (anoint-
ing Him with)Ac10³⁸ Christ: (designated
Son of God with)Ro14 (nullifying all)1C15²
(tabernacled upon Paul)2C12⁹ (of His resur-
rection)Ph3¹⁰ Son of mankind: (coming
with)Mt24³⁰Mk13²⁶Lu21²⁷ (sitting at right
hand of)Mt26⁶⁴Mk14⁶² of the Lord for heal-
ing Lu5¹⁷ of our Lord Jesus 1C5¹ of the
Lord Jesus Christ En3¹⁶ our Lord and God
worthy to get Rv4¹¹ the Lambkin Rv5¹²
other (proper names): p of Elijah (John)
Lu17 of Peter and John Ac3¹² 4⁷ Stephen
full of Ac6⁸ Sarah obtained Hb11¹¹ others:
kingdom of God (having come in p)Mk9¹
(is in p)1C4²⁰ of the spirit (Christ returns-
in)Lu4¹⁴ (superabounding in)Ro15¹³ of
the enemy Lu10¹⁹ from on high Lu24¹⁹ obtain-
ing Ac18 apostles rendered testimony with
great Ac4³³ of signs and miracles Ro15¹⁹
demonstration of 1C2¹ of those who are
puffed up 1C4¹⁹ the dead roused in 1C15⁴⁹
of sin, is the law 1C15⁵⁶ works of p in you
AGa3⁵ operating in us En3²⁰ endured with
all Co11¹ evangel came in 1Th1⁵ work of
faith in 2Th1¹¹ operation of Satan with all
2Th²⁹ a spirit of a2Ti1⁷ 1Pt4¹¹as of al-
doutness 2Ti3⁵ of an indissoluble life Hb7¹⁶
of fire (quench)Hb11³⁴ the sun appearing
in Rv1¹⁶ you have a little Rv3¹⁸ gives the
wild beast (the dragon its)¹Rv13² (ten king-
their)¹Rv17¹³

powerful deeds and God: did through hand
of Paul Ac19¹¹ places in the ecclesia 1C1²
12²⁸ corroborating by Hb2¹ and Christ:
many AMt7²² most were done AMt11¹⁹ or-
curred in (Tyre)AMt11²¹ (Sodom)AMt11²³
whence has AMu13⁵AMk6² operating in John
Mt14² occurring AMk6² doing in M name
Mk9³⁰ a Man demonstrated by Ac2²² heine
subjected to AlP13²²

others: of the heavens Mt2429Mk1325Lu2126 occurred in Tyre ALu1013 (which they perceived) ALu1937 of the God called Great AC s10 Simon beholding ACe813 not able to separate us ARos38, ability, abundance, meaning¹, might¹, might², -deed¹, -work¹, miracle¹, power⁷, strength⁷, violence¹, virtue², wonderful work¹, worker of miracles¹.
 power, able¹, authority⁶⁰, might⁶, origin¹, strength², (be of) p, able (be)¹, (have) p, jurisdiction (have)³.
 powerful, operative¹, strong¹.
 powerful. See able and power.
 powerful (be). See able (be).

pra's o PRACTICE

practice, continued habitual action, as putting good and evil into practice, commit evil, engage in what is good, utilize money Lu 1923, impose excessive revenue Lu313, meddling arts Ac1919 put into p (the law) Ro225 (not what Paul is willing) Ro715 19 (good or bad) Ro911 (required for that which) 2C510 (what you learned) Ph49 commit: this thing (which disciple) Lu2223 nothing deserving of death (by Christ) Lu2315 (by Paul) Ac2511 25 2631 (those c such things) Ro132 what the malefactors c Lu2341 Christ c nothing amiss Lu2341 c bad things (hating the light) Jn320 judgment Jn529 it in ignorance Ac317 about to c (take heed) Ac535 c nothing (evil) Ac1628 (trash) Ac1936 Paul (things contravening Caesar) Ac177 (much contrary to Jesus) Ac269 not c in a corner Ac2626 endorsing also them that c Ro132 judging (you who are j c the same) Ro21 (those c such things) Ro23 judgment of God against those c Ro22 indignation to the one c evil Ro134 the one c this act may be taken away 1C524s the uncleanness they c 2C1221 c such things not enjoying allotment Ga521 engage: well c in keeping from idols Ac1529 in acts worthy of repentance Ac2620 Paul (if e in this voluntarily) 1C917 (what is e me) Ep621 saints to be e in own affairs 1Th411, commit, deed¹, do³⁰, exact¹, keep¹, require¹, use¹.

pra'x is PRACTICE

practice, function Ro124 what is committed Lu2251. God paying each in accord with Mt 1627 informing the apostles of Ac1918 of the body (put to death) Ro813 stripping off p of old humanity Co39. deed¹, office¹, work¹.

practice. See matter.
 Praetorium, pretorium¹.

ain'c'ō PRAISE

praise, express commendation or approbation. p God (heavenly host) Lu213 (shepherds) Lu 220 (disciples) Lu1937 245A Ac247 (lame man) Ac38 9 (all nations) Ro1511 (all His slaves) vRv195.

ain'os PRAISE

praise, attune (out of the mouth of minors) M2116 the entire people give p to God Lu 1843.

ain'ō's is PRAISING

praise, sacrifice of AB1315.
 praise, applaud¹, applause¹¹, bless¹, glory⁴, virtue¹.
 praises (sing), sing hymn².
 private against, gossip¹.

ken o phōn ta EMPTY-SOUND

prattling, profane p (turn aside from) 1Ti620 (stand aloof from) 2Ti216. vain².

pros eu ch'o mai TOWARD-WELL-HAVE

pray, disciples (to p for those persecuting) Mt544 (not as hypocrites) Mt65 (enter your store room) Mt66 (in hiding) Mt66 (not to use repetitions) Mt67 (thus then be) Mt69 Lu 112 (p that your flight) Mt2420Mk1318 (lest entering trial) Mt2641Mk1438Lu2240 46 (believing) Mk1124 (whenever p be forgiving) Mk1125 (be vigilant and) Mk1333As (p concerning those traducing you) Lu626 (Lord teach us) Lu111 (must always be) Lu181 (considerable number were) Ac1212 (fasting and) Ac133 hypocrites fond of p standing Mt65 Christ (ascended into mountain to) Mt1423Mk 646 Lu612 928 929 (p over children) Mt1913 (in Gethsemane) Mt2636 39 42 44Mk1432 35 39 Lu2241 44 (in a desolate place) Mk135 (at His baptism) Lu321 (in the wilderness) Lu516 (in seclusion) Lu918 (in a certain place) Lu111 scribes prolix in Mk1240Lu2037 entire multitude Lu110 two men in sanctuary PLu1810 11 apostles (Thou Lord) Ac124 (place hands on the seven) Ac68 Peter (concerning Samaria) Ac815 (kneeling) Ac940 (on the housetop) Ac 109 (in Joppa) Ac115 Paul (in the house of Judas) Ac911 (with fastings) Ac1423 (and Silas) Ac1625 (kneeling) Ac2036 215 (in the sanctuary) Ac2217 (for Publius' father) Ac288 (in a language) 1C1414 14 (in spirit, with the mind) 1C1415 15 (this I am p) Ph19 (concerning the saints) Col3 9 2Th111 (intending men p in every place) 1Ti28 Cornelius at ninth hour Ac1030 saints to be (not aware what) Ro826 (on every occasion) Ep618 (for the apostles) Co45 1Th525 2Th31 Hh1318 (unintentionally) 1Th517 (over one another) Ja516 (in holy spirit) Ja220 man p covered 1C114 woman uncovered 1C115 13 let him p (one speaking in a language) 1C1413 (the one suffering evil) Ja519 14 Elijah p in prayer Ja517 18 (s¹ Lu942 s¹ Ac215). make prayer³, pray⁵, -for¹.

pray, ask¹⁴, beseech¹², console⁶, wish².

pros eu ch' TOWARD-WELL-HAVING

prayer, a house of AM2113Mk1117Lu1946 disciples (requesting in) Mt2122 (with one accord in) Ac114 (made for Peter) Ac125 species can come out by Mk929 Christ (throughout the night in) Lu612 (rising from) Lu2245 persevering in (the three thousand) Ac242 (the twelve) Ac64 (saints to be) Ro1212 Co42 the hour of Ac31 Cornelius' p (a memorial) vAc 104 (harkened to) Ac1051 beside a river AC1613 16 Paul (beseeching in his) Ro110 (making mention in) Ep116 1Th12 Phn4 saints (to struggle with Paul in) Ro1530 (through every p) Ep618 Ph46 (Epaphras struggling in p for) Co412 (to be made for all mankind) 1Ti21 (your p be not hindered) 1Pt37 (to be sane for) 1Pt47 (incenses are the p of) vRv58 83 4 leisure for 1C75 widows remaining in 1Ti55 through Philemon's Phn 22 Elijah prays in Ja517 (s¹ Mt1721). earnestly¹, prayer³⁶.

prayer, petition¹², pleading¹, vow², (make) p, pray³.

preach, announce¹⁰, herald², evangelize²², fix upon beforehand¹, argue⁵³, publish¹, speak⁶.

preach fully, fill¹.
 preach gospel, evangelize²².
 preach the gospel before, evangel (bring before)¹.

preached, tidings¹.

preacher, herald¹.

preaching, heralding⁸, word¹.

pro ag'ō BEFORE-LEAD
 precede, take the lead 2Jn⁹, lead before, star
 p the magi Mt2⁹ disciples p Jesus to other
 side Mt14²²Mk6⁴⁵ Christ (throngs p Him)
 Mt21¹⁰Mk11¹⁹ (p disciples to Galilee)Mt26³²
 28¹⁰Mk14²⁸ 167 (p disciples on the road)Mk
 10³² (those p Him)Lu18³⁰Bs prostitutes p
 priests into the kingdom Mt21³¹ warden p
 Paul out Ac16³⁰AB p prophecies over Tim-
 othy 1Ti1¹⁸ sins p into judging 1Ti5²⁴
 p precept rHb7¹⁸ lead before: sought to l Paul
 b populace Ac17⁵ Festus l Paul b Agrippa
 Ac25²⁰Bs (AAc12²⁰ s1²⁵⁰), bring before²,
 -outl, go before¹⁵, trespass¹.

precede. See direction.

kath'ēgētēs DOWN-LEADER
 preceptor, disciples (not to be called)Mt23¹⁰
 (One is your)Mt23¹⁰ (s1⁴Mt23⁸). master³.

precious. See valuable.

precious, honor (held in)², value¹, (very p),
 costly¹.

precious (equally). See equally precious.

precious (much more). See precious (very).

pol'utim ON MANY-VALUED
 precious (very), much more precious (than
 gold) 1Pt1⁷. one pearl rMt13⁴⁶ attar Mt26⁷
 Jn12³, of great price¹, very costly¹.

timio'tēs VALUABLENESS
 preciousness. Babylon's rVr18¹⁰, costliness¹.

krēm nos' HANG
 precipice, part of a hill which overhangs, or
 nearly so. hogs rush down Mt8³²Mk5¹³Lu
 8³³, steep place³.

kata krēm n iz'ō DOWN-HANG
 precipice (push over). so as to p Christ o
 Lu4²⁹.

precipitate. See get before.

predestinate, designate beforehand¹.

pro leg'ō BEFORE-LAY (say)
 predict, say before. Paul 2C13² Ga5²¹ 1Ti3⁴,
 foretell², tell before¹.

predict. See say before.
 preeminence (have), first (be)¹, (love to have
 the p), fond of being foremost¹.

pro cl'pi z'ō BEFORE-EXPECT
 preexpectant (be), the saints in the Christ
 Ep1¹². trust first¹.

ep arch[e]i'a ON-ORIGIN
 prefecture, a district subject to a deputy gover-
 nor. Paul from p of Cilicia Ac23³⁴ Festus
 stepping into the Ac25¹. province².

[h]air c'ō LIFT
 prefer. Paul Ph1²² God p the saints 2Th2¹³
 Moses p be maltreated Hb11²⁵. choose³.

[h]air c' t iz'ō LIFTIZE
 prefer. My Boy Whom I Mt21⁸. choose¹.
 prefer, become³, deem first¹.
 prefer before, front (in...of)³.
 preferring one before another, prejudice¹.
 pregnant. See belly.
 pregnant (be). See have.

pro'kri ma BEFORE-JUDGMENT
 prejudice, decision before examination. guard
 these things apart from 1Ti5²¹, preferring
 one before another¹.

ek'trō ma OUT-BORE
 premature birth. Paul 1Cl5⁸. born out of due
 time¹.

pro mcl c t a'ō BEFORE-CARE
 premeditate, a defense Lu21¹⁴. meditate be-
 fore¹.

apo kara dok'i'a FROM-SKULL-SEEM
 premonition, an intuitive opinion. of the crea-
 tion Ro8¹⁰ Paul's Ph1²⁰. earnest expecta-
 tion².

para skeu ē' BESIDE-INSTRUMENT
 preparation, of the passover Mt27⁶²Mk15⁴²Lu
 23⁵⁴Jn19¹⁴ 31 42.

preparation, readiness¹.

para skeu az'ō BESIDE-INSTRUMENT
 prepare, food for Peter vAc10¹⁰ for the battle
 1Cl4⁸ Achaia 2C9² 3. be ready¹, make
 ready¹, prepare self¹, ready¹.

prepare, construct⁶, readjust¹, ready (make)²⁹.
 prepare afore, ready before (make)¹.
 prepared, ready¹.

prerogative. See excessive.

presbytery, eldership¹.

dia ta s's ō THROUGH-SET
 prescribe, set a course of action. Christ (to the
 disciples)Mt11¹ (food)Lu8⁵⁵ impose nothing
 more than Lu3¹³ slave does as Lu17⁹ 10AB³¹
 God (p to Moses)Ac7⁴⁴AD³² (those announc-
 ing evangel)1C9¹⁴ Claudius p Jews depart
 Rome Ac18²AB³² Paul (p to take up at
 Assos)Ac20¹³ (take him to Antipatris as)
 Ac23³¹ (Felix p to keep)Ac24²³ (p in the
 ecclesias)1C7¹⁷ 161 (rest will I be)1C11³⁴ (to
 constitute elders)Ti1⁵ law through mes-
 sengers Ga3¹⁹. appoint², command¹, give or-
 der¹, ordain³, set in order¹.

prescribe. See set.

par ou si'a BESIDE-BEING
 presence, of Christ: sign of Mt24³ as the
 lightning Mt24²⁷ as the days of Noah Mt
 24³⁷ 39 those who are His vivified in 1Cl5²³
 the saints Paul's joy at 1Th2¹⁹ establish
 your hearts in 1Th3¹³ surviving to 1Th4¹⁵
 kept blameless in 1Th5²³ Paul asking for
 the sake of 2Th2¹ will discard man of law-
 lessness by 2Th2⁸ be patient till Ja5¹ is near
 Ja5⁸ We made known 2Pt1¹⁶ where is the
 promise of 2Pt3⁴ not to be put to shame in
 1Jn2²⁸ others: of Stephanas 1C16¹⁷ Titus
 2C7⁶ 7 Paul (bodily p weak)2C10¹⁰ (my p
 with you)Ph1²⁶ (obey not only in)Ph2¹² of
 the man of lawlessness 2Th2⁹ of God's day
 2Pt3¹². coming²², presence².

presence. See present (be).

presence, face¹, (in p), sight of (in)².
 presence of (before the), sight (in)¹, (in p),
 front (in...of)¹, sight of (in)¹, (in the p),
 front of (in)¹.

dō r'c'ō mai GIVE-GUSH
 present, give gratuitously. Pilate p the corpse
 to Joseph Mk15⁴⁵ His power has p to us
 2Pt1³ promise 2Pt1⁴. give³.

par i'st ē mi or par i'st[an] ō
 BESIDE-STAND[-UP]

present, stand by, stand beside, idiomatically.
 station Mt26⁵³, stand before, give standing
 1C8⁸, is the harvest Mk4²⁹ Christ (Mary
 and Joseph p Him)Lu22² (p Himself alive)
 Ac13 (to p a chaste virgin to)2C11² (to
 Himself glorified ecclesia)Ep5²⁷ Peter p
 Dorcas alive Ac9⁴¹ Paul (b beasts for)Ac
 23²¹ (soldiers p to Felix)Ac23³⁰ (cannot p
 evidence against)Ac24¹³ (p every man ma-
 ture)Col2⁸ God (p yourselves to)rRo6¹³ 2Pt1²
 215 (p together with)2C4¹⁴ saints (p mem-
 bers)rRo6¹⁹ 19 (to p bodies)Ro12¹ (at date of
 God)Ro14¹⁰ (to p you holy)Col2²² stand by:
 in those s b (one pulling sword)Mk14⁴⁵ (in the
 courtyard)Mk14⁶⁹ 70 (at the crucifixion)Mk

1535 39 (noble speaks to) FLu1924 (Ananias enjoining to beat Paul's mouth) Ac232 (speak to Paul) Ac234 Christ (deputy s b slaps) Jn 1822 (kings s b against) Ac426 saints to s b Phurbe rRo162 stand beside: Mary b the cross Jn1925 Mary and John b Christ Jn1926 two men b disciples Ac110 widows b Peter Ac930 h Paul (a messenger) Ac2723 (the Lord) f2Ti417 stand before: Gabriel who s b God Lu110 lame man b the chiefs Ac410 Paul b Caesar must s Ac2724 (AAc2823). assist1, be brought before1, come1, commend1, give presently1, present9, prove1, provide1, stand2, - before1, - by12, - here1, - up1, - with1, shew2, yield3.

par i st [an]'o DESIDE-STAND-[UP]
present, saints (not p members to sin) fRo613 (to whom you are) fRo616, yield2.
present, home (be at)1, stand1, - by1, (be p), come along1, home (be at)1, (things p), present (be)2.

ar'fi at-PRESENT
present (at), idiomatically now, (adverb), in contrast with both past and future, while now is in contrast with the past and already with the future. by your leave a p (Christ to John) Mt315 My Father will station 12 legions Mt2653 observing (blind man) Jn919 25 (by means of a mirror) f1C1312 disciples (not aware what Christ doing) Jn137 (where C is going you cannot) Jn1333 (not able bear it) Jn1612 ARS2 (are believing) Jn1621 why cannot Peter follow C Jn1337 Paul (is hungering) f1C411 (knows out of an instalment) f1C1312 (I do not want to see you) f1C167 (am saying again) Ga19 (persuading men or God) Ga110 (wanted to be present with) Ga420 (because of Timothy's coming) 1Th30 till the p detainer 2Th27 exulting briefly at 1Pt16 not seeing Christ 1Pt18 now: my daughter just n deceases Mt918 n came the salvation Rv1210

with from, henceforth: Christ (not perceiving Me) Mt2339 (not be drinking) Mt2629 (I am speaking) Jn1319 Son of Mankind: you shall be viewing Mt2661 the Father: you know Jn147 others: seeing heaven opened up Jn154A those dying in the Lord Rv1413

with till, hitherto: from the days of John Mt1112 kept the ideal wine Jn210 My Father is working Jn517 disciples do not request anything in My name Jn1624 Paul became the scum of all things 1C413 some used to an idol 1C87 majority are remaining 1C150 in darkness 1Jn24, now24, even now1, - this day1, this hour1, this present2.

par'e i mi BESIDE-BE
present (be), presence Ga418, for what is Judas Mt2650 reporting concerning the Galileans Lu131 Christ (His season not as yet) Jn70 (the Teacher is) Jn1128 brothers' season always p Jn70B cause of Cornelius' men being Ac1021 we are all p in God's sight Ac1033 the Tyrians and Sidonians p with Herod Ac1220 those who raise insurrection are Ac170 Jews obligated to be Ac2410 Paul (p in spirit) f1C533 (not p to have courage) 2C102 (such in act) 2C1011 (in want) 2C119 (the second time) 2C132 (should not be using severity) 2C1310 (wanted to be) Ga420 word of truth of the evangel p Col6 all discipline for the Hb1211 being sufficed with what is Hb135 he in whom these are not p is blind 2Pt19 established in p truth 2Pt112 wild beast will be Rv178 (s2) Lu1142 A2Pt18, be

here1, be present13, come10, such things as ye have1.

sun par'e i mi TOGETHER-BESIDE-BE
present with, w Festus and Agrippa Ac2524, present with (be), lie beside2.
presently, forthwith1, instantly1.

sun tēr'eō TOGETHER-KEEP
preserve, both wine and wineskins fMt917 Lu 538A Herod p John Mk620 Miriam p declarations Lu219, keep1, observe1, preserve2.
preserve, live (cause to)1, save1.

pro i st[an]'ō or pro i st'ē mi BEFORE-STAND-[UP]
preside, control, with diligence Ro128 over you in the Lord 1Th512 elder p ideally 1Ti517 saints p for ideal acts fTi38 14 control: supervisors c his own household 1Ti34 5 children 1Ti312, be over1, maintain1, rule5.

sun ech'o TOGETHER-HAVE
press, constrain (love of Christ) f2C514, ill with p torments fMt424 by fever (Simon's mother in law) fLu438 (father of Publius) fAc288 multitude p with fear fLu387 p Christ (throng) Lu845 (how am I being) fLu 1250 (men) Lu2263 enemies will p Jerusalem Lu1943 Jews p their ears Ac757 Paul (p in the word) fAc185 (out of the two) fPh123, be in a strait1, be straitened1, be taken with9, constrain1, keep in1, lie sick off1, man that holdeth1, press1, stop1, throng1.

press, jostle1, throng5, violently force1.
press down, squeeze2.
press toward, persecute1.
press upon, fall on2, importune1.
pressed, burdened (be)1.

sun och'e TOGETHER-HAVING
pressure, of nations Lu2125 of heart 2C24, anguish1, distress4.

presume. See seem.
presumptuous, audacious1.

pro'pha si s BEFORE-APPEARANCE
pretense, prolix in praying Mk1240 Lu2047 no p concerning sin Jn1522 lower the skiff under p Ac2730 Christ announced Ph118 of greed (Paul not having) 1Th25, cloak2, color1, pretense2, show1.

Praitō'riōn (Latin) PRETORIUM
Pretorium, the residence of the governor of a Roman province, or of the emperor of Rome. Christ in Mt2727 Mk1516 Jn1828 Jews do not enter Jn1828 Pilate entered Jn1833 199 Paul (in Herod's) Ac2335 (bonds become apparent in) Ph113, common hall1, judgment hall15, palace1, Pratorium1.

kat ischu'ō BE-DOWN-STRONG
prevail, gates of the unseen not Mt1618 disciples p to escape these things Lu2136Bns voice of the multitude Lu2233, prevail1, - against1.
prevail, benefit2, conquer1, strong (be)3.
prevail against, prevail1.
prevent. See forbid.
prevent, forestall1, outstrip1.
previous heralding. See heralding (previous).
previously. See former.

pro ait i a'o mai BEFORE-REQUEST
previously charge, all under sin Ro39, prove before1.

price. See value.
price (of great), costly1, precious (very)1.

prick, sting¹, prick with compunction¹.

kata nus's o DOWN-PUNCTURE
prick with compunction. the Jew's hearts *¶*Ac
23⁷, prick¹.

[*h*] *uper e'pha n'a* OVER-APPEARANCE
pride. out of the heart Mk7²²,
pride, ostentation¹, (be lifted up with p), con-
ceited (be)¹.

[*h*] *ier cu's* SACRED-
priest, any one of the family of Aaron who
was qualified and consecrated to officiate in
the sanctuary. lepers to show themselves to
Mt8⁴Mk14¹⁴Lu5¹⁴ABs⁷ 17¹⁴ not allowed to
eat show bread except Mt12²Mk22⁶Lu6⁴ pro-
fane the sabbath Mt12⁵ Zechariah Lu15¹
descended to Jericho *¶*Lu10³¹ ask Jesus by
what authority. Lu20¹ dispatched to John
Jn1¹⁰ lay hands on the apostles Ac4¹⁴as
throng of, obeyed the faith Ac6⁷ABs⁷
Zeus Ac14¹³ Christ (p for the eon)Hb5⁶ 717²¹
(different p to arise)Hb7¹¹ 15 (He would
not even be)Hb8¹ (a great P)Hb10²¹ (Israel
to be p to His God)*¶*Rv1¹⁰ m20⁶ Melchizedek
(p of God)Hb7¹ (p to a finality)Hb7³ Levitical
priesthood (not from Judah)Hb7¹⁴ (apart
from an oath)Hb7²⁰ (because death prevents)
Hb7²³ (pass continually into the front)Hb9⁶
(stand ministering)Hb10¹¹ (ALu20¹ *¶*Hb10¹¹
AsRv4³ Ab5¹⁰). high priest¹, priest³⁴.

[*h*] *ier cur e'o* SACRED-ACT
priest (act as). Paul (of the evangel)*¶*Ro15¹⁶,
minister¹.

priest (high), priest¹,
priest's office (execute the), priestly duties¹.

[*h*] *ier a't cu ma* SACRED-effect
priesthood, the office of a priest. a holy p
*¶*Flt2⁵ a royal *¶*Flt2⁹.

[*h*] *ier o sun'e* SACRED-TOGETHERNESS
priesthood, that which was associated with the
priestly office. Levitical Hb7¹¹ being trans-
ferred Hb7¹² Christ has an inviolate Hb7²⁴,
priesthood. See priestly office.

[*h*] *ier a teu'o* SACRED
priestly duties, exercise the priestly office.
Zechariah Lu18¹, execute the priest's office¹.

[*h*] *ier a't cu'a* SACREDING
priestly office, priesthood (for our God)*¶*Rv5¹⁰,
custom of Lu19 sons of Levi who obtain
Hb7⁵, office of the priesthood¹, priest's
office¹.

prime. See stature.
primitive. See beginning.
prince, chief¹, governor¹, inaugurator²,
principal, prominent¹,
principality, origin¹,
principle, element¹,
print. See type.
print, type².

Pris'ka PRISKA
Prisca, wife of Aquila. Ro16³ 1C16¹⁹ 2Ti4¹⁹,
Prisca¹, Priscilla²,
Priscilla, Prisca².

Pris'kill'a PRISCILLA
Priscilla, diminutive of Prisca. Ac18² 18 26,
de s'mō tēr'ion BND-place

prison. John in Mt11² apostles in Ac5²¹ 23
Paul and Silas in Ac16²⁹,
prison, jail³⁵, keeping¹, room¹, (cast into p),
give up¹, (put into p), give up¹.

des m o't es BONDER
prisoner. Paul and others Ac27¹ 42,

dr's m i os BOUND-one
prisoner, bound Hb13³, Bar-Abbas Mt27¹⁵ 16
Mk15¹⁰ at Philippi Ac16²⁵ 27 Paul (calling
captain)Ac23¹⁸ (left by Felix)Ac25¹⁴ (Festus
sending)Ac25²⁷ (given up to the Romans)
Ac28¹⁷ (of Christ)Ep3¹ Phn1⁹ (of the Lord)
Ep4¹ 2Ti18 sympathize with Hb10³⁴Ab. in
bonds², prisoner¹².

prisoner (fellow), captive (fellow)³,
privacy, private, privately. See own.
privately. See down and own.

pro ech'o BEFORE-HAVE
privileged (be), to have the preference. aro
we Jews Ro3⁹, be better¹.

privily, surreptitiously³, (bring in p), smuggle
in¹,
privy (be), conscious (be)¹.

brab'ci'on UMPIRE
prize, one is obtaining *¶*1C9²⁴ of God's call-
ing *¶*Ph3¹⁴.

meta bai n'o WITH-STEP
proceed. Christ (entrusted to be)Mt8³⁴ (hour
came for Him to be)Jn13¹ (p thence)Mt11¹
12⁹ 15²⁰ (brothers tell Him p hence)Jn7³
saying to mountain *¶*Mt17²⁰ do not p
from house to house Lu10⁷ p out of death,
into *¶*Jn5²⁴ 1Jn3¹⁴ Paul p thence Ac18⁷,
depart¹, go¹, pass², remove².

proceed. See add.
proceed, come out², go out¹⁰, progress¹,
proceed forth, come out¹,
proceed further, add¹.

Pro'chor os BEFORE-CHORUS
Prochorus, one of seven Ac6⁵,
proclaim, herald².

anth up'a to s INSTEAD-OVER-MOST
proconsul. Augustus divided the Roman pro-
vinces into imperial and senatorial. The latter
were ruled by proconsuls. Sergius Paul Av
137 8 12 Gallio Ac18¹² at Ephesus Ac19³⁵,
deputy⁴.

peri poi e'o ABOUT-DO
procure, seeking to p the soul Lu17³³ the ec-
clesia which God p Ac20²⁸ an ideal rank
1Ti3¹³, purchase², save¹.

peri poi'e si s ABOUT-DOING
procure, what has been procured, deliverance
of that which has been Ep1¹⁴ to the p of
salvation 1Th5⁹ for the p of the glory of
our Lord Jesus 2Th2¹⁴ faith for the p of
the soul Hb10³⁹ Israel a people 1Pt²⁹
obtaining¹, peculiar¹, purchased possession¹,
saving¹, to obtain¹.

prodigal. See squander.
produce. See effect.
produce. See do.

gen'e ma BECOME-effect
product of plants or qualities, progeny of ani-
mals, of the grapevine Mt26²⁹Mk14²⁵Lu22¹⁸
of the saint's righteousness *¶*2C9¹⁰ progeny:
of vipers *¶*Mt37¹² 23³³ Lu37 (As¹Lu12¹⁸),
fruit⁵, generation¹.

be' bē l on STEPPED(have)
profane, law laid down for 1Ti19 p myths
refuse 1Ti4⁷ p prattlings (turning aside
from)1Ti6²⁰ (stand aloof from)2Ti2¹⁶ Esau
Hb12¹⁶.

be bēl o'ō HAVE-STEP
profane, being trodden by anyone, not held sacred, priests p sabbath Mt12⁵ accuse Paul Ac24⁹.

profess. See promise and say.
profess, allege¹, avow², promise².
professed, avowal.
profession, avowal.

on'ē mī PROFIT
profit, Paul from Philemon Phn²⁰, have joy¹.
profit, benefit¹⁴, expedience², expedient (be)⁶, progress¹, useful¹.
profitable, beneficial³, useful¹.
profiting, progress¹.

a sō t' i' a UN-SAVE-
profligacy, unsafe action, wine in which is Ep5¹⁸ children not accused of Tit1⁶ puddle of 1Pt4⁴, excess¹, riot².

a sō t' os UN-SAVE-AS
profligately, younger son living fLu15¹³, riotous¹.

pro'gon os BEFORE-BECOMER
progenitor, the immediate progenitors or remote ancestor 2Ti1³, paying their p 1Ti5⁴, forefathers¹, parents¹.
progeny. See product.

pro kop' ē BEFORE-STRIKE
progress, strike ahead, of the evangel fPh12² for the saints fPh1²⁵ may be apparent f1Ti4¹⁵, furtherance², profiting¹.

pro kop' t' o BEFORE-STRIKE
progress, wax worse (swindlers) 2Ti3¹³, Jesus, in wisdom Lu5⁵² the night Ro13¹² Paul, in Judaism Ga1¹⁴ profane prattlings r2Ti2¹⁶ men of depraved mind, no more r2Ti3⁹, be far spent¹, increase², proceed¹, profit¹, wax¹.

dia kōlu' o THROUGH-FORBID
prohibit, John p Jesus Mt3¹⁴, forbid¹.
prolix. See far.

para tein' o BESIDE-STRETCH
prolong, Paul p the word Ac20⁷, continue¹.

ex och' ē OUT-HAVING
prominent, men of the city Ac25²³, principal¹.

ep a[n]ggel' o mai ON-MESSAGE
promise a thing or action, **profess** a course of conduct, chiefs p give Judas silver Mk14¹¹ God p (Abraham) Ac7⁵ Hb6¹³ (He is able) Ro4²¹ (until the Seed) Ga3¹⁶ (life conian) 1Ti1¹² 1Jn2²⁵ (faithful is He Who) Hb10²³ Tit1¹ (quaking the heavens) Hb12²⁰ (to those loving Him) Ja1¹² 25 p their freedom 2Pt2¹⁹ **profess**: a reverence for God 1Ti2¹⁰ knowledge 1Ti6²¹, make promise², profess², promise¹.

ep a[n]ggel' i' a ON-MESSAGE
promise (noun), God's: p of the Father (Christ delegates) aLu24⁴⁹ (remain about for) aAc1⁴ (of holy spirit from) Ac2³⁹ to Abraham (avows) Ac7¹⁷ (was not doubted) Ro4²⁰ (granted to) Ga3¹⁸ led to Israel the Saviour Ac13²⁸ to the fathers Ac26⁶ whatever p are of 2Ci2¹⁰ is the law against Ga3²¹ not requited with Hb11³⁰ the Lord not tardy as to 2Pt3⁹ which God promises 1Jn2²⁵ **Christ**: p out of Jesus Christ's faith Ga3²² nations joint partakers of Ep3⁶ of life in 2Ti1¹ where is the p of His presence a2Pt3⁴
others: to you and to your children Ac23⁹ to the fathers Ac13² p from the captain Ac23²¹ to Abraham (not through law) Ro4¹³

(were declared to) Ga3¹⁰ (enjoyers of the allotment) Ga3²⁹ Hb11⁹ (happened on) Hb6¹⁵ (has the) Hb7⁶ (land of) aHb11⁹ (receives) Hb11¹⁷ nullified if through law Ro4¹⁴ Ga3¹⁷ 18 confirm (to the entire seed) Ro4¹⁶ (patriarchal) Ro15⁸ Israelites, whose are the Ro9⁴⁸ children of (reckoning for the seed) aRo9⁸ (you are) Ga4²⁸ the word of Ro9⁹ of the spirit (through faith) Ga3¹⁴ having (cleansing ourselves) 2Ci2¹ (devoutness, for the life) 1Ti4⁸ through the p (one out of the free woman) Ga4²⁸ sealed with holy spirit of aEp1¹³ guests of the p covenant aEp2¹² first precept with Ep6² lest a p is being left Hb4¹ allotment of the Hb6¹² 17 915 better Hb8⁶ requited with aHb10³⁸ (not) aHb11¹³ by faith happened on Hb11³³ (s1Ti1¹ As1¹ Ja2⁵), message¹, promise².

ep a[n]ggel' ma ON-MESSAGE-effect
promise, the precious and greatest a2Pt1⁴ according to His 2Pt3¹³.

promise, acclaim¹, avow¹.

pro ep a [n]ggel' o mai BEFORE-ON-MESSAGE
promise before, the evangel Ro1² Corinthians¹ bounty a2C9⁵, had notice before¹, promise afore¹.

promised to, with¹.

pro trep' o BEFORE-REVERT
promote, p Apollos visit Ac18²⁷, exhort¹.

ep ana mi mnē's k o ON-UP-REMIND
prompt, remind with a view to action, Paul, the saints Ro15¹⁵ as, put in mind¹.

prēn es' PRONE
prone, Judas falling Ac1¹⁸, headlong¹.

proof. See display.
proof, testiness³.
proper, handsome¹.

an ek' o UP-ARRIVE
proper (be), jesting not Ep5⁴ wives subject Co3¹⁸ Paul enjoining what is Phn⁹, be convenient², be fit¹.

[h]up' ar x is UNDER-ORIGIN
property, saints disposed of their Ac24¹⁵ in the heavens Hb10³⁴, goods¹, substance¹.

pro phē t' ei' a BEFORE-AVERTMENT
prophecy, in Israel is filled up p of Isaiah Mt13¹⁴ a grace given to us Ro12⁶ 1Ci2¹⁰ Paul (if I have p and not love) 1Ci3¹² (if not speaking in) 1Ci4⁸ will be discarded 1Ci3⁸ not for unbelievers 1Ci4²² saints not to scorn 1Th5²⁰ Timothy (the preceding p over you) 1Ti1¹⁸ (his gift given through) 1Ti4⁴ no p its own explanation 2Pt1²⁰ not carried on by will of man 2Pt1²¹ happy those hearing Rv1³ no rain for the days of their vRv1¹⁶ the spirit of vRv1⁹¹⁰ keeping the sayings of vRv2²⁷ not sealing the sayings of vRv2²¹⁰ words of the p of this scroll vRv2¹⁸ 19, gift of prophecy¹, prophecy¹⁵, prophesying³.

prophecy, prophetic¹.

pro phē t' eu' o BEFORE-AVER
prophecy, affirm before, in place, as Aaron spoke for Moses in the presence of Pharaoh because he was his spokesman Ex4¹⁶, not before in time, for prediction is only incidental to prophecy, in Christ's name Mt7²² the prophets p (till John) Mt11¹³ (concerning the grace) 1Pt1¹⁰ Jews say to Christ Mt26⁶⁸ Mk14⁶⁸ Lu22⁶⁴ ideally Isaiah p Mt15⁷ Mk7⁰ Zachariah Lu1⁶⁷ Caiaphas Jn11⁵¹ sons

and daughters Ac217 slaves Ac218 at Ephesus Ac196 Philip's four daughters Ac219 every (man, woman) 1C114 5 out of an instalment 1C139 yet rather that you be 1C14 1 5 speaking to men 1C143 edifying the ecclesia 1C144 greater is he who is 1C145 now if all should be 1C142 1 by one 1C143 be zealous to be 1C1430 Enoch Ju14 John vRv1011 two witnesses vRv113 (A1C1412).

prophesying, prophesy.

pro phētēs BEFORE-AVERER

prophet. God: speaks (through the mouth of) Lu170 Ac321 (announces before) Ac318 (to the fathers in) Hb11 will be raising up a P Ac 322 737 gives judges till Samuel the p Ac 1320 angel G promises before through Ro12 places in the ecclesia 1C1228 evangelizes to His vRv107 to give wages to vRv118 of the spirits of vRv226 John called p of the Most High Lu170 Christ: came not to demolish AM1517 said to be one of the Mt 1614 Mk615 15 828 this is the P Mt2111 Jn 614 740 throng had Him for a Mt2146 dispatching to Israel Mt2334 Lu1140 a great p was roused Lu716 if He were a Lu739 some p of the ancients Lu98 19 a Man Who came to be a Lu2419 interprets from all Lu2427 written in (concerning Me) Lu2444 (of Whom) Jn145 I behold Thou art Jn419 a P is He Jn917 which should not hear that P Ac323 He Who gives Ep411

others: (proper names): Jeremiah (a sound in Rama) Mt217 (30 pieces of silver) Mt279 Isaiah (voice in the wilderness) Mt133 Lu34 (land of Zebulun) Mt411 (He our infirmities got) Mt117 (Lo! My Boy) Mt1217 (I am dispatching My messenger) Mk12 (scroll handed to Christ) Lu417 (straighten the road) Jn123 (who believes our tidings) Jn1238 (the eunuch read) Ac28 30 (ideally the holy spirit speaks through) Ac2825 John (more than a) Mt119 Lu720 (p prophecy till J) AM1113 (throng had J for a) Mt145 2126 Mk1132 (no greater p than) Lu728A (the p unto J) Lu1616 (people persuaded that J is) Lu206 (are you the P) Jn121 25 Jonah Mt1239 Lu1120A Daniel Mt2419 Mk1314A Elisha Lu427 Moses and the p (five brothers have) vRv1620 (if they are not hearing) vRv1631 (Paul saying nothing outside of) Ac2622 (persuading the Jews from) Ac2821 Joel Ac216 David Ac239 Samuel Ac324 Hb1132 Agabus Ac1127 2110 Judas and Silas Ac1532 King Agrippa believing Ac2627 in Elijah Ro113 Jews killed the Lord Jesus and the 1Th215 the Cretans own Tit112

others: speak: through the p (the virgin) Mt122 the p's (tardy of heart to be believing) Lu2425 (by two or three) 1C1420 (in the name of the Lord) Ja510 write: through the (and you Bethlehem) Mt25 (all will be accomplished) Lu1831 in the p (shall all be taught of God) Jn645 in the scroll of the (offer Me slain victims) Ac742 according to the law and (Paul believing all) Ac2414 declare: through the p (out of Egypt) Mt215 (Christ to be called a Nazarene) Mt223 (opening My mouth in parables) Mt1335 (your King is coming) Mt214 in the p (Lo! you despisers) Ac1340 d before by the holy p and apostles 2Pt132 persecute: the p (before you) Mt612 Lu623 (your fathers) Ac752 the law and the p: (thus be doing) AM1712 (these two precepts are hanging on) AM12240 (after the reading of) Ac1315 (attested by) Ro321 re-

ceiving a p Mt1041 in the name of Mt1041 perceive: do you come out to Mt119 Lu726 many years to p Mt1317 Lu1024 obtaining a p's wages Mt1041 a p not (dishonored) Mt 1357 Mk64 Jn444 (acceptable) Lu444 hypocrites building sepulchers of Mt2329 Lu1147 blood of the p (participants in) Mt2330 (shed) Lu1150 vRv160 (found in Babylon) vRv1824 murder the (sons of those who) Mt2331 killing the p (Jerusalem) Mt2331 Lu1334 the scriptures of Mt2656 all the p (in the kingdom) Lu1328 (are testifying to this One) Ac 1043 that a p perish outside Jerusalem Lu 1339 no p roused out of Galilee Jn752 the p dIED Jn52 53 sons of the p Ac325 p is saying (heaven is My throne) Ac748 (concerning whom) Ac834 teachers and p to accord with the ecclesia Ac131 chiefs ignorant of the voices of Ac1327 the words of the p agree Ac1515 not all are 1C1229 the spiritual endowments of 1C1432 32 if anyone presumes to be 1C1435 apostles and p (built on the foundation of) Ep220 (revealed to) Ep35 (make merry over Babylon) vRv1820 p seek out and search 1Pt110 the insanity of the (Balaam) 2Pt216 two p torment those vRv1110 your brethren the vRv222.

prophet (false). See false prophet.

prophet (of), prophetic.

pro phētēs BEFORE-AVERESS

prophetess. Hannah Lu236 Jezebel vR220 Abs2.

pro phētē ik on' BEFORE-AVERIC

prophetic. scriptures Ro1626 word 2Pt119, of prophecy, of the prophets.

[h]il as m os' PROPITIATORY-shelter

propitiatory shelter. Christ is Mt13n2 F410.

[h]il as tēr' on' PROPITIATORY-shelter

propitiatory shelter, the place of propitiation, the mercy seat Hb95. God purposed Christ Jesus for R3255. mercy-seat, propitiation.

[h]il as' k o mai make-propITIATORY-shelter
propitiatory shelter (make), be favorably inclined on the basis of sacrifice. God to make for the tribute collector vRv113 for the sins of the people Hb217. be merciful, make reconciliation for.

[h]il' e os PROPITIOUS

propitious, favorably inclined. Peter to Jesus (p be it to Thee) Mt1622 the Lord, to Israel's injustices Hb812. be it far from, merciful.

proportion, analogy.

t ēlik out' on' TIE-PRIME-SAME

proportions (such), come to the highest crisis in its development. a death of 2C110 salvation Hb23 ships fJa34 quake vRv1618. great3, mighty1.

pro air e' o mai BEFORE-LIFT

propose. giving as each 2C97 (s1Ac2740). purpose.

pros ē' u t os TOWARD-COMER

proselyte. to make one Mt2315 Jews as well as Ac211 Nicholas of Antioch Ac65 reverent Ac1349.

eu od o' o WELL-WAY

prosper. in the will of God Ro110 saints (whatever anyone may be) 1C162 (may be) f3Jn2, (as your soul is) f3Jn2.

por' n ē PROSTITUTE

prostitute, a female who uses her body for unlawful lusts. preceding the priests into the kingdom Mt2131 32 devouring his father's

living with ^pLu15³⁰ he who joins, is one body 1C615 16 Rahab Hb1131 Ja225 Babylon (mother of) ^vRv17¹⁵ (waters where sitting) ^vRv17¹⁵ (the ten horns hating) ^vRv17¹⁶ (God judges) ^vRv19², harlot⁸, whore¹.

porn eia PROSTITUTION

prostitution, dismissing a wife outside of a case of Mt5³² 199 out of the heart Mt15¹⁹ Mk7²¹ Pharisees not born of Bn8⁴¹ abstaining from (nations to be) Ac15²⁰ 29 21²⁵ (saints to be) 1Th4³ the Corinthians (heard of among) 1C61¹ 1 (many not repenting of) 2C12²¹ the body is not for 1C61³ saints (to flee from) 1C61¹⁸ (let it not be named among) Ep5⁴ (to deaden) Co3⁵ because of p each man have own wife 1C7² of the flesh Ga5¹⁹ repent not of their (Jezebel) Rv22¹ (rest of mankind) ^vRv9²¹ Babylon (the wine of her) ^vRv14⁸ v17² 18³ (of her and the earth) ^vRv17¹⁴ (corrupts the earth with) ^vRv19², fornication²⁰.

porn euō PROSTITUTE

prostitution (commit), have unlawful intercourse of the sexes. Figurative, apostasy from the spiritual union which was figured by marriage, sinning against his own body 1C61⁸ neither should we 1C10⁸ 8 Balaam taught Balak Rv21⁴ Jezebel teaching my slaves to Rv22³⁰ kings of the earth with Babylon ^vRv17² Ab 18³ 9, commit fornication⁸.

pros pitiō TOWARD-FALL

prostrate, lunge ^pMt17²⁵, p to Christ (unclean spirits) Mk31¹ (woman with hemorrhage) Mk5³³ Lu4⁴⁷ (Syro-Phoenician woman) Mk7²⁵ (Peter) Lu5⁸ (demoniac) Lu8²⁸ warden to Paul and Silas Ac16²⁹, beat upon¹, fall at¹, - down at¹, - before⁵.

prostrate. See cast.

dia phula ssō THROUGH-GUARD

protect, messengers to p Christ Lu4¹⁰, keep¹, **protest**. See declare.

protest by, by¹.

[h]uper ē'pha n on OVER-APPEARING

proud, the Lord scatters Lu15¹ God (gives men over to be) Ro13¹⁰ (resisting) Ja4⁶ 1P15⁵ in the last days men will be 2T13².

proud (be), conceited (be)¹.

prove, demonstrate¹, present¹, test¹⁰, try¹, unite¹,

prove before, previously charge¹.

chor'ta s ma FODDER-EFFECT

provender, our fathers found no Ac7¹¹, sustenance¹.

par oi m'ia DESIDE-PATHWAY

proverb, roadside talk, a sententious saying. Jesus speaking Jn10⁶ 16²⁵ 25 29 the true p 2P12²², parable¹, proverb¹.

proverb, parable¹,

pro no e'ō BEFORE-MIND

provide, think of beforehand and provide, Middle, make provision Ro12¹⁷. Paul is p the ideal 2C8²¹ not p for his own 1Ti5⁸, provide¹, - for².

provide, acquire¹, do¹, look forward¹, present¹, ready (make)¹,

pro'no i a BEFORE-MIND

providence Ac24², provision, making no p for the lusts Ro13¹⁴.

province. See country.

province, prefecture²,

provision. See providence.

provocation, embitterment²,

cre th'izō STRIVE

provoke, in a good sense, Corinthians zeal p majority 2C9² (BCo3²¹).

provoke, challenge¹, embitter¹,

provoke. See illtreat.

provoke to jealousy, See jealousy (provoke to).

provoke to speak, quizz¹,

provoke unto, incensed¹,

provoked (be easily), incite¹,

prō'ra BEFORE-MOST-GUSH

prow, that part of a ship which makes the water gush before it, stretch anchors out of Ac27³⁰ remains sticking Ac27⁴¹, forepart¹, foreship¹.

phron'ēsi s DISPOSITION

prudence, stubborn to p of the just Lu17¹⁷ grace lavished on us in all Ep1⁸, prudence¹, wisdom¹.

phron'i mon DISPOSED

prudent, p man building on a rock ^pMt17²⁴ p as serpents Mt10¹⁶ p slave ^pMt24⁴⁵ p virgins ^pMt25² 4 8 9 administrator ^pLu12⁴² sons of this eon more p ^pLu16⁸ pass for p (lest you may) Ro11²⁵ (do not) Ro12¹⁶ p in Christ 1C41¹⁰ Paul saying this as to p 1C10¹⁵ being p you are bearing with the imprudent 2C11¹⁹, wise¹⁴.

prudent, intelligent¹,

phron'i mōs DISPOSED-AS

prudently, (adverb), administrator does ^pLu16⁸, wisely¹.

psal m os' STROKE

psalm, a composition to be sung to music, scroll of the p (David saying in) Lu20⁴² (written in) Ac12²⁰ written in (concerning Christ) ^pLu24⁴⁴ (the first p) ^pAc13³³ the saints (each of you has) 1C14²⁶ (speaking to yourselves in) Ep5¹⁹ (in p and hymns) Co3¹⁶.

Ptolemais' PTOLEMAIS

Ptolemais, a city on the coast of western Galilee, now called Acre, about 32° 55' north, 35° 4' east. Paul descended to Ac21⁷.

dēm os' i on PUBLIC

public, in view of all the people, or pertaining to all, not private. priests place the apostles in p custody Ac5¹⁸ Paul (lashing us in p) Ac16³⁷ (teaching the brethren in p) ^pAc20²⁰ Apollos confuted the Jews in p Ac18²⁸, common¹, openly¹, publicly².

public example (make a), infamy (hold up to)¹,

publican, tribute collector²¹,

publicity. See boldness (be in).

publicly, public²,

di a[n] ggel'ō THROUGH-MESSAGE

publish, you p the kingdom of God Lu9⁶⁰ Paul p full completion of days Ac21²⁶ so My name should be Ro9¹⁷, declare¹, preach¹, signify¹.

publish, become¹, consequence (be of more)¹, herald⁵,

Pop'tios PUBLIUS

Publius, the foremost man of Melita, receiving Paul Ac28⁷ father of Ac28⁸.

ana'chu si s UP-POURING

puddle, of profligacy ^p1P14⁴, excess¹,

Pou'd ēs (Latin) PUDENS

Pudens, greeting Timothy 2Ti4²¹.

phusiō si s INFLATING
puffing up. Paul afraid lest there be *φ2C1220*, swelling¹.

phusi o'ō INFLATE
puff up, swell the size of. Corinthians *φ1C46*
18 19 52 knowledge *φ1C81* love is not *φ1C134*
by a fleshly mind *φCo218*.

spa'ō PULL
pull, move, or attempt to move, by power exerted from the direction toward which the motion tends. p a sword (one standing by) *Mk1447* (the warden) *Ac1627*. draw¹, - out¹.

pull. See pull away.

pull, snatch¹.

apo spa'ō FROM-PULL
pull away, pull (a sword) *Mt2651*. Jesus, from the disciples a stone's throw *φLu2241* men arising to p a disciples *φAc2030* Paul, from the brethren *Ac211*. be gotten from¹, draw¹, - away¹, withdraw¹.

ap a spa'z o mai FROM-SIMULTANEOUS-PULL
pull away from. Paul from the brethren *Ac219*.

pull down. See take down.

pull out, cast out¹, pull up¹.

dia spa'ō THROUGH-PULL
pull to pieces. chains by the demoniac *Mk54* afraid lest Paul be *Ac2310*. pluck asunder¹, pull in pieces¹.

ana spa'ō UP-PULL
pull up, an ox on the sabbath *Lu145* a sheet into heaven *φAc1140*. draw up¹, pull out¹.

kath ai' e si s DOWN-LIFTING
pulling down. bulwarks *φ2C104* Paul's authority not for *φ2C108* 1310. destruction², pulling down¹.

punch. See lash.

tim or c'ō VALUE-LIFT
punish, Aristotle distinguishes this from chasten, which is disciplinary and has reference to the one who suffers, while this word is penal and has reference to the satisfaction of the one who inflicts. Plato agrees with this. This is borne out by the Scripture usage. Paul p the saints *Ac225* 2611.

punish, chasten², incur¹.

tim or i' a VALUE-LIFT
punishment. Of how much worse p *Hb1029*.

punishment, avenging¹, chastening¹, rebuke¹.

kun a'ri on TEEM (dim.)
puppy, a little or young dog. eat what falls *φMt1520* 27 *Mk727* 28. dog¹.

ōn e'ō mai BEING-
purchase. Abraham p a tomb *Ac716*. buy¹.

purchase, acquire², procure².

purchased possession, procure¹.

[h]agn on' PUNE
pure, of feminine virtue, chaste. Corinthians p in this matter *2C711* whatever is *Ph48* Timothy to keep himself *1Ti522* the wisdom from above is *Ja317* spectators of your p behavior *1Pt32* as Christ is *1Jn33* chaste: to present a c virgin to Christ *φ2C112* young wives to be *Tit25*. chaste³, clean¹, pure¹.

pure, clean¹⁷, sincere¹.

[h]agn os' PURE-AS
purely, (adverb), announcing Christ out of faction not p *Phil17*. sincerely¹.

[h]agn o't es PURENESS
pureness. Paul commending himself as servant of God in p *2C66* the p which is in Christ *2C113*.

purge, clean¹, - out¹, cleanse⁵.

purge. See clean out.

purge out, clean out¹.

purge thoroughly, scour².

purged (be), cleansing¹.

[h]agn is m os' PURIFICATION
purification. completion of the days of Paul's *Ac2130*.

purification, cleansing¹.

[h]agn iz'ō Purify
purify. Jews ascended into Jerusalem to be p themselves *Jn1155* Paul p together with four others *Ac2124* 26 2418 sinners p your hearts *φJa48* saints (having p your souls) *1Pt122* (who has this expectation p himself) *1Jn33*.

purify, cleanse³.

purifying, cleanness¹, cleansing².

[h]agn i'a PURITY
purify. Timothy to be a model in *1Ti412* younger women as sisters in all *1Ti52*.

purloin, embezzle¹.

porphur'a PURPLE
purple, a garment colored a bluish red, by a dye obtained from a shell fish, purpura. It denotes rank or royalty. they dress Jesus in *AMk1517* 20 rich man dressed in *ALu1619* in Babylon *ARv1312b5*.

porphur'e on PURPLE
purple in color. soldiers clothe Jesus with a cloak *Jn192* 5 Babylon clothed in *ARv17* 1816.

pro the-(ti'thē mi) BEFORE-PLACE
purpose, place the ultimate result before the mind. Paul p to come to Rome *Ro113* God (p Christ for a propitiatory) *Ro325* (secret p in the Beloved) *Ep19*. purpose², set forth¹.

pro'the si s BEFORE-PLACING
purpose, literally applied to the cakes of bread in the holy place, the show bread. Figuratively, a goal kept before the mind. with p of heart *Ac1123* of the mariners *Ac2713* God's (called according to) *Ro828* 2Ti19 (may be remaining as a choice) *Ro911* (designated beforehand) *Ep111* (of the cons) *Ep311* Paul's 2Ti310 show bread: David ate *Mt12Mk226* *Lu64* table of *φHb92*. purpose³, shewbread¹.

purpose, do¹, intention¹, opinion¹, place¹, plan¹, propose¹.

pro the s'mi on BEFORE-PLACEMENT
purpose (time). minor under guardians until *Ga42*. time appointed¹.

bal an'ti on CAST-IN
purse, disciples (to bear no) *Lu104* 2225 (now pick it up) *Lu2236* make yourselves *φLu1233*.

purse, girdle².

amphi bal'lō ENVELOPE-CAST

purse net. Simon and Andrew p n *Mk116*.

amphi'blō st rōn ENVELOPE-CASTER

purse net, casting a p n *Mt418Mk116a*. net².

purse. See persecute.

phruas'ō SNORT
purturb, force the air violently through the nostrils, as a horse. what p the nations *Ac425*.

push forward. See bud.

push over precipice. See precipice (push over).

put. *stell'o mai PUT*

put. Paul's eagerness p this so 2C8²⁰ p yourself from the one walking so 2Th3⁶, avoid¹, withdraw self¹.

put. become², cast¹, - out⁵, drain², give⁵, place¹⁶, - on⁷, step on board ship¹.

put. See do.

put about, place about¹.

put away. See put off.

put away, dismiss¹⁴, expel¹, let², lift¹, nullify¹, putting off¹, thrust away¹, (to p a), repudiation¹.

put forth. See cast on.

put forth, place before², say¹, sprout out², stretch out³.

put forward, bud¹.

put from, thrust away¹.

put in, commission¹.

para ball'ō BESIDE-CAST

put in at. Paul's ship at Samos Ac20¹⁵ (AMk 4³⁰). arrive¹.

apo the [ti'the mi] FROM-PLACE

put off, put away. witnesses, their garments Ac7⁵⁸ the acts of darkness Ro13¹² the old humanity Ep4²² the false Ep4²⁵ every impediment Phb12¹ all filthiness Ja12¹ all malice FlPt2¹ put away: Herod p John a in jail Mt14³ p a all these FCo3⁸, cast off¹, lay apart¹, - aside², - down¹, put away¹, - off².

put off, loose¹, strip off¹.

en du ō or en du n'ō IN-SLIP

put on, slip into 2Ti3³⁰, dress. the body (worrying about what) Mt6²⁵ Lu12²² not p o wedding apparel FMc22¹ soldiers p Christ's garments o Him Mt27³¹ Mk15²⁰ disciples (not to p o two tunics) Mk6⁹ (p o power) FLu24⁴⁹

demoniac p on no cloak Lu8²⁷ p first robe o (the prodigal) FLu15²² saints to p o (implements of light) Ro13¹² (Christ) FRo13¹⁴ Ga3²⁷ (incorruption) 1C15⁵³ 54 (immortality) 1C15⁵³ 54 (new humanity) FEp4²⁴ (panoply of God) FEp6¹¹ (cuirass of righteousness) Ep6¹⁴ (young humanity) FCo3¹⁰ (pitiful compassion) FCo3¹² (cuirass of faith) FlTh5⁸ dress: John, in camel's hair Mk1⁶ Herod, in royal attire Ac12²¹ being d, not found naked 2C5³ One like a son of mankind Rv1¹³ messengers in clean linen vRv15⁶ armies in cambic vRv 19¹⁴ (Bs2Mt27²⁸ AMk15¹⁷). be arrayed in¹, be clothed⁵, be endowed with¹, clothe with¹, creep into¹, have on¹, put on¹⁹.

put on, cloth¹, place about³, - on³.

put on trial. See trial (put on).

put out, depose¹.

put up again, turn from¹.

put up for the night. See demolish.

Pott'oloi PUTEOLI

Puteoli, a town on the coast of Italy, southeast of Rome, about 41° north, 14° east. Paul came the second day to Ac28¹³.

apo'the sis FROM-PLACING

putting off, the filth of the flesh 1Pt3²¹ Peter's tabernacle 2Pt1¹⁴, put away¹, - off¹.

putting off, stripping off¹.

en du sis IN-SLIPPING

putting on. wives not to be 1Pt3³.

putting on, imposition¹.

Pur'r os FIERY (red)

Pyrhus, a Borean. Sopater Ac20⁴.

put'h'on ASCERTAINER

python, maid having p spirit Ac16¹⁶, of divination¹.

Q

quadran'tes QUADRANS

quadrans, a Roman brass coin, a fourth of an assarius, about 1.58 cents, 3.1 farthings, or something less than a penny, paying the last Mt5²⁶ two mites which is Mk12⁴², farthing².

te tra'po u n FOUR-FOOT

quadruped, an animal with four feet. of the couch (in Peter's vision) vAc10¹² 11⁶ image of Ro12⁹, fourfooted beasts³.

scit'ō QUAKE

quake, move suddenly and violently to and fro. Jerusalem, at Jesus' entry FMc21¹⁰ the earth Mt27⁵¹ Hb12²⁶ the keepers Mt28⁴ fig tree vRv6¹³ bs. move¹, quake¹, shake³.

seis m os' QUAKING

quake, of the earth, earthquake, cosmic cataclysm (at the sixth seal) vRv6¹². In the sea Mt8²⁴ at the end time Mt24⁷ Mk13³⁸ Lu21¹¹ at (Golgotha) Mt27⁵¹ at the resurrection Mt 28² at Philipp¹ Ac16²⁶ earthquake: at the seventh seal vRv8⁵ as the two witnesses ascended vRv11¹³ 13 temple opened vRv11 19¹⁸ at the seventh bowl vRv16¹⁸ 18, earthquake¹³, tempest¹.

qualified. See tested.

quantity. See multitude.

quarrel, complaint¹.

plē kt'ēs BLOWER

quarrelsome. supervisor not 1Ti3³ Tit1⁷, striker².

lat ton c'ō BEDROCK-CUT

quarry. Joseph's tomb Mt27⁵⁰ Mk15⁴⁶, hew².

quarter, corner¹, place¹.

Kou'artos (Latin) QUARTUS

Quartus, a brother. Ro16²⁴.

te tra d i on FOUR-diminutive

quaternion, a guard of four soldiers. Peter given over to Ac12⁴.

basil'iss a KINGESS

queen, a female ruler of a kingdom. of the south Mt12¹² Lu11³¹ of the Ethiopians Ac8²⁷ Babylon sitting a vRv18⁷.

quench. See extinguish.

scit'ō na SEEK-effect

question, the statement of a problem. of circumcision Ac15² of Jewish (law) Ac18¹⁵ 23⁹ (religion) Ac25¹⁹ of the Jews (expert in) Ac26³.

question, discuss¹, inquire¹, questioning⁰, word¹, (ask q), examine², (call in q), indict¹.

zēt'ē sis SEEKING

questioning, the process of solving a problem. of John's disciples Jn325 Paul and Barnabas with the Jews Ac152 7 Paul before Festus Ac2520 morbid about 1Ti64 stupid q (refuse) 2Ti223 (stand aloof from) Tit30 (b1Ti14). how to inquire, question⁶.

quick, live⁴.quicken, vivify⁹.quicken together with, vivify together².

quickly. See swiftly.

quickly, swiftly (more)¹.

tach'ist a SWIFT-most

quickly (most), (adverb). Silas and Timothy to come to Paul Ac1715, with all speed¹.

Sur'tis DRAG

quicksand, the Syrtis q Ac2717.

[h]ēsuch'ios QUIET

quiet, making no sound or noise or disturbance life 1Ti22 spirit 1Pt31, peaceable¹, quiet¹.quiet, compose¹, mild¹.

[h]ēsuch az'ō QUIETIZE

quiet (be). Pharisees, etc. Lu144 women, on the sabbath Lu2356 at Peter's recital Ac1118 disciples, at Caesarea Ac2114 ambitious to be 1Th411, be quiet¹, cease¹, hold one's peace², rest¹.

[h]ēsuch'ia QUIETNESS

quietness, the people, at Paul's words Ac222 working with 2Th312 women to be learning in 1Ti211 12, quietness¹, silence³.

quietness, peace¹.

Kur'ēnios (Latin) QUIRINUS

Quirinus, governor of Syria Lu22.

bc't'ion more-CASTING

quite well, (adverb). know how Onesiphorus serves 2Ti118, very well¹.

quit like men, manly (be)¹.

apo stom a t iz'ō FROM-MOUTHIZE

quiz, Pharisees q Jesus Lu1153, provoke to speak¹.

R

r more denotes rather.

r[h]abbī' (Hebrew) MY-MUCH

rabbi, a title of honor among the Jews, which our Lord forbade His disciples, called r (Pharisees fond of being) Mt237 (disciples may not be) Mt23831* (John the baptist) Jn320 Christ (by Judas) Mt2625 40 Mk1445 45A (by Peter) Mk95 1121 (by His disciples) Mk14 19A Jn421 92 118 (two of John's disciples) Jn138 (by Nathanael) Jn149 (by Nicodemus) Jn32 (by the throng) Jn625, master⁹, rabbi⁹.

r[h]abboni' (Chaldee) RABRONI

rabboni, is explained as equivalent to teacher, Christ called by (Bar-Timeus) Mk1051 (Mary Magdalene) Jn2010, lord¹, Rabboni¹.

trech'ō RACE

race, run swiftly and competitively. Miriam Magdalene, to Peter and John Jn202 Peter and John, to the tomb Jn204 not of him who is Ro910 for the prize (in the stadium) rPC924 24 (saints thus to r) rPC921 Paul r (not as dubious) rPC920 (not for naught) rGa22 the Galatians r ideally rGa57 word of the Lord r2Th31 saints to r with endurance rHb121 chariot horses into battle rVr99.

race, contest¹, stadium¹.

gen'os BECOME

race of mankind, a native of a country, species of animal or language, chief priestly r Ac46 Joseph's Ac713 of Israel (Pharaoh dealing astutely with) Ac710 (a chosen r) 1Pt29 of Abraham Ac1320 of God rAc1728 29 Paul (in dangers of his) 2C1120 (progressed beyond many contemporaries in his) Gal14 (of the r of Israel) Ph35 Christ, of David's rRv2210 native: of Syro-Phoenicia Mk726 Barnabas a n Cyprian Ac430 Aquila a n of Pontus Ac182 Apollos a n Alexandrian Ac1824 species: of fish rMt1347 of unclean spirit Mk 920 of languages 1C1210 28ARS* of sounds 1C410 (sMt1722), born at (in)2, diversity¹, generation¹, kind⁵, kindred³, nation², of the

country of¹, offspring³, one's own country-men¹.

epi sun trech'ō ON-TOGETHER-RACE

race on together, the throng Mk925, come running together¹.

sun trech'ō TOGETHER-RACE

race together, into profligacy 1Pt44, run¹.

pros trech'ō TOWARD-RACE

race toward, the throng toward Jesus Mk915Bs, run to¹.

R[h]achab' (Hebrew) EWE

Rachel, Jacob's wife Gn29, lamenting over her children aMt218.

raging, surge¹, wild¹.

R[h]aab' (Hebrew) WIDE

Rahab, mother of Boaz Jsh21, perished not Hb1131 justified by works Ja225.

R[h]achab' (Hebrew) WIDE

Rahab, Salmon begets Boaz of Mt15.

railer, reviler¹.railing, blaspheming¹, blasphemy², reviling².rail on, blasphem².

kata stol' DOWN-PUT

raiment¹, women adorning in r discourously 1Ti29, apparel¹.

raiment, apparel⁵, attire¹, garments¹², shelter¹, vesture¹.

bro ch'ō RAIN

rain, descended rMt725 27.

brech'ō RAIN

rain, the falling of, on the just and unjust Mt545 tears, on Jesus' feet rLu738 44 fire from heaven rLu729 Elijah prays for it not to Ja517 17 no shower of rVr116.

i'ri s RAINBOW

rainbow, surrounding the throne rVr43b on the messenger's head rVr101AB2.

om'b' r s LIKE-GUSH

rainstorm (is coming) rLu1234, shower¹.

R[h]aiphon (Coptic) Saturn
Raiphon, the name of an idol. Israel wor-
shipped Ac743.

raise. See *rise* and *rouse*.

*raise, rouse*¹. - *up*¹.

ez an i'st emi OUT-UP-STAND

raise up. seed to brother r Mk12¹⁰ Lu20²⁸ sect
of Pharisees Ac15⁵.

raise up, concourse¹, rouse up².

raise up together, rouse together¹.

raised to life again, resurrection¹.

r[h]aka' (Aramaic) EMPTY

raka, a term of contempt. saying to a brother
Mt5²².

R[h]ama' (Hebrew) exalted

Rama, a Judean city, near Jerusalem. a sound
heard in Mt2¹⁸.

cha'ra x PALISADE

rampart, a wall, an elevated barrier formed
from the earth thrown out of a ditch and
stuck with sharp stakes. about Jerusalem
Lu19⁴³. trench¹.

range. See *rule*.

hath m os' STEP

rank. procuring an ideal 1Ti13¹³. degree¹.

rank, plot¹.

lu tr o'o LOOSEN

ransom (from vain behavior) r1Pt1¹⁸, *redeem*.
Loosen is used nearly fifty times for each
of two Hebrew words, *gal* *redeem* and *phdc*
ransom. *ransom* is used only in relation to
the claims of Jehovah, especially as to the
firstborn of man and beast Ex13¹³ 15 34²⁰
Nu34⁴⁰. vows Lv27³ 1S14⁴⁵ involving death.
redeem is used of human rights, as property
Ru Lv25³⁴ 27¹³ 33 and the avenger Nu58
35¹² 27. *ransom* involves the divine, *redeem*
the human: the former is religious in scope,
the latter social, and is seldom used in the
later Scriptures. Christ r (Israel) Lu24²¹ (the
saints) r Tit2¹⁴. *redeem²*.

ransom, correspondent ransom¹.

lu tr on LOOSEN

ransom in relation to God. Christ giving His
soul a Mt20²⁸ Mk10⁴⁵.

ransom (correspondent). See *correspondent*
ransom.

rapacious. See *extortioner*.

rapacity. See *pillage*.

pro pet es' BEFORE-FALLING

rash. commit nothing r Ac19³⁰ men will be
2Ti3⁴. heady¹, rashly¹.

mal'lon RATHER

rather, comparative preference, suitability or
intensity; of quantity, *'more*. go r to those
selling Mt25⁹ if a millstone Mk9⁴² releas-
ing Bar-Abbas Mk15¹¹ use it r (to become
free) 1C7²¹ Paul (partaking) 1C9¹² (to be
dying) 1C9¹⁵ (delighting) 2C5⁸ (rejoice) 2C7¹³
(glory in infirmities) 2C12⁹ (affairs for pro-
gress) 1Ph1¹² (have confidence) Ph3⁴ (entreat-
ing) Phn⁹ to deal graciously 2C2⁷s dispensa-
tion of the spirit 2C3⁸ much better (with
Christ) Ph1²³ Moses preferring r be mal-
treated Hb11²⁵ endeavor 2Pt11¹⁰

much r: God garbing you Mt6³⁰ Bar-
Timeus cried Mk10⁴⁸ being justified Ro5⁹
being conciliated Ro5¹⁰ns grace (of God)
Ro5¹⁵ (obtaining) Ro5¹⁷ members 1C12²²
dispensation of righteousness 2C3⁰ that
which is remaining 2C3¹¹ in Paul's absence

Ph21² you are observing the day Hb10²⁵ be
subject Hb12⁹ we, turning from Him Hb12²⁵
how much r: the Father giving (good things)
Mt7¹¹ (holy spirit) Lu11¹³ surname Beezeboul
Mt10²⁵ God garbing you Lu22²⁸ that which
fills Israel Ro11¹²bs cultivated olive Ro11²⁴
to Philemon Phn1⁶ the blood of Christ Hb
9¹⁴ yet r: be going to the lost sheep Mt10⁶
be fearing Him Mt10²⁸ heralded the cure
Mk7³⁶ account concerning Christ Lu5¹⁵
multitude believing Ac14⁴ Jesus being roused
Ro8³⁴ that you may be prophesying 1C14⁵
being known by God Ga4⁹ be toiling Ep4²⁸
be exposing Ep5¹¹ lame may be healed Hb
12¹³ r than: over the ninety nine Mt18¹³
men love darkness r t the light Jn3¹⁹ r t
the glory of God Jn12⁴³ hearing you r t
God Ac4¹⁹ yielding to God r t to men Ac5²⁹
happiness to give r t to get Ac20³⁵ cen-
turiation persuaded by navigator r t Paul Ac27¹¹
r t of her who has the husband Ga2⁷ r t
God's administration 1Ti1⁴ r t fond of God
2Ti3⁴ but r: a tumult Mt27²⁴ woman com-
ing to be worse Mk5²⁶ decide this Ro14¹³
thanksgiving Ep5⁴ let them slave 1Ti6²
not r: you mourn n r 1C5² being injured
1C6⁷

'more: you of m consequence Mt6²⁶ Lu22⁴
Peter r die Mk14^{31A} the mendicant cried
the m Lu18³⁹ sought the m to kill Christ
Jn5¹⁸ Pilate the m afraid Jn19⁸ Saul the
m invigorated Ac9²² Jews tendered m quiet-
ness Ac22² m than all (Paul speaks in lan-
guages) 1C14¹⁸ saints to be superabounding
Ph19⁹ 1Th4¹ 10 (sMt20³¹). *more³*, *much¹*,
rather³³.

rather. See *or*.

rather, but¹.

kuro o'o APPROVAL

ratify, give the customary approval. Corinth-
ians, their love 2C2⁸ human covenant Ga3¹⁵.
confirm².

pro kur o'o BEFORE-SANCTION

ratify before, a covenant, by God Ga3¹⁷. *con-
firm before¹*.

ops on'i on PROVISION-PURCHASE

ration, an allowance of food. soldiers to be
sufficed with Lu3¹⁴ r of Sin is death rRo6²³
what soldier supplying his own 1C9⁷ other
ecclesias getting 2C11⁸. charges¹, wages³.

porth e'o RAVAGE

ravage, savagely destroy. Paul (the saints) Ac
9²¹ (the ecclesia) Ga1¹³ (the faith) rGa12³.
destroy², *waste¹*.

kor'a x RAVEN

raven, a term which includes the whole family
of Crows, unclean for food Lv11¹⁵, black in
color, subsisting principally on carrion. con-
sider the r Lu12²⁴.

ravens, extortioner¹, pillager¹.

pros'pein on TOWARD-HUNGRY

ravenous. Peter Ac10¹⁰. very hungry¹.

phar'a[n]g x RAVINE

ravine, a narrow valley, with steep sides. every
r filled Lu3⁵. valley¹.

raze. See *loose*.

reach, carry², follow¹.

reach forth unto, stretch forth unto¹.

reach (if ever should). See *if ever should*
reach.

eph ik n e'o mai ON-REACH

reach on, as far as you 2C10¹⁵ 14. *reach unto²*.

aph ik n e'o mai FROM-REACH
 reach out the saints' obedience Ro16¹⁰, come
 abroad¹.

aph'ix is FROM-REACHING
 reach (out of). after Paul is Ac20²⁰, depart-
 ing¹.
 reach unto, reach on²,
 reaching to the feet. See feet (reaching to
 the).

ana'gn o UP-KNOW
 read, in the sense of re-knowing. The knowl-
 edge which comes when we read. Did you
 not r (what David does) Mt12²⁸ Lu6³ (in
 the law) Mt12⁵ (that the Maker) Mt19⁴ (declared
 to you) Mt22³¹ (the Stone which) Mk12¹⁰ (in
 scroll of Moses) Mk12²⁸ did you never r (out
 of the mouth) Mt21¹⁶ (in the scriptures) Mt
 21⁴² (what David does) Mk13¹⁴ let him who
 is r apprehend Mt24¹⁵ Mk13¹⁴ Jesus (rose
 to r) Lu4¹⁶ (how are you r) Lu10²⁸ (Jews r)
 His title) Jn19²⁰ the eunuch r Isaiah Ac8²⁴
 30 30 32 prophets r every sabbath Ac13²⁷ 15:21
 2C31⁵ saints (r the epistle) Ac15³¹ (than
 what they are r) 2C11³ (known and r of all)
 2C3² (able to apprehend) Ep3⁴ Felix r the
 letter Ac23³⁴ apostle to b r (in Laodicean
 ecclesia) Col4¹⁶ 10 16 (to all the brethren) 1Th
 5²⁷ happy is he r the prophecy Rv1³.

[h]etoin a si'a READINESS
 readiness, of the evangel of peace Ep6¹⁵,
 preparation¹.
 readiness, eagerness².

ana'gn o si s UP-KNOWLEDGE
 reading, of the law Ac13¹⁵ of the old cove-
 nant 2C31⁴ Timothy to give heed to 1Ti4¹³.

kat art iz'o DOWN-EQUIP
 readjust nets, adapt (a body) Hb10⁵, intransi-
 tively, of persons attune, change to conform
 to a purpose adapt, nets Mt4²¹ Mk11⁹ every-
 one who is r Lu8⁴⁰ the brethren 2C13¹¹ the
 deficiencies of faith 1Th3¹⁰ the cons to a
 declaration of God r Hb11¹³ God will be r you
 r 1P15¹⁰ attune: out of the mouths of minors
 a praise Mt21¹⁰ to the same mind 1C11¹⁰
 the spiritual to a such a one Ga6¹ adapted: ves-
 sels, to destruction Ro9²² God a you to every
 good work Hb13²¹, fit¹, frame¹, mend², per-
 fect⁵, prepare¹, restore¹.

kat art is m os DOWN-EQUIPPING
 readjusting, of the saints r Ep4¹², perfecting¹.

kat art'is is DOWN-EQUIPPING
 readjustment, Paul wishing the r of the saints
 2C13⁹, preparation¹.

[h]etoin oin o READY
 ready, a state of preparedness for any oc-
 casion or action, luncheon PMT22⁴ the wed-
 ding PMT22⁸ disciples to become Mt24¹⁴ Lu
 12⁴⁰ those r entered PMT25¹⁰ a large room
 Mk14¹⁵ the dinner PLu14¹⁷ Peter r to die
 Lu22³³ Jesus' brothers season always Jn7⁶
 to assassinate Paul Ac23¹⁵ 21 promised
 bounty 2C9⁵ to avenge disobedience 2C10⁶
 over that which is 2C10¹⁰ saints to be r
 (every good work) Tit3¹ (with a defense)
 1Pt3¹⁵ salvation r to be revealed 1Pt1⁵, pre-
 pared¹, readiness¹, ready¹⁵.

ready, about (be)⁵, eager², near¹, prepare¹, (be
 r), prepare¹, (make r), prepare¹.

[h]etoin'os READY-AS
 ready, (adverb), with have, hold ready. Paul
 (to die) Ac21¹³ (to visit Corinth) 2C12¹⁴ God,
 to judge 1Pt4⁵, (Ac21¹³ s¹ 1Pt1⁵).

pro etoin az'o BEFORE-MAKE-READY
 ready before (make). God (vessels of mercy)
 Ro9²³ (saints good works) Ep2¹⁰, ordain be-
 fore¹, prepare afore¹.

[h]etoin az'o MAKE-READY
 ready (make). God: Salvation He m r Lu23¹
 for those loving Him IC29¹ a city Hb11¹⁰
 place for the woman rVr12⁸ by the Father
 (at Christ's side) Mt20²³ Mk10⁴⁰ Christ going
 to make r a place Jn14²³ others: the road
 (of the Lord) PMT3³ Mk13¹⁴ a king m r a
 luncheon PMT22⁴ the kingdom Mt25⁴ fire
 eonian Mt25⁴¹ the passover Mt26¹⁷ 19Mk14
 12 15 16Lu22⁸ 9 12 13 John to m r (a people)
 Lu11⁷ (the Lord's road) Lu17⁶ for Christ
 Lu9⁵² the rich man r Lu12²⁰ the slave not
 r Lu12⁴⁷ something to eat Lu17⁸ women m r
 spices Lu23⁵⁶ 24¹ centurion m r two hun-
 dred soldiers Ac23²³ for every good act 2Ti
 221 lodging for Paul Phn22 messengers m r
 (seven) rVr8⁶ (four) rVr9¹⁵ horses for battle
 rVr9⁷ kings of the orient rVr16¹² bride
 (holy city) rVr19¹⁷ 21² (sMk15¹), make ready
 10, prepare²⁰, provide¹.

ready mind, eagerness¹, (of a r m), eagerly¹,
 ready to distribute, liberal¹,
 realization. See recognition.
 realize. See recognize.

ont'os BEING-AS
 really, (adverb). John r a prophet Mk11³² Ab8²
 r this Man was just Lu23¹⁷ the Lord r
 roused Lu24³⁴ will be r free Jn8³⁶ That
 God is r among you IC14²⁵ law able to vivify
 r Ga3²¹ r a widow 1Ti5⁵ 16 get hold of
 life r 1Ti6¹⁹ AS (s¹ 2Pt18¹), certainly¹, clean¹,
 indeed⁶, of a truth¹, verily¹.

pol'it eu ma MANT-effect
 realm, our r inherent in the heavens Ph3²⁰,
 conversation¹.

ther iz'o WARMIZE
 reap, flying creatures not Mt26²⁶ Lu22⁴ the
 Lord r where not sowing PMT25²⁴ 26Lu19²¹
 22 one r getting wages Jn4³⁶ sower and r
 rejoicing Jn4³⁶ One is the sower, another
 the r Jn4³⁷ disciples commissioned to Jn4³⁸
 saints (r of your fleshly things) 1C9¹¹ (r
 sparingly) r 2C9⁶ (bountifully) r 2C9⁶ (what-
 ever a man sowing) r Ga6⁷ (corruption) r Ga6⁸
 (life eonian) r Ga6⁸ (in due season) r Ga6⁹ im-
 plying of the Ja5⁴ hour came to rVr14¹⁵ Ab
 the earth rVr14¹⁶.

reap down, mow¹.

ther is't is' WARMIST
 reaper, cull the darnel Mt13³⁰ are messengers
 r Mt13³⁰.

reaper. See warm (ing).

ana treph'o UP-NOURISH
 rear, Jesus, in Nazareth Lu4¹⁶ AS Moses Ac
 7:20 21 Paul Ac22³, bring up², nourish¹,
 -up¹.

rear up, rouse¹.

dia log iz'o mai THROUGH-LATIZE
 reason, lay facts in relation to one another so
 as to be the basis of opinion, disciples (r
 among themselves) Mt16⁷ Mk8¹⁰ (why are you
 r) Mt16⁸ Mk8¹⁷ 933 chief priests r with them-
 selves Mt21²⁵ Mk11³¹ scribes r concern-
 ing Jesus Mk20⁸ s Lu5²¹ 22 Miriam r what
 manner salutation Lu12⁹ the people r con-
 cerning John Lu3¹⁵ rich man r in himself
 PLu12¹⁷ farmers r with one another PLu20¹¹.

cast in mind¹, consider¹, dispute¹, muse¹, reason¹¹, think¹.

reason, argue¹, discuss¹, pleasing¹, reckon¹, word².

reason of (by), through¹.

reason together, discuss¹.

reason with, reckon together¹.

reasonable, logical¹.

dia log is m os ¹ THROUGH-LAYING
reasoning, out of the heart (wicked r) Mt15¹⁹ (evil r) Mk7²¹ r of many hearts revealed Lu2³⁵ of the scribes Lu5²² 6⁸ among the disciples Lu9⁴⁰ 47 24³⁸ men made vain in Ro1²¹ discrimination of Ro1⁴¹ of the wise 1C3²⁰ saints to do all (without r) Ph2¹⁴ (apart from) 1Ti2²⁸ judges with wicked r Ja 2⁴, disputation¹, disputing¹, doubting¹, imagination¹, reasoning¹, thought⁹.

R[h]ebek'ka (Hebrew) captivating
Rebecca, the wife of Isaac, Gn2⁴. Ro5¹⁰.

an oik o dom e's UP-HOME-BUILD
rebuild, tabernacle of David Pa15¹⁰ 10, build again².

epi tim'a ON-VALUE
rebuke, by the majority 2C2⁶, punishment¹.

epi tim a'o ON-VALUE
rebuke, for a past act, warn of a future one. In some passages it probably has the force of both 2Ti4². Christ r (winds) Mt8²⁶ Mk4³⁹ Lu2²¹ (demons and unclean spirits) Mt1¹⁸ Mk1²⁵ 9²⁵ Lu4³⁵ 41 94² (Peter) Mk8³³ (the fever) Lu4³⁹ (the disciples) Lu5¹⁵ 19³⁹ Peter r Jesus Mt16²² Mk8³² disciples r the people Mt19¹³ Mk10¹³ Lu18¹⁵ the throng r (two blind men) Mt20³¹ (Bar-Timeus) Mk10⁴⁸ Lu18³⁹ to r the sinning brother Lu17³ malefactor r the other one Lu23⁴⁰ may the Lord r you (Adversary) Ju⁹ warn: Christ w (disciples) Mt12¹⁶ Mk8³⁰ Lu9²¹ (unclean spirits) Mk 31² (B'Mt16²⁰), charge¹, -straitly¹, rebuke²⁴, rebuke, expose⁹, exposed¹, upbraid¹, (without r), flawless¹.

rebuke (without), flawless¹.
rebuked (be), have¹.

dech'o mai RECEIVE
receive, admit into presence, recognition, or favor, as many as (should not r you) Mt10¹⁴ Lu9⁵ 10¹⁰ (should be r you) Lu10⁸ he who is r you (is r Me) Mt10⁴⁰ 40-40 (Him Who commissions Me) Mt10⁴⁰ he who r a prophet Mt10⁴¹ r a just man Mt10⁴¹ r a child (is r Christ) Mt1¹⁵ 5 Mk9³⁷ 37 Lu9⁴⁸ 48 48 (is not r Me but Him Who) Mk9³⁷ 37 Lu9⁴⁸ whatever place not r you Mk6¹¹ not r the kingdom Mk10¹⁵ Lu18¹⁷ Jesus (by Simeon) Lu2²⁸ (Samaritans not) Lu9⁵³ (r the cup) Lu22¹⁷ (Galileans r) Jn4⁴⁵ Ab3² r the word with joy Lu 8¹³ r the unjust administrator Lu16⁴ a bill Lu16⁶ 7 into eonian tabernacles Lu16⁹ heaven must (Christ) Ac3²¹ the fathers r the oracles Ac7³⁸ r my spirit (Stephen's) Ac7⁵⁹ r the word of God (Samaria) Ac8¹⁴ (the nations) Ac11¹ (those of Berea) Ac17¹¹ Saul r letters Ac22⁵ not r letters concerning Paul Ac28²¹ soulship man not 1C2¹⁴ to r the grace of God 2C6¹ Titus r (by the Corinthians) 2C7¹⁵ (the entreaty) 2C8¹⁷ not r a different evangel 2C11⁴ r me (Paul) as imprudent 2C11¹⁰ the Galatians r Paul Ga 4¹⁴ r the helmet of salvation Ep6¹⁷ Paul r from Epaphroditus Ph4¹⁸ Colossians to r Mark Co4¹⁰ Thessalonians r (the word in affliction) 1Th1⁸ (word of God) 1Th2¹³ men

not r love of the truth 2Th2¹⁰ Rahab r the spies Hb11³¹ r the implanted word Ja12¹ (ALu9¹¹), accept², receive⁵², take⁵.

receive, admit¹, away (be)², contain¹, entertain¹, fetch¹⁰, get¹³³, - away¹¹, partake¹, take along¹⁵, - to¹, - up¹, welcome⁵, (can r), contain¹.

epi dech'o mai ON-RECEIVE
receive. Diotrophes not r (the apostles) 3Jn⁹ (the brethren) 3Jn¹⁰.

ana dech'o mai UP-RECEIVE
receive. Publius r Paul Ac28⁷ Abraham, the promises Hb11¹⁷.

receive. See anticipate and assent to.

receive tithes, tithe¹.

receive up, take up¹.

received (to be), partake of¹.

receiving, getting¹, taking back¹.

receiving up, taking up¹.

pro spha't os TOWARD-SLAY-AS
recently (adverb). Aquila r from Italy Ac18², lately¹.

arti gen'ne t on at-PRESENT-BECOME
recently born, babes Pi1P2²², new-born¹.

pro spha t on TOWARD-SLAIN
recently slain, slain for the offering about to be made, r s and living way Hb10²⁰, new¹.

dech e' RECEPTION
reception. Levi makes for Jesus Lu5²⁰ whenever you make Lu14¹³, feast².

a moib e' RECIPROCATION
reciprocate, by paying progenitors 1Ti5⁴, requite¹.

log iz'o mai LAYIZE
reckon, take account. Christ r with the lawless Lu2³⁷ expedient that one die Jn11⁵⁰ Artemis r nothing Ac19²⁷ r on this O man Ro2³ uncircumcision r for circumcision Ro 2²⁰ mankind justified by faith Ro3²⁸ Abraham (r to him for righteousness) Ro4⁹ 9-10 22 23 Ga3⁶ Ja2²³ (r God able) Hb11¹⁰ wage not r as a favor Ro4⁴ faith r for righteousness Ro4⁵ God (r righteousness) Ro4⁶ (by no means r sin) Ro4⁸ (r children of the promise) Ro9⁸ (not r their offenses) 2C5¹⁹ saints (righteousness r to) Ro4¹¹ 24 (r yourselves dead) Ro6¹¹ (as sheep for slaughter) Ro8³⁶ (let him r this) 2C10⁷ 11 Paul (r the sufferings) Ro8¹⁸ (be r with us) 1C4¹ (not competent to r anything of ourselves) 2C3⁵ (r to dare) 2C10² 2 (r to be deficient in nothing) 2C11⁵ (no one r me to be) 2C12⁶ (not r to have grasped) Ph3¹³ r anything to be contaminating Ro14¹⁴ not r against them 2Ti4¹⁸ Peter r Silvanus faithful 1Pt5¹²

take account: not of evil 1C13⁵ of things as a minor 1C13¹¹ be taking these into Ph4⁸ (AMk11³¹). account³, - of¹, conclude¹, count⁵, esteem¹, impute⁸, lay to one's charge¹, number¹, reason¹, reckon⁶, suppose², think⁸, - of¹, - on¹.

reckon, settle².

sul log iz'o mai TOGETHER-LAY(say) ize
reckon together (priests and scribes) Lu20⁵, reason with¹.

log is m os ¹ LAY(say)-
reckonings, men's Ro2¹⁵ pulling down 2C10⁴, imagination¹, thought¹.

ex agor a'z'o OUT-BUY
reclaim, buy back or up. Christ r (from the curse of the law) r Ga3¹³ (those under law) r Ga4⁵ the era r Ep5¹⁰ Co4⁵, redeem⁴.

klin'ō -CLINE

recline the head, decline (of the day) r Lu912 24²⁵, incline (of faces) Lu24²⁵, root (an army) Hb1134, Christ (has nowhere to) Mt820 Lu958 (His head on the cross) Jn1930, be far spent¹, bow², lay², turn to flight¹, wear away¹.

kata klin'ō DOWN-CLINE

recline, Jesus (in the Pharisee's house) Lu736 B² (at Emmaus) Lu2430 the five thousand Lu911 15 not to r in the first places r Lu148, sit down¹, - at meat¹.

ana klin'ō UP-CLINE

recline, cradle (in a manger) Lu27, with Abraham in the kingdom AM811 Lu1329 the throngs on the grass Mt1419 Mk639 the Lord causing His slaves to ALu1237 (ALu736), lay¹, sit down¹.

prō to kli si'a BEFORE-most-CLINE

reclining place (first), on the host's right. Scribes and Pharisees fond of Mt236 Mk1239 Lu147 20¹⁸ you should not recline in r Lu148, chief room², highest room¹, uppermost room².

epi'gnō si s ON-KNOWLEDGE

recognition, connecting with some previous conception or with some vital fact, realization. men do not have God in Ro128 through law r of sin Ro320 not in accord with Ro102 young humanity renewed into Co310 of the truth Hb1026 saints (r of God) 2Pt12 3 (of our Lord) 2Pt18 230 realization: God (may give the saints) Ep117 (r of His will) Co19 (growing in r of) Co110 (r of the secret of) Co22 saints (r of the son of God) Ep413 (more and more in) Ph19 (of every good thing) Phn6 (of the truth) 1Ti21 2Ti225 37 Tit11 acknowledging², acknowledgment¹, knowledge¹⁰.

epi' gnō ON-KNOW

recognize saints Ac310, or principles Ro132, marking a conviction which attends such knowledge, realize, get to know Ac2328, r from their fruits r Mt176 20 no one r (the Son except) Mt1127 (the Father except) Mt1127 Jesus (men r Him) Mt1435 Mk654 (r in His spirit) Mk28 (in Himself) Mk530 (r their reasonings) Lu522 (certain women r Him) Lu737 (disciples did not) Lu2416 (did r Him) Lu2431 ABS² the Jews (not r Elijah) Mt1112 (r disciples were with Jesus) Ac413 the people (r the disciples) Mk633A¹⁰² (r Zechariah has seen an apparition) Lu122 to r the certainty Lu1 Rhoda r Peter's voice Ac1214 r Alexander is a Jew Ac1934 the captain r concerning Paul Ac2234¹⁸ 29 r charges against Paul Ac24¹¹ 2510 did not r as Melita Ac2730A 281 Paul (shall r as I am r) 1Cl1312 12 (as unknown and r) 2Co9 saints (r such as Stephanas) 1Cl618 (will r ultimately) 2Cl11A¹⁸ 13 14 (are you not) 2Cl35 r the way of righteousness 2Pt221 21 realize: Pilate r Jesus of Herod's jurisdiction Lu237 the saints r (Paul's danger) Ac930 (the grace of God) Co16 (the truth) 1Ti43, acknowledged⁵, have knowledge of¹, know³⁰, - well¹, perceive³, take knowledge of².

apo chōr iz'ō FROM-SPACEIZE

recoil. Paul and Barnabas Ac1539 heaven vRv 614, depart¹, - asunder¹.

ana mnē's kō UP-REMIND

recollect, remind, Peter r (about the fig tree) Mk1121 (Jesus' declaration) Mk1472 of the Corinthian's obedience 2Cl715 the former

days Hb1032 remind: Timothy to r the Corinthians 1Cl417 Paul r Timothy 2Ti16 (BRo 1515), call to mind¹, remembrance⁴.

ana mnē's UP-REMINDING

recollection, the bread and cup a Lu2219 1C 1124 25B3 a r of sins year by year Hb103, remembrance⁴.

recommend, give up².

anti misth'ō INSTEAD-HIRE

recompense (in kind) 2C613, retribution (of deception) Ro127, recompense².

recompense, repay¹, -ment².

recompense of reward, reward³.

apo kat all'ō FROM-DOWN-CHANGE

reconcile, both sides in an estrangement. to God (Jew and gentile in one body) Ep216 (all) Co120 (the saints) Co121 (AHb215).

reconcile, conciliate⁶, placate¹.

reconciliation, conciliation⁴.

record, testimony¹, witness², (bear r), testify¹³.

ex a[n]ggel'ō OUT-MESSAGE

recount, the virtues of Him Who calls you 1Pt29, shew forth¹.

recover. See fetch.

recover self, sober up¹.

eu thut'ēs WELL-PLACING

rectitude, straightness, scepter of AHb13, righteousness¹.

cruth r on' RED

red, the color of blood, of the R Sea (miracles in) Ac736 (Israel crossed) Hb1129.

red, fiery red².

red (fiery). See fiery red.

redeem. See ransom.

redeem, buy², reclaim¹, redemption¹.

lutrōtēs' LOOSENER

redeemer (Moses commissioned) Ac735 ABS², deliver¹.

lutrōs' LOOSENING

redemption, for God's people Lu163 in Jerusalem Lu238 eonian r Hb912, redeem¹, redemption².

redemption, deliverance³.

redound, superabound¹.

kal'am os REED

reed, a hollow, tube-like stem, a pen for writing 3Jn13, shaken by the wind r Mt117 Lu724 Christ (not fracturing) Mt1220 (r placed in His hand) Mt2729 (His head beaten with) Mt 2730 Mk1519 sponge placed on Mt2748 Mk1539 a r like a rod vRv11 measuring r (golden) vRv2115 (city measured with) vRv2116.

spil as SPOT

reef, in your love feasts MJu12, spot¹.

re-erect. See erect again.

refine. See fire (be on).

reflect. See cast on.

di orth'ō na THROUGH-ERECTMENT

reform, through Felix Ac243.

di orth'ō si s THROUGH-ERECTING

reformation, statutes until the period of Hb910.

steg'ō EXCLUDE

refrain, forego. Paul could by no means longer 1Th31 5 forego: Paul f all 1C912 love is f all 1Cl37, bear¹, can forbear², suffer¹.

refrain, cease¹.

refrain from, withdraw¹.

ana psuch'ō UP-COOL

refresh. Paul, by Onesiphorus r 2Ti116.

refresh, care¹, rest¹.refresh self, happen¹.refreshed (be), rest together¹.and *psu x* is UP-COOLING

refreshing. seasons of AC310.

refuge (flee for). See flee for refuge.

apo *ti'n o* FROM-VALUErefund. Paul will Phn¹⁰. repay¹.par ait *c'o mai* BESIDE-REQUEST

refuse, when giving a reason excuse (guests make) Plu14¹⁸ 18 19. Paul not r to die Ac 25¹¹ Timothy to r (myths) 1Ti4⁷ (younger widows) 1Ti5¹¹ (questionings) 2Ti2²³ a sectarian man r Ti3¹⁰ Israel r to hear Hb12¹⁹ beware of r Christ Hb12²⁵ 25 (s¹ M12⁷¹⁵ Abs¹ M15⁶). avoid¹, entreat¹, excuse², refuse⁵, reject¹.

refuse, cast away¹, deny².*sku'bal* on REFUSE

refuse, "As when one sifts with a sieve, the refuse remains" Ec2⁷⁴. Paul's Jewish pre-gatives PPh8¹. dung¹.

regard, abash², disposed (be)³, look on¹.regard not, neglect¹, risk¹.regard to (have), heed¹.and *gen n a'o* UP-BECOME

regenerate, according to His mercy r Pt13¹ not of corruptible seed r Pt12². be born again¹, beget again¹.

regeneration, renascence².*kli'ma* -CLINE-effect

region, Paul (no place in) Ro15²³ (boasting in r of Achaia) 2Co11¹⁰ (came into r of Syria) Gal²¹. part¹, region².

region, country⁵.region round about, country about⁶.apo *gra'ph o* FROM-WRITE

register, the inhabited earth Lu2¹ each into his own city Lu2³ Joseph with Miriam Lu2⁵ ecclesia of firstborn, in heaven Hb12²³. be taxed², be written¹.

apo *graph e'* FROM-WRITING

registration, during Quirinius' governing Lu22¹ in the days of Judas the Galilean Ac53⁷. taxing².

meta mel'o mai after-CARE

regret, a change of feeling, to be carefully distinguished from repentance, a change of mind. parable of one r Pmt12²⁹ Jews did not Mt 21³² Judas r his deed Mt27⁹ Paul 2Co7⁸ the Lord will not Hb7²¹. repent⁶.

rehearse, expound¹, inform¹.

R[h]obo am' (Hebrew) WIDE-PEOPLE

Rehoboam, son and successor of Solomon 1K12¹. Solomon begets Mt1⁷.

basil eu'o be-KING

reign, exercise a king's sovereignty, king (King of) 1Ti6¹⁵. Archelaus r in Judea Mt22² Christ (r over house of Jacob) Lu13³ (r until) 1C15²⁵ (for the sons of the sons) vRv11¹⁵ (Thou dost r) vRv11¹⁷ (saints live and r with) vRv20⁴ o do not want this man to Plu19¹⁴ 27 death (r from Adam unto Moses) rRo5¹⁴ (through the one) rRo5¹⁷ (sin r in) rRo5²¹ saints (r in life) Ro5¹⁷ (let not sin b r in) rRo6¹² (r of the earth) rV5¹⁰ (for the sons of the sons) rV22⁵ grace r through righteousness rRo5²¹ Corinthians r apart from Paul r1C4⁸ the Almighty r vRv19⁹.

reign, government¹.reign together, begin¹.*sun basil eu'o* be-TOGETHER-KING

reign together, saints (Paul should be r with) r1C4⁸ (r t also) 2Ti2¹². reign with².

reign with, reign together².reins, kidneys¹.apo *dok im a z'o* FROM-SEEM

reject, put away from after a test, the stone r by the builders Pmt12¹⁴ Mk12¹⁰ Lu20¹⁷ 17 Pt2⁷ Son of Mankind must be Mk8³¹ Lu9²² 17 Esau Hb12¹⁷ living Stone r by men r1Pt2⁴. disallow², reject¹.

reject, loathe¹, refuse¹, repudiate¹.rejected, disqualified¹.*chair'o* JOY

rejoice, be overjoyed (Herod) Lu23⁸. magi Mt 21⁰ disciples (r when persecuted) Mt5¹² (r in that day) Lu6²³ (that your names in heaven) Lu10²⁰ 20 (begin r and praising God) Lu19³⁷ (r that Jesus going to the Father) Jn14²⁸ (your heart shall be) Jn16²² (at perceiving the Lord) Jn20²⁶ (at that they were deemed worthy) Ac5⁴¹ as a greeting (Judas greets Jesus) Mt26⁴⁹ (r King of the Jews) Mt27²⁹ Mk15¹⁸ Jn19³ (Jesus, to the disciples) Mt28⁹ (to Miriam) Lu12²⁸ (to the brethren at Antioch) Ac15²³ (to Felix) Ac23²⁶ (to the twelve tribes) Ja1¹ over the one lost sheep Mt18¹³ Lu15⁵ priests r at Judas' words Mk14¹¹ Lu 22⁵ many, at John's birth Lu1¹⁴ Christ (throng r at His deeds) Lu13¹⁷ (r because of the disciples) Jn11¹⁵ at the prodigal's return Lu15³² Zaccheus entertains Jesus with Lu 19⁰ friend of the bridegroom Jn3²⁹ sower and reaper Jn4³⁶ Abraham, at perceiving Christ's day Jn8⁵⁶ the world will be Jn16²⁰ the eunuch Ac8³⁹ Barnabas Ac11²³ the nations Ac13⁴⁸ saints (at Antioch) Ac15³¹ (r with those) r Ro12¹⁵ 15 (furthermore brethren be) 2C13¹¹ (to be r with Paul) Ph2¹⁶ (at seeing Epaphroditus) Ph2²⁸ (to be r in the Lord) Ph3¹ 4 4 (to be r always) 1Th5¹⁰ (r as participating in Christ's sufferings) 1Pt4¹³ 13 (seeing the wedding of the Lambkin came) Rv19⁷ love (r in expectation) Ro12¹² (not r in injustice) 1C13⁶ Paul (r over the saints) Ro16¹⁹ (at presence of Stephanas and Fortunatus) 1C16¹⁷ (binding to be causing me to r) 2C2³ (as sorrowing yet ever r) 2C6¹⁰ (so that I rather r) 2C7⁷ (not that you were made sorry) 2C7⁹ (in the joy of Titus) 2C7¹³ (in everything I am encouraged in you) 2C7¹⁶ (r whenever we may be weak) 2C13⁹ (that Christ is being announced) Ph1¹⁸ 18 (r with the Philippians) Ph2¹⁷ (in the Lord greatly) Ph4¹⁰ (in his sufferings) Col²⁴ (and observing your order) Co2⁵ (because of the saints) 1Th3⁹ those r as not 1C7³⁰ 30 John r much 2Jn⁴ 3Jn³ say not to that one r 2Jn¹⁰ 11 those dwelling on the earth Rv11¹⁰, all hail¹, be glad¹, farewell¹, God speed², greeting¹, hail⁵, joy⁵, joyfully¹, send greeting².

rejoice, boast¹, exult⁷, glad (-den) (be)⁶.vaunt¹, (greatly r), exult¹.rejoice in, rejoice together¹.*su[n] g chair'o* TOGETHER-JOY

rejoice together, with Elizabeth Lu15⁸ over the lost sheep and coin Plu15⁶ o the members 1C12²⁶ love r with the truth 1C13⁶ Paul, with the Philippians Ph2¹⁷ Abs¹ 18, rejoice in¹, - with⁰.

rejoice with, rejoice together⁰.

rejoicing, boast⁵, -ing¹.

ana ne o'ō UP-YOUNG

rejuvenate, make young again, in the spirit of the mind *repe²³*, be renewed¹.

ana zo pur e'ō UP-LIVE-FIRE

rekindle, gift of God *re²¹*, stir up¹.

di ēg e'ō mai THROUGH-LEAD

relate, about the demoniac Mk5¹⁰ Christ (cautions disciples not to) Mk9⁹ (disciples to Him) Lu5¹⁰ (who r His generation) Ac3³ demoniac to r how much God does Lu8³⁰ (Barnabas r how Paul) Ac9²⁷ Peter r how the Lord led him out Ac12¹⁷ r concerning Gideon Hh1⁵², declared³, show¹, tell¹.

[h]i s'tor e'ō PERCEIVE-GUSH

relate story, Paul, to Peter Ga1¹⁸, see¹.

su[n]g gen'ci a TOGETHER-BECOME

relationship, none of r called John Lu1⁴¹ come out from your (Abraham) Ac7³ Joseph's entire Ac7¹⁴, kindred³.

su[n]g gen es' TOGETHER-BECOME

relative, a prophet dishonored among his Mk6⁴ Elizabeth's Lu1⁵⁸ hunted Jesus among (Mary) Lu2⁴¹ summon not your Lu1⁴² disciples will be given up by Lu2¹⁶ a slave's Jn18²⁶ Cornelius calling together his Ac10²⁴ Paul's Ro9³ 16⁷ 31 21 (N¹Lu3⁶⁰), cousin², kin¹, kinsfolk(man)⁹.

sun[n]g gen is' TOGETHER-BECOME

relative, Elizabeth, Mary's Lu1³⁶AB⁵, cousin¹, release, See dismiss.

relief, service¹.

ep ark e'ō ON-SUFFICE

relieve, widow r the afflicted 1Ti5¹⁰ r the widows 1Ti5¹⁰ 16.

religion, ritual³, (Jew's r), Judaism².

dei si da'im on i'a DREAD-TEACH

religion, of the Jews Ac25¹⁰, superstition¹.

dei si da'im on DREAD-TEACH

religious, the Athenians Ac1²², too superstitious¹.

religious, rever¹, ritualist¹.

[h]ōd e'ōs GRATIFY-AS

relish (with), Herod heard John Mk6²⁰ throng heard Jesus Mk12²⁷ bearing with the imprudent 2Ci1¹⁰ with the greatest r (superlative); will Paul (he glorying) 2Ci2²⁹ (spend and be bankrupted) 2Ci12¹⁵, gladly², most⁻¹, very⁻¹.

rely, See expect.

men'ō REMAIN

remain, be without change in place, condition, or character; used as an adjective, permanent, Christ r: in (Zaccheus' house) Lu19⁵ (Capernaum) Jn2¹² (Sychar) Jn4⁴⁰ 40 (r in Him) Jn6⁵⁶ 15⁶ 7 1Jn2²⁰ 36 21 27 413 28AB (Galilee) Jn7⁹ (Ephraim) Jn11⁵⁴ns (the Father's love) Jn15¹⁰AD² (His joy) Jn15¹¹ (in us) Jn3²⁴ with the two disciples Lu24²⁹ 29 where art Thou Jn13³⁸ 39 the Son r (for the con) Jn8³⁵B 1234 Hb7²⁴ (a priest to a finality) Hb7³ on other side Jordan Jn10⁴⁰ 110 r faithful 2Ti2¹³ God: indignation r on the stubborn Jn3³⁰ the Father r in Christ Jn14¹⁰ purpose r as a choice Ro9¹¹ righteousness r for the con 2Co9⁹ His seed r in him 1Jn3³⁰ r in us 1Jn4¹² 15 16 19ns disciples: to r in that house Mt10¹¹Mk6¹⁰Lu9⁴ Peter James and John to r and watch Mt26³⁸Mk14³¹ the 72 to r in the same house Lu10⁷ two of John's

d r with Jesus Jn1³⁰ Jesus r with Jn14²⁵ r in Christ Jn15⁴ 4 r at Tross Ac20⁴⁵ if anyone's word r 1C3¹⁴ r in what you learned 2Ti3¹⁴ r in the light 1Jn2¹⁰ that which you have heard b r in you 1Jn2²⁴ 24 24 the anointing r in you 1Jn2²⁷ truth r in us 2Jn²³ r in the teaching 2Jn⁹ Paul: r at Lydia's house Ac16¹⁵ with Aquila Ac18³ bonds r for Ac20²³ with Philippi Ac21¹⁸ by himself Ac28¹⁰ with the Philippians Ph1²⁵ others: Sodom might r to this day Mt11²³ Miriam r with Elizabeth Lu1⁵⁶ demoniac r in no house Lu8²⁷ spirit (holy s r on Christ) Jn1³² 33 (of truth r with disciples) Jn14¹⁷ word (God's w not r in the Jews) Jn5³⁸ (in Christ's) Jn8⁵¹ (in the saints) 1Jn2¹⁴ food r for life conian Jn6²⁷ slave (not r) Jn8⁴⁵ (let him be) 1C7²⁰ 21 the Jew's sin Jn9⁴¹ kernel of wheat Jn12²⁴ in darkness Jn12⁴⁶ branch r in the grapevine Jn15¹ declaration (of Christ) Jn15⁷ (of the Lord) 1Pt1²³ (the love Christ's) Jn15⁹ 10 (of God) 1Jn3¹⁷ 416 fruit may be (disciples') Jn15¹⁶ body on the cross Jn19³¹ John (if Christ wanting him to) Jn21²² 23 price of Ananias' freehold r his Ac5⁴ 4 Peter r in Joppa Ac9⁴³ mariners to r in the ship Ac27³¹ ship's prow r sticking Ac27⁴¹ unmarried r as Paul 1C7³ 11 40 now r faith, expectation 1C13¹³ majority of the 500 1C15⁶ that which r is in glory 2C3¹¹ covering on Israel 2C3¹⁴ r in faith and love 1Ti2¹⁵ Erastus r in Corinth 2Ti4²⁰ what is not being shaken Hb12²⁷ brotherly fondness Hb13¹ for the eon 1Jn2¹⁷ would have r with us 1Jn2¹⁹ r in death 1Jn3¹⁴ man-killer has not life conian r in him 1Jn3¹⁵ king r briefly Rv17¹⁰

permanent: property Hb10³⁴ city Hb13¹⁴ word of God 1Pt1²³ (AB¹) Ac18²⁰ AS²⁸ 30⁹, abide⁵⁹, be², continue¹, dwell¹⁵, endure³, remain¹⁷, stand¹, tarry¹⁰.

remain, continue², leave³, rest¹, superabound¹, survive².

peri men'ō ABOUT-REMAIN

remain about, apostles, for the promise Ac1⁴ wait for¹.

remain behind, *See endure.

em men'ō IN-REMAIN

remain in, Paul (entreats to r in the faith) r Ac14²² (r two years in hired house) Ac2³⁰ns¹, accused those not (law) r Ga3¹⁰ no r in God's covenant r Hb8⁹ (AR²⁶³), continue in³.

remain in, See remain with.

pros men'ō TOWARD-REMAIN

remain with or in, the throng r three days Mt15³²Mk8² saints entreated (r in the Lord) Ac11²³ (in the grace of God) Ac13⁴³ Paul r with brethren Ac18¹⁸ Timothy to r in Ephesus 1Ti3¹ widows to r in petitions r 1Ti3⁵, abide still¹, be with¹, cleave unto¹, continue², tarry there¹.

mnē m on eu'ō REMIND-

remember, recall to mind, r the five cakes of bread Mt16⁹ns² Mk8¹⁸ Lot's wife Lu17³² r Christ's words Jn15²⁰ 164 Ac20³⁵ a woman no longer r the affliction Jn16²¹ saints to r (Paul's admonition) Ac20³¹ (the poor) Ga2¹⁰ (that once you the nations) Ep2¹¹ (Paul's bonds) Co4¹⁸ (his toil) 1Th2⁹ (his instructions) 2Th2² (that Christ is of David's seed) 2Ti2⁸ (their leaders) Hb13⁷ Paul r the saint's work of faith 1Th1³ if the faithful had r Hb11¹ Joseph r the exodus Hb11²² the ecclesia (in

Ephesus to r)Rv25 (in Sardis)Rv33 God r Babylon's injuries Rv185. be mindful¹, make mention¹, remember¹⁰.

remember, mindful (be)¹, remind⁶.
remember. See remind.

mn eia REMINDER

remembrance, mention. Paul's r of (the Philippians)Ph13 (Timothy)2Ti113 Thessalonians r of Paul 1Th30 mention: Paul m in prayer (saints in Rome)Ro19 (the Ephesians)Ep116 (Thessalonians)1Th12 (Philemon)Phn1.

remembrance, mention¹, recollect¹, -ion¹, reminder³, (in r), remind³, (put in r), jeop-
arize¹.

remembrance (bring to). See remind.

mn'o mai REMIND

remind, bring to remembrance, middle voice.
remember, be r at the altar Mt523 of the Lord's declarations (Peter)Mt2655 Ac1116 (priests and Pharisees)Mt2763 (the disciples) Lu2468 Jn222 God r of His mercies Lu15472 be r that you got your good PLu1623 be r of me Lord (malefactor)Lu2342 r of the prophecy Jn217 1216 Go¹ no longer r of Israel's sins Hb812 1017 Peter writes to 2Pt32 remember: Corinthians to r all of Paul's 1Ci12 Paul r Timothy's tears 2Ti11 saints admonished to Ju17 remembrance (bring to): Cornelius alms, to God Ac1031 Babylon, in sight of God VRv1619, in remembrance³, mindful of², remember¹⁶.

[h]upo mi mn'e s k o UNDER-REMIN

remind. Peter r of the Lord's declaration Lu 2261 to r the saints (the holy spirit)Jn1420 (Timothy)2Ti214 (to be subject)Tit31 (Peter) 2Pt112 (Jude intending)Ju5 John r Diotrophes 3Jn19. put in mind¹, remember⁹.

remind. See recollect.

[h]upo mn'e s UNDER-REMINING

reminder, of Timothy's faith 2Ti15 Peter rous-
ing the saints by 2Pt113 31, remembrance³.
remission, pardon⁹, passing over¹.
remit. See let.

leim'na LACK-effect

remnant, Israel, according to grace Ro113.
remnant, residue¹, rest¹.

meta kin'e o after-STIR

remove, from expectation of evangel Col23.
move away¹.

remove, carry aside¹, depose¹, lift², proceed², stir¹, transfer¹, (can r), depose¹.
remove into, exile¹.
removing, transfer¹.

pali n gen e si'a AGAIN-BECOMING

renascence, Son of Mankind's kingdom Mt1928
bath of Tit35, regeneration².

sch'i z'o SPLIT

rend, temple curtain Mt2731 Mk1638 Lu2345 the rocks Mt2731 Jesus perceived the heavens Mk110 patch from new cloak PLu530bs 36 not r Christ's tunic Jn1921 the net not Jn 2111 the multitude Jn141 237. break¹, di-
vide², make a rent¹, open¹, rend³.

rend, burst¹, - through³, convulse¹.

rend off, tear off¹.

render. See pay.

render, repay¹.

ana kain o'o UP-NEW

renew, make new again. man within 2Ca16
young humanity Co310.

ana kain iz'o UP-NEWIZE

renew, to repentance Hb66.

ana kain'o si s UP-NEWING

renewal, of the mind Ro122 of holy spirit
Tit35, renewing².

renewed (be), rejuvenate¹.

renewing, renewal².

eu ph'e m i'a WELL-AVERTMENT

renown, defamation and (Paul)2Ca68. good
report¹.

ap arn e' o mai UN-LAMB

renounce, abjure (Peter a acquaintance with
Jesus)Lu2234, let him r himself Mt1624 Mk831
Peter r Christ Mt2634 35 79 Mk1430 31 72 Lu
2201 Jn1338 As one disowning Christ will be
Lu129 (bLu233), deny¹².

renounce, spurn¹.

eu ph'e m os WELL-AVERRED

renowned, whatever is Ph48, of good report¹.

sch'i's na SPLIT-effect

rent in cloth PMt916 Mk221, schism among peo-
ple, in the throng r Jn749 916 among the
Jews r Jn1019 not to be (among saints) r IC
110 (in the body) 1Ci1225 Paul hearing of
1Ci118, divisions⁹, rent², schism¹.

rent (make a), rend¹.

epi dem e'o ON-PUBLIC

repatriate, come back home from a foreign resi-
dence. Romans Ac210 guests of Athens Ac
1721, be there¹, stranger¹.

ant apo do na INSTEAD-FROM-GIVE

repay, the poor have naught to r you Lu1414
in the resurrection Lu1414 God (who will be
r by) Ro1135 (the Lord will) Ro1219 Hb1030
(thanksgiving we r to) 1Th39 (just of G to r
affliction) 2Th16, recompense⁹, - again¹, ren-
uer¹, repay¹.

repay, pay¹, refund¹.

ant apo do na INSTEAD-FROM-GIVE-effect

repayment (for dinner) Lu1412, retaliation (Is-
rael's table) Ro119, recompense².

meta no e'o after-MIND

repent, to be distinguished from after-care,
regret. It is simply a mental change. herald-
ing (John) Mt32 (Jesus) Mt417 Mk115 (disci-
ples) Mk612 Tyre and Sidon would have Mt
1121 Lu1013 men of Ninevah Mt1241 Lu1132
one sinner r (joy over) PLu157 10 will be r
(if someone should be going from the dead)
PLu1630 if he should be (forgive) Lu173 4
and be baptized Ac238 and turn about Ac319
Simon Ac322 God charging all men to Ac
1730 Paul proclaiming Ac2620 Ephesus to
Rv25 Pergamos Rv216 I give Jezebel time
to Rv221 Sardis Rv33 Laodicea Rv319 do
not r (cities) Mt1120 (those perishing) Lu1335
(many) 2Ci121 (if Ephesus) Rv25 (Jezebel) Rv
221 22 (rest of mankind) Rv920 21 169 11
(s1 Rv33).

repent, regret⁶, (not to r), unregretted².

meta no i'a after-MIND

repentance, worthy of (fruits) Mt38 Lu38 (acts)
Ac2620 baptizing in water for Mt311 bap-
tism of (heralding) Mk1439 Ac1324 (John
baptizes with) Ac194 Jesus came to call sin-
ners to Lu522 the just have no need of Lu157
r for the pardon of sins (heralded) Lu2447
(God to give to Israel) Ac631 r unto life
(God gives to the nations) Ac1118 r toward

God (Jews and Greeks) Ac20²¹ leading men to (God's kindness) Ro24¹ Corinthians made sorry to 2C7⁹ sorrow producing 2C7¹⁰ God may give them 2Ti2²⁵ Abs² from dead works Hb6¹ renewing again to Hb6⁶ place for (Esau did not find) Hb12¹⁷ make room for 2Pt3³⁰.

batto log e'ō STUTTER-LAY (say) repetitions (use useless), in praying not to Mt6⁷, use vain repetitions¹.

pros ana plē r o'ō TOWARD-UP-FILL, replenish, r wants (of the saints) 2C9¹² (Macedonians r Paul's) 2C11⁹, supply².

replete. See brim.

ep akou'ō ON-HEAR reply, in a season acceptable I r 2C6².

ap a[n]ggel'ō FROM-MESSAGE report, magi r to Herod Mt28⁹ graziers r about demoniac Mt8³³ Mk5¹⁴ Lu8³⁴ 30 John's disciples r (to him) Mt11¹⁴ Lu7¹⁸ 22 (to Jesus) Mt14¹² Christ (My Boy r judging) Mt12¹⁸ (r to Him that His mother) Lu8²⁰ (about the Galileans) Lu13¹ (with boldness shall I be r to you) Jn16²⁵ (r Thy name) Hb2¹² disciples (the women r to) Mt28⁸ 9A 10 Lu24⁹ (r to Jesus) Mk6³⁰ (Mary Magdalene r to) Mk16¹⁰ Jn20¹⁸ (two r to the rest) Mk16¹³ (r nothing of what they have seen) Lu9³⁶ some of the detail r to the chiefs Mt28¹¹ demoniac r to his own Mk5¹⁹ healed woman r in sight of all Lu8⁴⁷ slave r to his lord Plu 1421 r to the blind man Lu18³⁷ courtier's slave r that his son is living Jn4⁵¹ 1As Peter and John (r to their own) Ac4²³ AB (are r in the sanctuary) Ac5²⁵ deputies r the prison locked Ac5²² Cornelius concerning the messenger Ac11¹³ Rhoda r Peter before the portal Ac12¹⁴ r to James Ac12¹⁷ Judas and Silas r to the same word Ac15²⁷ warden r to Paul Ac16³⁰ constables r to officers Ac16³⁸ centurion r to the captain Ac22²⁶ Paul's nephew r Ac23¹⁰ 17 19 Paul r (that they are to be repenting) Ac26²⁰ (nothing wicked to r concerning P) Ac28²¹ (brethren r to) Th1⁰ r that God is really among you 1C14²⁵ r life enionian 1Jn12³ (Bs'Ac17³⁰). bring word¹, - - again¹, command¹, declare², report², show¹¹, - - again¹, tell²⁹.

report, inform¹, (commonly r), blaze abroad¹, (have a good r), testify², (obtain a good r), testify², (of good r), testify¹, (of honest r), testify¹.

report slanderously, blaspheme¹, reported (be), hear¹.

koi m a'ō LIE repose, though all of the occurrences seem to imply sleep, the noun Jn11¹³ shows that it refers to the repose of sleep, r saints (bodies roused) Mt27⁵² (considerable number r) 1C11³⁰ as we (soldiers) r Mt28¹³ Christ (found disciples r) Lu24⁴⁵ (Firstfruit of those) 1C15²⁰ Lazarus has found Jn11¹¹ 12 put r (Stephen) Ac7⁶⁰ (David) Ac13³⁶ (some of the disciples) 1C15⁶ (in Christ) 1C15¹⁸ (all the saints shall not) 1C15²¹ (those will God lead forth) 1Th4¹⁴ 15 (since the fathers) 2Pt3⁴ Peter r between two soldiers Ac12¹⁰ if the husband should be 1C7³⁹ 39s concerning those 1Th4¹³, be dead¹, - asleep², fall asleep¹, fall on sleep¹, sleep¹⁰.

koi m c'ō si s LIE-ing repose of sleep Jn11¹³, taking of rest¹.

anti'tup on INSTEAD-BEAT representation, holy places r of the true Hb9²⁴ baptism 1Pt3²¹, (like) figure².

on'eid os REPROACH reproach, that which is subject to censure or is disgraceful, Elizabeth's r eliminated Lu12⁵.

oneid iz'ō REPROACH reproach, censure disparagingly, happy are you whenever Mt5¹¹ Lu6²² Christ (r the cities) Mt11²⁰ (robbers r Him) Mt27⁴⁴ Mk15³² (r the eleven) Mk16¹⁴ God (r of those r Him) Ro15³ (G not r) Ja1⁵ Paul toiling and being 1Ti4¹⁰ 8s² r in the name of Christ 1Pt4¹⁴, cast in one's teeth¹, reproach¹, revile², up-braid³.

oneid is m os' REPROACH reproach, r of those r God Ro15³ of the adversary 1Ti3⁷ gazing stock of Hb10³³ Moses deeming the r Hb11²⁰ carrying Christ's Hb 13¹³.

reproach, dishonor¹, reprobate, disqualified⁰, outrage².

[h]erpet on' REPTILE reptile, Peter sees in vision vAc10¹² 11⁶ images of Ro12⁹ nature of r tamed Ja3⁷, creeping thing³, serpent¹.

a the t c'ō UN-PLACE repudiate, have no place for, Herod does not want to Mk6²⁶ Pharisees r (the precept of God) Mk7⁹ (God's counsel) Lu7³⁰ r the disciples Lu10¹⁶ r Christ Lu10¹⁶ 16 Jn12⁴⁸ r Him Who commissions Christ Lu10¹⁶ God r the understanding of the intelligent 1C19¹⁹ Paul not r the grace of God Ga2²¹ no one r a human covenant Ga3¹⁵ he who is r is r God 1Th4⁸ 8 r their first faith 1Ti5¹² r Moses' law Hb10²⁸ r lordships Ju8⁸, bring to nothing¹, cast off¹, despise⁸, disannul¹, frustrate¹, reject⁴.

a the' tē si s UN-PLACING repudiation, of the preceding precept Hb7¹⁸ of sin Hb9²⁶, disannulling¹, to put away¹.

anti kath'istē mi INSTEAD-DOWN-STAND repulse, not unto blood Hb12⁴, resist¹, reputation (be of), seem¹, (had in r), valuable¹, (make of no r), empty¹, repute (be of). See seem.

ait c'ō REQUEST request, express a desire to have or do something, to him r you, give Mt5⁴² Lu6³⁰ saints (God aware before) Mt6⁸ (and it shall be given) Mt7⁷ Lu11⁰ Jn16²⁴ (obtaining) Mt7⁸ Lu 11¹⁰ (two agreeing) Mt13¹⁹ (in prayer) Mt 21²² (be believing) Mk11²⁴ (in Christ's name) Jn14¹³ 14 16²⁶ (the Father in My name) Jn 15¹⁶ 16²³ (it will be occurring) Jn15⁷ (hitherto r nothing) Jn16²⁴ (God able to do above all) Ep3²⁰ (wisdom from God) Ja1⁵ (in faith) Ja1⁰ (you are not r) Ja4² (whatever we may be) 1Jn3²² (according to God's will) 1Jn5¹⁴ 15 (we have the requests) 1Jn5¹⁵ (life for a brother) 1Jn5¹⁶ a son r (bread) 1Pt7⁹ Lu11¹¹ (a fish) 1Pt7¹⁰ (an egg) 1Pt11¹² God giving (to those r) Mt7¹¹ (holy spirit) Lu11¹³ the maiden r (Herod will give whatever) Mt14⁷ Mk22²³ 24 (John's head) Mk6²⁵ r of Christ (mother of Zebedee's sons) Mt20²⁰ (James and John) Mk10³⁵ (not aware what they) Mt 20²² Mk10³⁸ Jews (r Bar-Abbas) Mt27²⁰ Lu23²⁵ (a prisoner be released) Mk15⁹ 8s² (r Pilate crucify Jesus) Lu23²⁵ Ac13²⁸ (r a murderer)

Ac314 (Festus against Paul) Ac253 (Paul's conviction) Ac2515 (signs) 1C122 Joseph r Jesus' body Mt2758 Mk1513 Lu2352 Zechariah r a tablet Lu183 more excessively Lu1248 Christ (r a drink) Jn49 (you would r Him) Jn410 (whatever Thou shouldst) Jn1122 lame man r alms Ac32 David r to find a tabernacle Ac748AB3 Paul r (letters) Ac92 (the Ephesians) Ep313 (God, for the Colossians) Col9AS r peace with Herod Ac1220 Israel r a king Ac1321 warden r lights Ac1629 r for gratification Ja43 3 (B) Mt164 BLu1220 B311P1315. ask⁶, beg², call for¹, crave¹, desire¹⁷, request².

ait'e ma REQUEST-effect

request. Jews r granted Lu2324 make known your Ph46 saints have their 1Jn515. petition¹, request¹, require¹.

request, petition¹, (make r), beseech¹.

nros de'o mai TOWARD-BIND

require. God not r anything Ac1725. need¹.

require, practical¹, request³, seek², - out².

required (be), demand¹.

epi te'de i on ON-THE-BIND

required. for 'he body Ja216, that are need-ful.

requite, pay¹, reciprocate¹.

requited (be). See fetch.

apo'kri ma FROM-JUDGE-effect

rescript. of death A2C19. sentence¹.

r[h]u'o mai HAUL

rescue, drag away from danger. God (r us from the wicked one) Mt613 Lu114AS² (let Him r him now) Mt2743 (r the saints) Col13 (r Lot) 2Pt127 (r of the devout) 2Pt29 that Israel may be Lu174 Paul (what will r me) Ro724 (from the stubborn) Ro1531 (God r from death) 2C110 10B5 12 (from wicked men) 2Th232 (the Lord r me) 2Ti311 (out of the lion's mouth) 2Ti417 (from every evil work) 2Ti413 the R arriving Ro1126 Jesus, our R 1Th110, be delivered⁴, deliver¹³, Deliverer¹.

rescue, extricate¹.

par omo i az'o BESIDE-LIKE-ize

resemble (sepulchers) Mt2327AS, be like unto¹, resemble, like (be)¹.

ag an akt c'o VERY-MUCH-GRUDGE

resent. the ten r about James and John Mt2024 Mk1011 scribes r about boys crying Hosanna Mt2115 disciples r about the atter Mt2658 Mk144 Christ r forbidding children Mk1014 chief r that Christ cures on sabbath Lu1314, be moved with indignation¹, - much displeased², - sore displeased¹, have indignation², with indignation¹.

ag an akt c'is sis VERY-MUCH-GRUDGING

resentment. sorrow produces 2C711, indignation¹.

apo'kci mai FROM-LIE

reserve, lay away. your mina I r Lu1920 the expectation FCo15 a wreath for Paul F2Ti44 to men to be dying r Hb927, be appointed¹, - laid up³.

reserve, leave¹.

kata men'o DOWN-REMAIN

reside. apostles, in Jerusalem Ac113 (BIC166). abide¹.

[h]upo'lein ma UNDER-LACK-effect

residue. of Israel shall be saved Ro927, remnant¹.

residue, left¹, rest¹.

anti ta s's o mai INSTEAD-SET

resist, set oneself against. the Jews r the word Ac186 the authority Ro132 God the proud is r Ja40 1Pt55 the just one not r you Ja56. oppose self¹, resist⁴.

resist, clash with¹, repulse¹, withstand⁹.

resolve. See intend.

resort, come², - together², gather¹, go together¹.

ech'e'o RESOUND

resound, repeat sound, reverberate. r copper 1C13AB31. roar¹, sound¹.

ech'o's RESOUND

resounding of the sea Lu2125, blare of a trumpet Ac23 Hb1219, hubbub about Christ Lu437. fame¹, sound².

respect. See abash.

respect, part², (have r), look away¹.

ou d am os' NOT-YET-SIMULTANEOUS-AS

respect (be in no). Bethlehem least Mt26, not¹.

respect of persons, partial¹, -ity⁴, (have r).

partiality (show)¹, (without r), impartially⁴.

eu schem o sun'e

WELL-FIGURE-TOGETHERNESS

respectability, its accompaniments, indecent members have 1C123, comeliness¹.

cu schem'oN WELL-FIGURED

respectable. Joseph a r counselor Mk1543 women Ac1350 1712 that which is 1C735 members 1C124, comely², honorable³.

eu schem on'os WELL-FIGURE-AS

respectably, walking Ro1313 1Th412 let all occur 1C1410, decently¹, honestly².

respectively. See up.

resplendent. See splendid.

anth omo log e'o mai

INSTEAD-LIKE-LAY (say)

response (make). Hannah, to God Lu238, give thanks¹.

loip on' LACK

rest, that which is lacking to make the whole, furthermore, marking a transition to another subject. taking hold of the slaves Mt226 of the virgins Mt2511 the r said let be Mt2749 desires about the r Mk419 of the disciples Mk1613 to the r in parables Lu810 why worrying about the Lu1226 scorning the r Lu189 Pharisee not as the Lu1811 the eleven and the r Lu249 10 of the apostles Ac237 1C95 of the r no one dared Ac513 Jason and the Ac179 r on planks from the ship Ac2744 of those in the island Ac289 of the nations Ro113 r were caloused Ro117 Paul (to the r I am speaking) 1C712 (the r I shall be prescribing) 1C1134 (predicting to all the) 2C132 (bonds apparent to) Ph113 (r of my fellow workers) Ph43 wheat or some of the 1C1537 of the ecclesiastical 2C1213 of the Jews Ga213 for the r (let no one afford weariness) Ga617 (brethren mine) Ep610 children of indignation even as Ep23 for the r brethren (rejoice) Ph31 (whatever is true) Ph48 (we are asking you) 1Th41 sorrow according as the 1Th413 saints not drowsing as the 1Th56 the r may have fear 1Ti520 of the scriptures 2Pt316 r in Thyatira Rv224 r about to be dying Rv32 of the soundings Rv813 of mankind Rv920 r became affrighted Rv1113 of the woman's seed Rv1217 r were killed Rv1921 of the dead Rv205 furthermore: are you drowsing f Mt2615

Mk14¹ all f expectation of being saved Ac 27²⁰as Paul (f I am not aware)1C10¹ (there is reserved)2T14⁸ f being sought in administrators 1C4² f those having wives 1C7²⁹ f brethren (rejoice)2C13¹¹ (pray concerning us)2Th3¹ waiting f till His enemies Hb10¹³ (s2Ep417). besides¹, finally⁵, from henceforth², furthermore¹, henceforth¹, moreover¹, now², other²⁰, remnant¹, residuel¹, rest¹², then¹, the other¹, things which remain¹.

epi'loip on ON-LACK
rest. of lifetime in the flesh 1P14².

ana pau'ō UP-CEASE
rest persons, soothe feelings. given through Jesus PM11²⁸ disciples (r in Gethsemane) Mt26⁴⁵Mk14¹ (r briefly)Mk6³¹ r eat and drink PLu12¹⁹ God's spirit r1P14¹⁹ souls under the altar VR6¹¹ martyrs, from toil VR14¹³ soothe: spirit s (Paul's)1C16¹⁸ (Titus')2C7¹³ compassions (of the saints) PPhn⁷ (Philemon to s Paul's)Phn²⁰. refresh¹, rest⁷, take ease¹.

ana'pau si s UP-CEASING
rest. the humble find Mt11²⁹ unclean spirit not finding PM12⁴³Lu15²¹ four animals have no VR4⁴ worshippers have no VR14¹¹.
rest, ease³, peace¹, quiet (be)¹, sabbatism¹, stop², -ing³, tent¹, (taking of r), repose¹.

ep ana pau'ō mai ON-UP-CEASE
rest on. peace on a house VR10⁶ the Jews r on law VRo2¹⁷ (A1P14¹).

sun ana pa u'ō TOGETHER-UP-CEASE
rest together, the saints and Paul Ro15³²as. be refreshed¹.

rest upon, tabernacle over¹.
restitution, restoration¹.

kata strō n i a'ō DOWN-SOLID
restive against (be). Christ ITi3¹¹. begin to wax wanton against¹.

apo kata'st a si s FROM-DOWN-STANDING
restoration. times of Ac3²¹ restitution¹.

apo kath i'st ē mi FROM-DOWN-STAND[-UP]
restore. Christ r man's hand Mt12¹³Mk3³Lu 6¹⁰ Elijah will be r all Mt17¹¹Mk9¹² man's eye sight r Mk8²⁵ kingdom to Israel Ac10 I may be r to you Hb13¹⁰.

restore, pay¹, readjust¹.
restrain, stop¹.

ana'sta sis UP-STANDING
resurrection from death. It has special reference to the body, which will stand up, while rousing refers to the soul, which will awake, and vivification refers to the return of the spirit, rising from a fall Lu2³⁴, saying there is no (Sadducees)Mt22²³Mk12¹⁸Lu20²⁷ Ac23⁸ (Corinthians)1C15¹² in the r (which of the seven)Mt22²⁸Mk12²³Lu20³⁰ (neither marrying)Mt22³⁰Lu20³⁵ (repaid you)Lu14¹⁴ of the dead (concerning)Mt22³¹ (Athenians hearing of)Ac17³² (Paul judged concerning) Ac23⁶ 24²¹ (Son of God by)Ro14 (through a man)1C15²¹ (thus is the)1C15⁴² (rudiments of)Hb6² of the r (sons)ALu20³⁸ (saints shall be)Ro6⁵ of life Jn5²⁰ of judging Jn5²⁰ Lazarus rising in Jn11²⁴ Jesus said, I am the Jn11²⁵ of Christ (witness of)Ac12² (David speaks of)Ac21 (testimony to)Ac4³³ (power of His)Ph3¹⁰AB3⁷ (through the)1P13³ 3²¹ from among the dead (in Jesus)Ac4² (Christ first out of a)Ac26²³ evangel of Jesus and the Ac17¹⁸ r which is

impending Ac24¹⁵ if there is no 1C15¹³AB3⁷ saying already occurred 2Ti2¹⁸ women obtained their dead by Hb11³⁵ a better Hb11³⁶ the former VRy20⁵ 8, raised to life again¹, resurrection³⁰, rising again¹, that should rise¹.

resurrection, resurrection from among¹, rousing¹.

ex ana'st a si s OUT-UP-STANDING
resurrection from among. attaining to Ph3¹¹, resurrection¹.

kat ech'ō DOWN-HAVE
retain, detain, hold (of disease)Jn5⁴, keep course (of a ship)Ac27⁴⁰. r the word FLu 8¹³ the last place PLu14⁹ r the truth in injustice Ro1⁸ saints (in that in which we were)Ro7⁶ (those buying as not r)1C7³⁰ (r the traditions)1C12 (r what Paul said)1C15² (r the ideal)1Th5²¹ (boldness of the expectation)Hb3³⁰ (beginning of the assumption)Hb 3¹⁴ (avowal of the expectation)Hb10²³ Paul (as having nothing and r all)2C6¹⁰ (intended r Onesimus)Phn¹³ detain: through d Christ Lu4¹² unveiling of man of lawlessness 2Th 2⁶ 7, have¹, hold⁶, keep³, let¹, make toward¹, possess², retain¹, seize on¹, stay¹, take¹, withhold¹.

retain, have¹, hold².

retaliate. See repay.

retaliation. See repayment.

reticent. See spare.

ana chōr e'ō UP-SPACE
retire. magi r another way Mt2¹² 13 Joseph (into Egypt)Mt2¹⁴ (into Galilee)Mt22² Jesus (into Galilee)Mt4¹² (thence)Mt12¹⁵ (wilderness)Mt14¹³ (parts of Tyre)Mt15²¹ (to the sea)Mk3⁷ (into a mountain)Jn6¹⁵AB2² the throng to r Mt9²⁴ Judas Mt27⁵ captain, to privacy Ac23¹⁹ Agrippa and others Ac26³¹, depart⁸, give place¹, go aside², turn aside¹, withdraw self².

epi phōn e'ō ON-SOUND
retort. the multitude, to Pilate Lu23²¹ the populace Ac12²² others r some other thing Ac 21³⁴ Jews r at Paul Ac22³⁴. cry¹, -against¹, give a shout¹.

meta bal'ō after-CAST
retract. islanders r about Paul Ac28⁶. change mind¹.

[h]upo chōr e'ō UNDER-SPACE
retreat. Christ (in the wilderness)Lu3¹⁰ (privately)Lu9¹⁰, go aside¹, withdraw self¹.

retribution. See recompence.

[h]upo streph'ō UNDER-TURN
return. centurion, to his house Mt8¹³ Miriam, to her home Lu15⁸ shepherds, to their flocks Lu20³⁰ Jesus' parents (into Galilee)Lu23⁴⁵as² 43 (into Jerusalem)Lu24⁵ Jesus (from the Jordan)Lu4⁴AB3⁷ (into Galilee)Lu4⁴ 8³⁸ 40 (no longer to decay)Ac13³⁴ centurion's friends Lu7¹⁰ demoniac, to his home Lu8³⁹ disciples Lu9¹⁰ 10¹⁷ 24⁹ 52 Ac11² 8²⁵ 21⁶ unclean spirit Lu14²⁴ a leper Lu17¹⁵ 18 a noble Lu19¹² throng from the cross Lu23⁴⁸ women, from the tomb Lu23⁵⁶ 24⁹ eunuch Ac28³⁰ Paul Ac12²⁵ 14²¹ 23² 22¹⁷ Ga11⁷ John Mark Ac13¹³ soldiers Ac23³² Abraham Hb7¹ (AMk14¹⁰ 2P21²¹). come again¹, return²⁷, -again⁴, -back again¹, turn back¹, --again¹.
return, break loose¹, come back¹, lean back¹, overturn², turn back⁶.

return again, **return¹**.

return back again, **return¹**.

R[h]agau' (Hebrew) ASSOCIATE

Reu, an ancestor of Christ Lu335.

R[h]ou ben' (Hebrew) SEE-SON

Reuben, one of the twelve patriarchs Gn2932, the tribe of vRv75.

apo kalu'p t o FROM-COVER

reveal things, unveil persons. all covered shall be **FM10240** Lu122 God (r the truth to minors) Mt1125 Lu1021 (to Peter) Mt1617 (r all to the saints) 1C210 (if in anything differently disposed) Ph315 reasonings Lu235 arm of the Lord r Jn1228 God's (righteousness r) Ro117 (indignation) Ro118 the glory about to be Ro818 1Pt51 one's work, by fire 1C313 prophecy 1C1430 faith about to be Ga323 secret of Christ Ep35 salvation 1Pt15 12 **unveil**: the Son the Father Mt1127 **FM1022** Son of Mankind **FM1770** God u His Son in Paul **FM1116** man of lawlessness **FM2Th23 6 8**, reveal²⁶.

reveal, **apprisel¹**.

apo ka'tu p si s FROM-COVERING

revelation, unveiling. of the nations Lu232 of God's just judgment Ro235 of a secret Ro1623 Paul (speaking in) 1C146 (r given to) 2C127 (his evangel came through a) Ga112 (went up to Jerusalem in accord with) Ga22 (secret made known by) Ep35 in the ecclesia 1C1420 of the Lord (given Paul) 2C121 a spirit of **AE117** unveiling: of the Sons of God **FM819** of our Lord Jesus Christ **FM1C17** 2Th17 1Pt17 13 Rv11 (of His glory) **FM1Pt413**, appearing¹, coming¹, manifestation¹, revelation¹⁴.

revelling, **revelry²**.

kōm'os REVELRY

revelry, saints not to walk in Ro1313 of the flesh Ga521 nations gone on in 1Pt43, revealing², rioting¹.

revenge, **avenger¹**, -ing¹.

revenger, **avenger¹**.

seb'o mai REVERE

revere, reverent, r God (in vain) Mt159 Mk77 (Lydia) Ac1614 (Titus Justus) Ac187 (aside from the law) Ac1813 r Artemis Ac1927 **reverent**: proselytes Ac1343 women Ac1350 Greeks Ac174 Paul argued with Ac1717, devout³, religious⁴, worship⁰.

reverence, **abash¹**, fear¹.

the o seb'ei a PLACE (God) -REVERENCE

reverence for God, professing 1Ti210, godliness¹.

reverent. See **revere**.

the o seb' es' PLACE (God) -REVERER

reverer of God. God is hearing Jn931, worshiper of God¹.

loi dor e'ō LAY (say) -SPEAR

revile, wound with words, Jews r the blind man Jn928 r God's chief priest Ac234 Paul being 1C412 Christ being 1Pt223 (s' 1Pt223). **revile**, blasphem¹, reproach².

anti loi dor c'ō INSTEAD-LAY (say) -SPEAR

revile again. Christ not 1Pt223AB.

loi dor os LAY (say) -SPEAROR

reviler, saints not to come into 1C511 not enjoying the allotment 1C610, railer¹, reviler¹.

loi dor i'a LAY (say) -SPEARING

reviling, nothing as an incentive favoring 1Ti 514 not rendering r for r 1Pt30 9, railing² speak reproachfully¹.

ana za'ō UP-LIVE

revive, my son was dead and **FM1524** as 32a Sin r **FM709**, alive again², revive¹.

trop e' REVERTING

revolution, a turning motion so as to come back to the previous position. no shadow from its **FM117**, turning¹.

mish' apo do si'a HIRE-FROM-GIFT

reward, every disobedience obtained a fair Hb 22 saints' boldness having Hb1035 Moses looked away to Hb1120, recompense of reward³.

reward, compensation¹, pay⁶, wages²⁴.

mish' apo do' t' es HIRE-FROM-GIVER

rewarder. God becoming Hb116.

R[h]e'gion RHIGIUM

Rhégium, a city on the southern tip of Italy, about 38° north, 16° east. ship arrives at Ac2813.

R[h]ēsa' RHESA

Rhesa, our Lord's ancestor. Lu327.

R[h]od'ē RHODA (Rose)

Rhoda, a girl's name. Ac1213.

R[h]o'dos RHODES

Rhodes, an island in the eastern Mediterranean, off the southwestern point of Asia Minor, about 36° north, 28° east. ship comes to Ac211.

plou's i on RICH

rich, having much of value, entering the kingdom (squeamishly) Mt1923 (easier than for the r) Mt1924 Mk1025 Lu1825 Joseph of Arimathea Mt2757 r man running Mk1021A casting into the treasury Mk1241 Lu211 woe to you Lu624 country place of a r man **FM1Lu216** not summon r neighbors Lu1412 parable of (a r man) **FM1Lu161** (r man and Lazarus) **FM1Lu1619 21 22** r chief Lu1823 Zaccheus Lu192 the Lord Jesus Christ being 2C39 God r in mercy **FM24** not to be haughty 1Ti617 r to glory in humiliation Ja110 shall fade Ja111 the poor r in faith **FM25** the r tyrannizing Ja20 will lament Ja51 ecclesia r (in Smyrna) **FM29** (in Laodicea) **FM317** hide themselves **FM615** emblem given **FM318**.

plou t'ō be-RICH

rich (be). God (sends away empty) **FM1Lu153** (not r for) Lu1221 (r for all invoking Him) Ro1012 Corinthians **FM1C48** through Christ's poverty **FM2C89** those intending 1Ti69 in ideal acts **FM1Ti 618** ecclesia of Laodicea **FM317 18** through Babylon **FM183 15 19**, be increased with goods¹, rich¹¹.

rich (make), enrich¹.

plou' t os RICHES

riches, an abundance of that which is esteemed of value, seduction of Mt1322 Mk419 men stifled by **FM1Lu814** r of God's (kindness) Ro24 (glory) Ro923 (depth of the) Ro1333 (grace) Ep17 24ABs¹ (of His glory) Ep316 (His r in glory) **FM410** Israel's (offense the world's r) Ro1123BS (discomfiture the nations r) Ro1123BS r of the generosity (Macedonia) 2C82 r of the glory of the enjoyment Ep118 untraceable r of Christ Ep38 of the secret Co127 r of the assurance of understanding Co22 dubiousness of 1Ti617 reproach of Christ greater **FM1H120** have rotted Ja52

worthy the Lambkin to get vRv512 of Babylon desolated vRv1817.

riches, money³.

plousi'ōs RICH-AS

richly. saints (to let Christ's word make its home r) Co310 (God tendering all things r) 1Ti617 (spirit poured out r on) Tit30 (entrance into kingdom r supplied) 2Pt111, abundantly², richly².

ridden (idol). See idol ridden.

kata gel'a'ō DOWN-LAUGH

ridicule. throng r Christ Mt924 Mk540 Lu853. laugh to scorn².

dexi'on RIGHT

right, the side opposite the heart. eye PMt520 hand PMt530 cheek Mt539 what your r is doing IMt63 Christ (desire to sit at His) AMt2021 23 Mk1057 40 (seated at God's) AMt2214 Mk1230 Lu2042 Ac224 Hb113 (sheep at) AMt2533 34 (robber) Mt2739 Mk1527 (malefactor) Lu2343 (at r of the throne) ABh81 youth sitting at Mk165 messenger at r of altar Lu111 withered r hand Lu64 r ear amputated Lu2250 Jn1810 net cast on Jn210 places r foot vRv102

right hand: Christ (seated at God's) AMt2604 Mk1610 Ac225 Ro834 Ep120 Co31 Hb13 1012 (a reed in His) Mt2729 (at r h of power) AMk1462 Lu2269 (exalted to God's) AAC233 531 (standing at God's) AAC755 56 (of the throne) ABh122 (is at God's) APt1322 (seven stars in) Rv110 20 21 (placed on John) Rv117 of the infirm man Ac37 righteousness of 2C67 of fellowship AGa29 of the One on the throne vRv517 messenger lifts vRv105bs emblem on the vRv1316 (s' Lu629).

right. See authority.

right, just⁵, straight³.

right mind (be in), sane (be)².

righteous (be), justify¹.

righteous judgment, just judgment¹.

righteously, justly².

dik'ai o sun'ē JUST-TOGETHERNESS

righteousness, the accompaniment of justice, in character and conduct. God's (judging the earth in) Ac1731 (revealed in the evangel) Ro117 (if our injustice is commending) Ro35 (through Jesus Christ's faith) Ro321 22 (display of) Ro325 26 (Israel ignorant of) Ro104 3s (becoming, in Him) AC2521 (remains for the con) 2C98 (the anger of man is not working) Ja129 (in the r of our G) 2Pt111 Christ (to fulfill all) Mk315 (became to us) FIC130 (Thou lovest) Hb19 (in r is He judging) vRv1911

others: happy those (hungering for) Mt560 (persecuted on account of) Mt510 your r (more than the Pharisees) Mt520 (in front of men) AMt61 (product of) 2C910 the kingdom and its r Mt633 John came in the road of AMt132 divine service to Him in Lu175 the holy spirit exposing concerning Jn168 10 he who is acting r acceptable Ac1035 Elymas enemy of all Ac1310 Paul arguing concerning Ac2425 r and faith Ro411 13 930 30 104 6 10 Ga55 Ph39 Hb117 (if reckoned for r) Ro443 5 9 11 22 Ga36 Ja223 (apart from acts) Ro46 gratuity of Ro517 Grace reigning through Ro521 implements of r Ro613 2C67 slaves of Ro610 118 110 free as to r Ro620 the spirit is 'life because of Ro810 pursuing Ro930 1Ti611 2Ti222 a law of Ro931 31s² seeking to establish Ro103 which is of law Ro105 Ga221 321

Ph30 9 kingdom of God is MRo1417 dispensation of 2C39 r and lawlessness 12C614 Satan's servants as dispensers of AC21115 new humanity created in Ep424 fruit (of the light in) Ep59 (filled with the f of) Ph111 (peaceable f of) Hb1211 (sown in peace) Ja318 cuirass of Ep614 discipline in 2Ti316 wreath of 2Ti48 not for works of Tit35 untied in the word of Hb513 king of ABh72 who through faith work r Hb1133 living for 1Pt224 suffer because of 1Pt314 Noah a herald of 2Pt25 the way of (not to have recognized) 2Pt221 dwelling in the new earth 2Pt313 doing r (begotten of Him) FJn229 (is just) Jn37 (not d, not of God) Jn310 (let the just) vRv2211 (sRo928 A1Th313). alms¹, be righteous¹, holiness¹, righteousness⁹.

righteousness, just¹, - statute¹, rectitude¹, (to r), justly¹.

rightly, correctly³.

rightly divide, correctly cut¹.

daktul'ōn FINGERED

ring. give the prodigal PLu1522.

prōtō st'at'ēs BEFORE-MOST-STANDER

ring leader. Paul called Ac245.

plun'ō PLUNGE

rinse, plunge into a liquid in order to cleanse. robes vRv714 R2214As (BsLu55). wash².

apo plun'ō FROM-PLUNGE

rinse off, fish nets Lu5A, wash¹.

riot. See conspiracy.

riot, luxury¹, profligacy².

rioting, revelry¹.

riotous, profligately¹.

ripe (be), dry¹, (be fully r), ripe (be dead)¹.

akm az'ō POINT OF ripeness

ripe (be dead), grapes vRv1418, fully ripe¹.

an'ist'ē mi UP-STAND

rise, raise, figuratively, refers especially to the body, which rises, while the soul is roused and the spirit is vivified.

literally: Christ: r early Mk135 thence, r came away Mk721 101 in the synagogue Lu416 in Gethsemane Lu2215 others: Levi Mt99 Mk214 Lu528 chief priests Mt2662 Mk1400 Ac517 false witnesses Mk1457 Peter Lu2412 Ac115 Paul Ac96 2210 2616. Frequent, see under other keywords.

figuratively: from the dead (a faded figure) men of Ninevah Mt1241 Lu1132 r up-see to his brother Mt2244 Mk1229 25 Jarius' daughter Mk512 Lu853 Christ Mk831 99 101 1031 169A Lu1838 247 46 Jn209 Ac224 32 336 1041 1333 34 173 31 1Th414 if someone should Lu1631 in last days Jn639 40 41 51 Lazarus Jn1123 24 Tabitha Ac940 41 the drowsy Ep514 dead in Christ 1Th416 others: Satan Mk329 some prophet Lu98 19 Ac322 737 Theudas and Judas Ac536 37 certain of the synagogue Ac69 a different king Ac718 Christ to be Chief Ro1512 different priest Hb711 17 (sMt179 n23 R2019 AMk1050 ALu922 s1630 n1712 s2Ro149 A1C1532), arise³⁸, -up, lift up¹, raise¹, - up¹, - up again², rise¹⁹, - again¹², - up¹⁰, rising¹, stand up⁸, - up-right¹.

rise. See arise and rouse.

rise (that), resurrection¹.

rise up, step up².

ep an'ist'ē mi ON-UP-STAND

rise up against. children a parents PMt1021 Mk1312.

rise up together, assail¹.
 rise with, rouse together².
 rising, See resurrection.
 rising, rise¹.

para bol'eu o mai BESIDE-CAST
 risk, Epharoditus r his soul Ph230, regard
 not¹.

thrēsk ei'a RITUAL
 ritual, a religious ceremonial observance, of
 the Jews Ac26⁵ of messengers Co218 vain
 r Ja126 clean r MJa127, religion³, worship-
 ing¹.

ritual (willful). See willful ritual.

thrēsk os RITUALIST
 ritualist, if anyone seeming to be Ja126, re-
 ligious¹.

phil o'ncik on FOND-COQUESTOR
 rivalrous, desirous of worsting another, pre-
 suming to be 1C1116, contentious¹.

phil o'ncik i'a FOND-CONQUEST
 rivalry, among the disciples Lu2224, strife¹.

po ta m os DRINK
 river, the Jordan (baptized under John in)
 Mt30Mk15 Jn128 bursts through PLu648 49
 of living water PJn738 Paul (came beside
 the)Ac1613 (in danger of)2C1120 star falls
 on one third the vRv810 Euphrates (mes-
 senger bound at)vRv914 (pours bowl on)vRv
 1612 serpent casts water as vRv1215 the earth
 swallows vRv1210 pours bowl on vRv164 of
 water of life vRv221 2 (s)vRv118 A1616,
 flood¹, river⁹, stream², water¹.

road. See way.

road (encircling). See encircling road.

ōru'o mai ROAR
 roar, the sound made by a wild beast after its
 prey, Adversary as a r lion 1Pt58.

roar, below¹, resound¹.

rob, despoil¹.

rob churches, despoil sanctuary¹.

lēst ēs ROBBER
 robber, a highwayman, one who steals by force,
 also used for Hebrew *phritz burglar* rMt2113
 Mk1117Lu1946, Christ (apprehending Him as
 a)Mt2655Mk1448Lu2252 (two crucified with)
 Mt22738 44Mk1527 man falls among PLu10
 30 36 climbing up elsewhere PJn101 those
 coming before are PJn108 Bar-Abbas Jn1840
 Paul in dangers of 2C1120, robber¹, thief¹,
 robbery, pillaging¹.

stol ē PUT-
 robe, scribes want to walk in Mk1238Lu2046
 a youth clothed with a white Mk165 the
 first r for the prodigal PLu1522 saints (to
 cast was given a white)vRv611 (clothed in)
 vRv79 13 (they rinse their)vRv714, long
 clothing¹, - garments¹, - robe¹, robe⁵.

robe, attire¹, garments², mantle².

pet'ra ROCK
 rock, a hard, solid portion of the earth's sub-
 stance, builds house on rMt724 25Lu648 Christ
 (building ecclesia on)Mt1618 (the spiritual
 R)r1C104 M4 are rent Mt2751 tomb quar-
 ried in Mt2700Mk1546 seed falls on vLu88 13
 in Zion a Snare RRo933 1Pt28 men (hide
 in)vRv615 (say to r fall on us)vRv616.

la xe u t on' BEDROCK-HEWN
 rock-hewn, Joseph's tomb Lu2353, hewn in
 stone¹.

rocks, place¹, rough¹.

petr o'd es ROCK-PERCEIVED
 rocky place, seed falls on rMt135 20Mk45 16,
 stony⁴.

r[h]ab'd os ROD
 rod, the scepter of a king AHb18 8, a shepherd's
 club Mt1010 rRv227 125 1915, a traveler's
 staff, Paul coming with 1C421 to measure
 the temple vRv111 staff: disciples (nothing
 for the road except)Mk68 (not to pick up)
 Lu93 Aaron's Hb94 Joseph worships lean-
 ing on his Hb1121.

r[h]ab'd iz'ō RODIZE
 rod (flog with), Paul and Silas Ac1622 Paul
 thrice 2C1125, beat².

apo kul'i'ō FROM-ROLL
 roll away, stone from the tomb (a messenger)
 Mt282 (Who will)Mk163 (women found it r
 a)Lu242, (AMk164).

ana kul'i'ō UP-ROLL
 roll back, the stone from the tomb Mk164B3.

pros kul'i'ō TOWARD-ROLL
 roll to, Joseph r a stone on t door of tomb
 Mt2760Mk1546.

[h]el is'ō WHIRL
 roll up, give a circular motion, the heavens
 Hb112ABS2 vRv614.

R[h]ōm a ik on' ROMANIC
 Roman, the language of Rome, Christ's in-
 scription inscribed in Lu2338.

R[h]ōm a i'os ROMAN
 Roman, will take away our place Jn1148 re-
 patriated Ac210 Paul (announcing customs
 not allowed by)Ac1621 (and Silas belonging
 to)Ac1637 38 (is it allowed you to scourge)
 Ac2225 (this man is a R)Ac2226 27 29 2347
 (given into hands of)Ac2847 not surrender-
 ing as a favor Ac2516.

Romans, human¹.

R[h]ōm'ē ROME
 Rome, the political capital of the Roman em-
 pire, in Italy, about 42° north, and 13° east.
 Jews depart from Ac132 Paul (must see)
 Ac1921 (to testify in)Ac2311 (thus to R we
 come)Ac2814 16 (writes to saints in)Ro17
 (eagerness to bring evangel)Ro15 (Onesiph-
 orus seeks him in)2Ti117.

steg'ē EXCLUDER
 roof, which excludes sun and rain, under the
 centurion's AMt88Lu79 unroof the r where
 Christ was Mk24.

sper m o log'os SOW-LAYER
 rook, a bird which picks up a living by gath-
 ering scraps in the market. Athenians call
 Paul rAc1718, babblers¹.

oik'ē ma HOME-effect
 room, light shines in Ac127, prison¹.

room, place¹, (chief r)2, (highest r)1, (upper-
 most r)2, reclining place (first)5.

room (be). See contain.

room of (in the), instead¹.

room to receive (be), contain¹.

room (upper). See upper room.

kata skēn'ō si s DOWN-BOOTH
 roost, flying creatures have Mt820Lu958, nest².

r[h]i's'a ROOT
 root, that part of a plant which is in the soil.
 the axe is lying at the r of rMt310Lu39 par-
 able of the sowing (no r)Mt139Mk46 (no r
 in himself)Mt132Mk44Lu813 fig tree with-

ered from Mk11²⁰ olive tree (r is holy) Ro11¹⁰ (joint-participant of) Ro11¹⁷ (r is bearing you) Ro11¹⁸ r of Jesse Ro15¹² of all the evils 1Ti6¹⁰ of bitterness rHb12¹⁵ R of David rRv5⁵ Mt22¹⁰.

r[h]i2 o'o ROOT

root, be firmly fixed and nourished, the saints (r and grounded) rEp3¹⁷ (and built up) rCo2⁷.

ck r13 o'o OUT-ROOT

root up, grain, with the darnel rMt13²⁹ every plant not p by the Father rMt15¹³ black mulberry rLu17¹⁰ unfruitful trees rJu12¹ pluck up by the roots², root up².

roots (pluck up by the), root up².

scholn i'on RUBIN

rope, Jesus makes a whip out of Jn21⁵ r of the skiff Ac27³² rope1, small cord1.

rose, spring up1.

scip'o ROT

rot, make rotten, your riches have Ja5², corrupt1.

supron' ROTTEN

rotten, tainted works Ep4²⁰, r tree (producing noxious fruit) rMt17¹⁷ (not producing ideal) rMt17¹⁸ Lu6⁴³ 43 (make tree r and its fruit) rMt12³³ 33 ideal tree not producing r fruit rLu6⁴³ r species cast out rMt13¹⁸, bad1, corrupt1.

track u' ROUGH

rough, uneven, not smooth, r roads made smooth rLu3⁵ lest the ship falling on r places Ac27²⁹, rock1, rough1, round about, about1, around11, everywhere1, place about1, surround².

egcir'o ROUSE

rouse, awake from sleep, or drowsiness, usually used figuratively of awakening from the dead, with special reference to the soul, as resurrection is applied to the body and vivification to the spirit; idiomatically it is sometimes necessary to render it rise or raise. Joseph (from sleep) rMt12²¹ (being r take the Boy) rMt21¹¹ 20 21 God (able to r children to Abraham) rMt3¹⁰ Lu3³ (horn of salvation) Lu1¹⁰⁰ (David for king) rAc13²² (the faltering) Ja5¹⁵ Christ (Peter's mother-in-law) Mt8¹⁵ Mk11¹⁴ (being r rebukes the wind) Mt8²⁶ (the paralytic) rMt9¹⁰ rMt21¹² Lu5²⁴ (r, followed the chief) Mt9¹⁹ (to the disciples) rMt17²⁷ 26 40 Mk14¹² Jn14¹¹ (man with dumb spirit) Mk9²⁷ (man with withered hand) Lu6⁸ (a great prophet r) rLu7¹⁶ (to inform man, R) Jn5⁸ 9.

roused from the dead: Christ (r Jarius' daughter) rMt9²⁵ Mk5⁴¹ Lu8⁵¹ (r the third day) rMt16²¹ 17 23 20 109 Lu9²² 15 1C15¹ (till the Son of Mankind is) rMt17²⁸ (after My) rMt26³² Mk14²⁸ (tell Pilate He said He would be) rMt27⁶³ 61 (messengers announce) rMt28⁶ rMt16⁹ Lu24⁶ (gaze on Him after) rMt16¹⁴ (r son of the widow) rLu7¹¹ (disciples say He was r) rLu24³⁴ (He said He would be) rJn22²² (He r Lazarus) rJn12¹ 9 17 (third time manifested) Jn21¹⁴ (because of our justifying) rRo4²⁵ (even as C was) rRo6⁴ (no longer dying) rRo6⁹ (Another Who is r) rRo7⁴ (One dying yet rather being) rRo8³¹ (proclaimed that He has been) r1C15¹² (if He has not) r1C15¹⁴ 17 (yet now C has been) r1C15²⁰ (for our sakes) r2C15¹⁵ (is of the seed of David) r2Ti2⁸.

God (the Father r the dead) rJn5²¹ (r Christ) rAc31⁵ 410 530 1330 37 1C61⁴ Co21² 1Th1¹⁰ (the third day) Ac10⁴⁰ (is it judged unbelievable if) Ac26⁸ (believing on Him

Who) rRo4²¹ 1P1¹² (the spirit of Him Who) rRo8¹¹ 11 (believing He r Christ) rRo10⁹ (Paul testifies He r C) r1C15¹⁵ (He r not if) r1C15¹⁵ 15 (Who r the dead) r2C10¹ (r the saints also) r2C4¹¹ (the Father Who r Him) rGal1¹ (when r Him) rEp1²⁰ (Abraham reckons Him able to) rHb11¹⁹.

others: disciples (r Christ) Mt8²⁵ (say to blind man, R) Mk10¹⁰ or to be saying, R Mt9⁵ Mk2⁹ Lu5²³ no greater prophet r Mt11¹¹ queen of the south will be r Mt12⁴² Lu11³¹ John the baptist r (Herod said) rMt14² Mk6¹⁴ 10 (some said) rLu9⁷ nation r against nation Mt24⁷ Mk13¹⁴ Lu21¹⁰ false prophets rMt24¹¹ Mk13³² ten virgins rMt25⁷ bodies of the saints rMt27⁵² man drowsing and r Mt4²⁷ Moses divulges concerning r Mk12²⁹ Lu20³⁷ a friend being r Lu11¹⁵ the householder r Lu13³⁵ no prophet out of Galilee r Jn7⁵² Mary r swiftly Jn11²⁹ messenger r Peter Ac12⁷ saints (out of sleep) r Ro13¹¹ (drowsy one) r Ep5¹⁴ (some r affliction for Paul) Ph1¹⁷ John told R rV11¹¹.

the dead (apostles commissioned to) rFm10¹⁰ (report to John) rFm11¹⁵ Lu7²² (if they are not) r1C15¹³ 16 29 32 (how are they) r1C15³⁵ (in incorruption) r1C15⁴² (in glory) r1C15⁴³ (in power) r1C15⁴³ (a spiritual body) r1C15⁴⁴ (incorruptible) r1C15⁵² 59.

rise: man with withered hand Mk3³ Christ, from dinner Jn13⁴ raise: sheep from a pit rMt12¹¹ this temple Jn21⁹ r20 Peter r (the lame man) Ac3⁷ (Cornelius) Ac10²⁶ Saul from the earth Ac9⁸ (sn' Mk4²⁸ Lu8²⁴ Ac3⁹), arise²⁷, awake1, lift1, raise⁵⁵, rear up1, rise up4⁰, take up1.

diccir'o THROUGH-ROUSE

rouse, Christ (from sleep) Mk4³⁸ Lu8²⁴ Lu8²⁴ (rebukes the wind) Mk4³⁹ Lu8²⁴ 24 25 sea r by wind Jn6¹⁸ Peter r the saints (by a reminder) 2Pt1¹³ (their comprehension) 2Pt3¹, arise², awake², raise1, stir up².

sun egcir'o TOGETHER-ROUSE

rouse together, the saints (God r r) Ep2⁶ (through faith) rCo2¹² (with Christ) rCo3¹, raise up together1, rise with².

ep egcir'o ON-ROUSE

rouse up, persecution for Paul Ac13⁵⁰ the stubborn Jews r u Ac14², raise1, stir up1.

cc egc i'o OUT-ROUSE

rouse up, God u (Pharaoh) Ro9¹⁷ (the saints) r1C6¹⁴, raise up².

eg' cr si s ROUSING

rousing, after Christ's Mt27⁵³, resurrection1, rout, See recline.

eph emer i'a ON-DAY

routine, Zechariah of the of Abiah Lu1⁵ s course².

row. See drive.

basil'ei on KINGISH

royal, having a king's functions, those in luxury among the Lu7²⁵ a r priesthood 1Pt2²⁹, king's court1, royal1.

royal. See king's.

royal, king's².

alciph'o RUB

rub, apply with pressure and motion, the head with oil Mt6¹⁷ r the ailing (apostles to) Mk6¹³ (elders) Ja5¹⁴ Christ (women buy spices to) Mk16¹ (woman r His feet) Lu7³⁸ 46 (Simon r not) Lu7¹⁶ (Mary r His feet) Jn11² 12³ anoint⁹.

rub, rub together¹.

psō ch'ō STROKE-HAVE
rub together. ears of grain Lu6¹. rub¹.

pēd a'li on SPRING
rudder, a kind of large oar fastened to the stern of a ship to be used in steering, slackening the lashing of Ac27⁴⁰ steered by the least JJa3⁴. helm¹, rudder¹.

rude, plain¹.
rudiment, element².
rudimenta. See origin.

pē'yan on RUE
rue, the Ruta graveolens of botanists, a garden herb. Pharisees tithing Lu11⁴².

R[h]ouph'os (Latin) reddish
Rufus, an early believer. Simon, father of Mk 15²¹ Paul sends greetings to Ro16¹³.
ruin, crash¹.

kan'ōn' RULE
rule, range. observe (the elements by this r) Ga6¹⁶ (elementary r) Ph3¹⁶ range: apostles r (God parts to us) 2C10¹³ (according to our) 2C10¹⁶ (not to boast in another's) 2C10¹⁶. line¹, rule¹.

rule, arbitrate¹, origin¹, preside², shepherd¹.
rule over, begin¹, (have r o), deem³.
ruler. See deem.
ruler. See governor.
ruler, chief², governor², world might¹, (make r), constitute⁶.
ruler of the city, magistrate².
ruler of the feast, chief of the dining room¹.
ruler of the synagogue, chief of the synagogue¹.
rumor, tidings¹, word¹.

dram'ō RUN
run, move more swiftly than a walk. r and getting a sponge Mt27⁴⁸Mk15³⁶ women r to report Mt28⁹ man r to Jesus Mk5⁶ a father, to his son PLu15²⁰ Peter, to the tomb Lu24¹² lest Paul r for naught FGa2² Ph2¹⁶.
run, race together¹, rush¹.

peri dram'ō ABOUT-RUN
run about. men r a that country (Genesaret) Mk6⁵⁵.

cpi kel'ō ON-PROPEL
run aground of a ship Ac27⁴¹.
pro dram'ō BEFORE-RUN
run before. Zaccheus Lu19⁴ John r more swiftly b Peter Jn20⁴.

kata dram'ō DOWN-RUN
run down. soldiers, to Paul Ac21³².
run greedily, pour out¹.

cis dram'ō INTO-RUN
run in. Rhoda, to report Ac12¹⁴.
run in, spring out¹.
run out, pour out¹.

[h]uper ek chu'n'ō OVER-OUT-POUR
run over. a measure PLu6³⁸.
eu thu drom'ō WELL-PLACE-RUN
run straight. the ship (to Samothrace) Ac16¹¹ (to Coos) Ac21¹ with a straight course².
run to, race toward¹.

sun dram'ō TOGETHER-RUN
run together. the people to (Jesus) Mk6^{33A} (Solomon's portico) Ac3¹¹.

pros dram'ō TOWARD-RUN
run toward. rich man r t Jesus Mk10¹⁷ Philip r t the eunuch Ac8³⁶.

[h]upo dram'ō UNDER-RUN
run under. islet called Cauda Ac27¹⁶.
run violently, rush².

sun dram'ō' TOGETHER-RUN
running together. of the people Ac21³⁰.
running together (come), race on together¹.

lak'ō' RUPTURE
rupture, burst asunder. Judas, in the middle Ac1¹⁸.

[h]orm'ā'ō RUSH
rush, move very swiftly and forcibly. hogs, down a precipice Mt8³²Mk5¹³Lu8³³ Jews, on Stephen Ac7⁵⁷ silversmiths, into the theater Ac19²⁰. run¹, - violently³, rush¹.

rush, carry¹.
rust, feeding², venom¹.

Routh' (Hebrew) HERDER
Ruth, wife of Boaz Ru4²³. progenitor of Christ Mt1³.

S

sapend denotes do.
sbefore denotes sight of (in).
skind, *smutually*, *sown* denotes same.
sawn denotes self.
syou, *syour* denotes you, your singular.
tshe denotes their.
acquired to, *acquiring* denotes down.
asavor of denotes down.

sabachthani' (Aramaic) SABACHTHANI
sabachthani, interpreted as, you forsake me. Jesus exclaims Mt27⁴⁶Mk15³⁴.

Sabaōth (Hebrew) hosts
Sabaōth. Lord S (except the) Ro9²⁰ (ears of) Ja5¹.

sab'bat on SABBATH
sabbath does not signify rest except in a secondary sense, when demanded by the con-

text, a period of cessation not confined to one day Mk16¹ Jn19³¹, especially the seventh day (Ex20¹⁰, etc.) and the annual sabbaths of the Jewish calendar; "one of the sabbaths" refers to one of the seven weekly sabbaths between Wave Sheaf and Pentecost.

Christ (went through the sowings) Mt12¹ Mk2²³ (Lord of) Mt12²⁸Mk2²⁸Lu6⁵ (is it allowed to cure on) Mt12¹⁰ Lu14³ (in the synagogue on) Mk1²¹ (to see if He is curing on) Mk3²Lu6⁷ (do good or do evil on) Mk3²Lu6⁹ (teaching on) Mk6² Lu4³¹ 6⁸ 13¹⁰ (chief represents Him curing on) Lu13¹⁴ 14 (cures a woman) Lu13¹⁶ (enters Pharisee's house on) Lu14¹ (cures infirm and blind on) Jn5¹⁰ 10 16 723 914 (annulled) Jn5¹⁸ (accused of not keeping) Jn9¹⁶ (not to remain on the cross

on)Jn19³¹ disciples doing what is not allowed on Mt12²²Mk22¹⁶ priests profaning Mt12⁵ falling into a well on Mt12¹¹ Lu14⁵ doing ideal on Mt12¹² your flight may not be on Mt24²⁰ the evening of Mt28¹ one of the s days (came Mary Magdalene) Mt28¹Jn20¹ (early in the morning on)Mk16² (early depths of)Lu24¹ (evening of that day)Jn20¹⁹ (gathered on)Ac20⁷ (each to lay in store on)1C16² because of mankind Mk22⁷ 27 elapsing of Mk16¹Ans² the first day of Mk16⁹ the day of the s (Christ at Nazareth)Lu4¹⁰ (Paul at Antioch)Ac13¹⁴ (Paul at Philippi)Ac16¹³ second first s Lu6¹ loosing an ox on PLu13¹⁵Ans² fasting twice of Lu18¹² lighted up Lu23³⁴ women quiet on Lu23³⁶ circumcising on Jn7²² 23 the great day that s Jn19³¹ Olivet a s journey Ac1¹² every s (the prophets read)Ac13²⁷ (Moses read)Ac15²¹ (Paul argued)Ac18⁴ the intervening Ac13⁴² entire city gathered Ac13⁴¹ Paul argues on three Ac17² which are a shadow Co2¹⁶ sabbath²³, -day³¹, week⁹.

sabbath day, sabbath³⁴.

pros sab'bat on TOWARD-SABBATH sabbath (for the), the preparation day to or for a sabbath. The sense is much the same in JB¹ which have before-sabbath. coming to be evening Mk15⁴²Ab².

sabbat is m os' SABBATISM sabbatism, a period of cessation. left for people of God Hb4⁹Ans², rest¹.

sak'k os SACKCLOTH sackcloth, coarse hair cloth of which sacks were made. Tyre and Sidon would have been sitting in Mt11²¹Lu10¹³ sun became as RV 6¹² two witnesses in RV11¹³.

[h]ier on' SACRED sacred, the quality which comes from association with God, or dedication to His use or service. workers at the s things 1C9¹³ scriptures 2Ti3¹⁵, holy².

[h]ier o' prep es' SACRED-BEHOOVE sacred (as becomes the). aged women as becomes Tit2³, as becomes holiness¹.

[h]ier o' thu t on SACRED-SACRIFICE sacred sacrifice, used of the flesh of an animal which has been offered to the gods. do not eat 1C10²⁸.

thu'ō SACRIFICE sacrifice, present or lay as an offering to God, especially that which is eaten by the offerer, as the passover lamb Mk14¹² 1C5⁷. It carries this idea even when it seems to be a mere alternative for lay Lu15²³. This word does not necessarily involve death, as it was freely applied to the bloodless offerings Lv2 Mk9⁴⁹A. In its figurative usage it does not involve death, as there are living sacrifices rRo12¹. Compare Gn4⁴ 5 and Hb11⁴. animals for the wedding rMt22⁴ the passover Mk14¹²Lu22⁷ calf for the prodigal PLu15²³ 27 30 thief stealing and rJn10¹⁰ Peter to rise and vAc10¹³ 11⁷ priest of Zeus wanted Ac14¹³ 18 Christ our Passover 1C5⁷ the nations s to demons 1C10²⁰ 20. do sacrifice², kill⁸, sacrifice³, slay¹.

thu si'a SACRIFICE sacrifice, the sacrificial victim, or the act of sacrificing, figuratively, what is offered to His servants. mercy and not Mt9¹³ 12⁷ will be salted rMk9⁴⁰ more than all (love)Mk12³³ Christ (to give a s for)Lu24⁴ (a s for

the saints)Ep5² (manifested through His) Hb9²⁶ (when offering one)Hb10¹² Pilate mixes blood with Lu13¹ Israel (s to the idol)Ac7⁴¹ (forty years)Ac7⁴² (those eating the)1C10¹⁸ (to offer up spiritual)rPt2⁵ saints (to present their bodies as)rRo12¹ (Paul a libation on)rPh2¹⁷ (as acceptable) rPh4¹⁸ (of praise)Hb13¹⁵ 10 chief priest (of, fering s for sin)Hb5¹ 727 (constituted to) Hb8³ (the same s)Hb10¹¹ are being offered Hb9⁹ celestial things cleansed by Hb9²³ same a year by year Hb10¹ s and offering Thou wilt not Hb10⁵ 8 no longer leaving a Hb10²⁰ Abel offers more of a Hb11⁴.

sacrifice (idol). See idol sacrifice. sacrilege (commit), despoiler of sanctuary¹. sad, sad countenance¹, (be s), somber (be)1.

skuth' op on' SAD-VIEWER sad countenance, hypocrites with Mt6¹⁶ two on way to Emmaus Lu24¹⁷. of a sad countenance¹, sad¹.

Saddoukai' os (Hebrew) JUST Sadducee, a member of one of the chief religious parties of the Jews in our Lord's day. While they rejected the traditions which the Pharisees had exalted above the Scriptures, they denied the resurrection and the existence of spirits. coming to John's baptism Mt3⁷ ask for a sign Mt16¹ the heaven (teaching of)Mt16⁶ 11 12 saying no resurrection Mt22²⁹Mk12¹⁸Lu20²⁷ Ac23⁸ Christ muzzles Mt23³⁴ lay hands on apostles Ac4¹ the sect of Ac6¹⁷ one party is Ac23⁶ 7.

safe, secure¹, (bring s), save through¹. safe and sound, sound (be)1. safely, securely², security². said (the), same¹.

ple'ō FLOAT sail, move on the surface of the water. while s Jesus falls asleep Lu8²³ Paul s (to Syria) Ac21³ (for Asia)Ac27² (to Italy)Ac27⁶ (those s with)Ac27²⁴ to Babylon RV18¹⁷, sail⁴, -by¹. sail, instrument¹, lead up³, sail from¹, -off¹. sail away. See sail from. sail away, sail off¹.

para ple'ō BESIDE-FLOAT sail by. Paul to s b Ephesus Ac20¹⁶. sail by, skirt¹.

kata ple'ō DOWN-FLOAT sail down, into the country of the Gergesenes Lu8²⁶, arrive¹.

apo ple'ō FROM-FLOAT sail from Ac20¹⁵, sail away. Barnabas and Saul (to Cyprus)Ac13⁴ (to Antioch)Ac14²⁰ Paul, to Italy Ac27¹, sail⁴.

ek ple'ō OUT-FLOAT sail off. Barnabas, to Cyprus Ac15³⁹ Paul (to Syria)Ac18¹⁸ (from Philippi)Ac20⁶, sail¹, -away¹, -thence¹.

sail over, ferry¹, sail through¹. sail slowly, sail tardily¹.

brad u poi e'ō TARDY-FLOAT sail tardily. Paul Ac27⁷, sail slowly¹. sail thence, sail off¹.

dia ple'ō THROUGH-FLOAT sail through. Paul's ship t the ocean Ac27³. sail over¹.

[h]upo ple'ō UNDER-FLOAT sail under the lee, of Cyprus and Crete Ac27⁴ 7. sail under².

plo'os FLOATING

sailing, voyage (terminating) Ac217, s being (hazardous) Ac270 (with damage) Ac2730, counsel, sailing, voyage.

sailor, mariner¹.

saint. See holy.

sake of (for the), behalf (on)¹.

Salamis' SALAMIS

Salamis, the principal city of Cyprus, about 35° north, 34° east. Barnabas and Saul in Ac135.

Salēm (Hebrew) PEACE

Salem, Melchizedek king of Hb71 2.

Saleim' SALIM

Salim, a town, probably near the middle reaches of the Jordan river. John baptizing near Jn323.

Salmōn' (Hebrew) PEACEABLE

Salmon, progenitor of Christ Mt14 5 Lu32As².

Salmōnē SALMONE

Salmone, probably the eastern point of the island of Crete, about 35° north, 27° east. Paul's ship off Ac274.

Salō'mē (Hebrew) PEACEFUL

Salome, the wife of Zebedee, and mother of John and James, followed Christ Mk1540 buys spices Mk161.

[h]al'as SALT

salt, sodium chlorid, used for seasoning food and for its antiseptic and preservative qualities. s of the earth PM1513 should s be (insipid) PM1513 Lu1434 (be savorless) PMK950 sacrifice salted with PMK949A is ideal PMK 950 Lu1434 have s in yourselves PMK950 saint's words seasoned with FC046.

salt, brine¹.

[h]al'is'ō SALT

salt, to season with salt, with what will it be PM1513 with fire PMK949 sacrifice s with salt PMK949A.

en al'i on IN-SALTED

salt sea (of). creatures tamed Ja37, things in the sea¹.

saltiness (lose), savorless¹.

a spu s m os' SIMULTANEOUS-PULL

salutation. Pharisees fond of Mt237 Mk1238 Lu 1113 2046 Gabriel's to Miriam Lu129 Miriam's s to Elizabeth Lu11 44 by Paul's hand 1C1621 Co418 2Th317, greeting², salutation¹.

salute. See greet.

sō tēr'ia SAVING

salvation, Israel (horn of s for) Lu109 (from their enemies) Lu171 (is of the Jews) Jn422 (through Moses' hand) Ac725 (word of s dispatched to) Ac1326 (Paul petitions for) Ro101 (their offense s to the nations) Ro111 (of your souls) 1Pt19 God (s to His people) Lu 177 (evangel His power for) Ro110 (is be our God's) Rv710 (now came the s of) Rv1210 (s is of our G) Rv191 came to Zaccheus' house Lu199 Christ (no s in any other) Ac 412 (in C Jesus) 2Ti210 (Inaugurator of) Hb 210 (cause of conium) Hb59 (apart from sin for) Hb628 as far as limits of the earth Ac 1347 Paul (announcing a way of) Ac1617 (afflicted for their) 2C16 (eventuating in s for) Ph110 of those on the ship Ac2734 saints (avored for s) Ro1010 (nearer than when we believe) Ro1311 (repentance for unregretted) 2C710 (evangel of your) Ep113 (proof of

your) Ph128 (carrying into effect) Ph212 (expectation of) 1Th58 (procuring of) 1Th59 (God prefers you for) 2Th213 (wise for) 2Ti315 (those which have to do with) Hb69 (growing into) 1Pt22 (our common) Ju3 a day of 2C62 2 allotment of Hb114 of such proportions Hb23 Noah constructs ark for Hb117 ready to be revealed 1Pt15 prophets seek out 1Pt110 patience of our Lord s 2Pt315, health¹, salvation¹⁰.

salvation. See saving.

Sama'rei'a (Hebrew) KEEP

Samaria, the region between Judea and Galilee, from the Jordan to the Mediterranean, between 32°-33° north latitude. The inhabitants were a mixed race. Its principal city and capital, of the same name, 32° 17' north, 35° 12' east, was built by Omri (1Ki1624) in the territory of Ephraim. Christ (passed through) Lu1711 Jn44 (to Sychar) Jn45Ans¹ (His witnesses in) Ac18 a woman of Jn47 saints dispersed to Ac81 Philip coming into the city of Ac83 the nation of Ac89 received the word Ac814 ecclesia of Ac931 Paul passed through Ac153.

Samare't ēs (Hebrew) KEEP

Samaritan, an inhabitant of Samaria. After the king of Assyria had deported the ten tribes, he sent colonists from Babylon, Cuthah, Ava, Hamath, and Sepharvaim into Samaria. They intermarried with Israelites who had remained (2Ch306 10 349) When the Jews returned from captivity, they refused to recognize them, or allow them to have any part in the temple at Jerusalem. the twelve forbidden to enter cities of the Mt103 Christ (dispatches messengers into a village of) Lu932 (came together to Him) Jn 440 (Jews call Him a) Jn548 has compassion on half dead man PLu1033 leper Lu1716 Jews not beholden to Jn49AB31 many believe Jn439 villages evangelized Ac823.

Samari't is (Hebrew) KEEP

Samaritan, feminine. speaking to Jesus Jn49 9.

aut o' SAME

same, the relative pronoun of the third person.

His, their, her, him, he, it, they. The references are too common to record. *kind 2C613 *mutually etc. The following are a few examples. this s thing 2C711 his: Judas and h brothers Mt12 Christ (calling H name Jesus) Mt121 (H star) Mt22 (H mother) Mt211 (H twelve disciples) Mt111

their: coming together Mt118 t country (the magi) Mt212 13 t being perplexed (women) Lu244

her: Mary (Joseph, h husband) Mt119 (to hold h up to infancy) Mt119 (dismiss h) Mt119 (knew h not) Mt125 to lust for Mt528 giving h a divorce Mt531 Sarah herself Hb1111

him: appeared to h (Joseph) Mt120 Christ (to worship H) Mt22 8 11 (Herod seeking to destroy H) Mt213 Herod (Jerusalem disturbed with h) Mt23 (priests say to h) Mt25 went out to h (John) Mt35

he: Christ (H shall be saving) Mt121 (will be baptizing) Mt311 (H our infirmities got) Mt817 (drowned) Mt824 John (none greater than h) Mt1111 (h is Elijah) Mt1114

them: Herod ascertained from t (priest-s) Mt24 (magi) Mt27 magi (Herod sending t) Mt28 (star preceded t) Mt29 Christ (saying to t, hither) Mt419 (calls t) Mt421 (cures t) Mt424 (gives t authority) Mt101 (turned to-

ward t) Lu23²⁸ gazed at by t Mt6¹ do not be like Mt6⁹ nourishing t Mt6²⁰ the women (Jesus meets t) Mt28⁹ (saying to t) Mt28¹⁰ Mk16⁹

it: all its boundaries Mt21⁶ who in it is worthy Mt10¹¹ raise it (a sheep) Mt12¹¹ sign not given to it Mt12³⁰ the seed (devoured it) Mt13¹ (smother) Mt13³⁷ cast it (demon) out Mt17¹⁰ stands it in midst (child) Mt18² was a deaf-mute Lu11¹¹ creation itself Ro8²¹

they: shall be (consoled) Mt5¹ (enjoying allotment) Mt5⁵ (satisfied) Mt5⁶ (shown mercy) Mt5⁷ shall be your judges Mt12²⁷ murmured Mt20¹¹ are not willing stir loads Mt23¹ be answering saying Mt25⁴⁴

she: has conceived (Elizabeth) Lu13⁶ and s approves IC712 pay her as a pays (Baby-lon) Rv18⁹ etc. etc. See under other keywords. her, him, himself, myself, ourselves, them, themselves, there, therein, thyself, yourselves, even, same¹, he¹⁰, his own²³, his own self, like things¹, one place¹, same¹⁴, self same thing², that³, - same¹, their own¹¹, the said¹, same⁵1, - same cause¹, - matter¹, - thing⁶, - self same¹, this¹, - man¹, those¹, very³, - thing², etc.

same, that²⁰,

same craft (of the), like trade¹.

same manner, similarly¹.

[h]a'ma SIMULTANEOUS

same time (at the), rooting up the grain Mt 13²⁹ came out, with the morning Mt20¹ Felix, expecting money Ac24²⁶ slacking the rudder lashings Ac27⁴⁰ all were useless (mankind) Ro3¹² giving thanks to the Father Col1²³ praying concerning Paul Co4³ Ab3¹ the living and the dead (snatched away) 1Th4¹⁷ living, together with Christ 1Th5¹⁰ learning to be idle 1Ti5¹³ make ready a lodging for Paul Phn2²⁰, also¹, and¹, together³, with¹, withal³.

Sa'mos SAMOS

Samos, an island in the Egean sea, now Samo, about 37° north, 27° east. Paul's ship put in at Ac20¹⁵.

Samothra'kē SAMOTHRACE

Samothrace, an island in the Egean sea, now Samothraki, about 41° north, 26° east. ship runs straight to Ac16¹¹.

Sampson' (Hebrew) SUN-LIKE

Samson, one of the judges of Israel Jd13. to relate concerning Hb13².

Samou'el (Hebrew) HEAR-Deity

Samuel, the last of the Judges, and a prophet 1S 1-25. the prophets from Ac3²⁴ judges till S the prophet Ac13²⁰ relate concerning Hb13².

sanctification, holiness⁵.

sanctify, hallow²⁰.

[h]ier on' SACRED-place

sanctuary, the temple and all the surrounding area into which the people, as well as the priests, might enter. Christ (on the wing of) Mt4⁹ Lu4⁹ (a greater than) Mt12⁶ (cast out those selling in) Mt21¹² Mk11¹⁵ Jn24¹⁵ (people came to Him in) Mt21¹⁴ Lu21³⁸ (coming into) Mt21¹² 23 Mk11¹¹ 15 Lu19⁴⁵ [Jn8²] (went from) Mt24¹ Jn8⁵⁰ (disciples exhibit to Him) Mt24¹ Mk13¹ (daily teaching in) Mt26³⁵ Mk12³⁵ 14 Lu19⁴⁷ Ar3¹ 20¹ 21³⁷ 22⁵³ Jn7¹⁴ 28 820⁹ 1820 (forbidding carry a vessel through) Mk11¹⁰ (walking in) Mk11²⁷ Jn10²³ (facing) Mk13³ (parents find Him in) Lu24⁴⁰ (finds

healed man in) Jn5¹⁴ priests in the a profaning sabbath Mt12⁵ boys crying Hosanna in Mt12¹⁵ Simeon came into Lu22⁷ Hannah does not withdraw from Lu23⁷ two men went up into PLu18¹⁰ adorned with ideal stones Lu21⁵ officers of Lu22⁵² Ac41⁵²⁴ disciples (continually in) Lu24⁵³ (with one accord in) Ac24¹⁰ Jews standing in Jn11⁵⁶ Peter and John went up into Ac31³ lame man (placed at door of) Ac32¹ (requesting alms at) Ac32¹⁰ (entered) Ac38¹ apostles told to speak in Ac52²⁰ 21 25 42 Paul (had been in) Ac21²⁰ (Jews gazing at him in) Ac21²⁷ (led Greeks into) Ac21²⁸ (inferred he led Trophimus into) Ac21²⁹ (drawn outside) Ac21³⁰ (praying in) Ac22¹⁷ (accuse him of profaning) Ac24¹⁰ (not found arguing in) Ac24¹² (purified in) Ac24¹⁸ (did no sin against) Ac25⁸ (Jews apprehend him in) Ac26²¹ eating of things of IC9¹², temple¹.

sanctuary, holy³.

sanctuary (despoil). See despoil sanctuary.

sanctuary (despoiler of). See despoiler of sanctuary.

am' m os SAND

sand, minute stony particles, such as are found on the seashore, from which the soil has been washed away. house built on Pmt 726 as the s of the sea (sons of Israel) Ro 9²⁷ (innumerable) Hb11¹² (Gog and Magog) vRv208 dragon standing on vRv131.

[h]upo'dē ma UNDER-BIND

sandal. Christ's (John not competent to bear or loose) Mt31¹ Mk1⁷ Lu31⁶ Jn1²⁷ Ac13²⁵ disciples not to acquire Mt10¹⁰ Lu10⁴ 22³⁵ prodigal son given PLu15²² Moses to loose his Ac7³⁴, shoe¹⁰.

sandal, sole².

sandal. See bind on.

sō'phrōn SAVE-DISPOSED

sane. supervisor must be 1Ti3² Tit1⁸ aged men to be Tit2² young wives Tit2³, discreet¹, sober², temperate¹.

sō'phrōn e'ō SAVE-DISPOSE

sane (be), be of a safe disposition. demonic garmented and s Mk5¹⁵ Lu8³⁵ saints (of a s disposition) Ro12³ (whether we are) 2Co5¹³ (younger men to be) Tit2⁶ (s and sober) 1Pt 4⁷, be in one's right mind², - sober³, - sober-minded¹.

sō'phrōn'ōs SAVE-DISPOSE-AS

sanelly, (adverb), saints should be living Tit 21², soberly¹.

sun ed'ri on TOGETHER-SETTLE

sanhedrin, a sitting together or session, especially of the chiefs, scribes and elders, one saying Raka liable to Mt5²² disciples to be given up to Mt10¹⁷ Mk13⁹ Christ (sought false testimony against Him) Mt26⁵⁹ Mk14⁵⁵ (led Him away into) Lu22⁶⁶ hold consultation Mk15¹ gathered a Jn11⁴⁷ parleyed with one another Ac4¹⁵ chief priest call them in Ac5²¹ apostles (deputies stand them in) Ac5²⁷ (went from face of) Ac5⁴¹ Gamaliel rises in Ac5³⁴ Stephen (led into) Ac6¹² (perceived his face) Ac6¹⁵ Paul (led before) Ac23³⁰ 23³⁹ (looking intently at) Ac23³¹ (cries men, brethren) Ac23³⁰ 24²⁰ (plot to lead him down to) Ac23¹⁵ 20.

sō'phrōn i s m os' SAVE-Disposition

sanity. God gives saints spirit of Ac21¹⁷, sound mind¹.

sō phro sun't

SAVE-DISPOSITION-TOGETHERNESS

sanity. Paul's declarations: Ac26²⁵ women (with modesty and) 1Ti2⁹ (in holiness with) 1Ti2¹⁵, soberness¹, sobriety².

Sappheir'c (Hebrew) SAPPHIRE

Sapphira, a woman's name. Ananias' wife Ac5¹.

Sar'ra (Hebrew) CHIEFESS

Sarah, the wife of Abraham Gt17¹⁵, deadening of the matrix of Ro4¹⁹ a son for Ro9⁹ obtained power for disruption of seed Hb11¹¹ obeys Abraham 1Pt3⁶.

sardine, carnelian¹.

Sar'deis SARDIS

Sardis, the capital of Lydia, in Asia Minor, now Sart. About 38° north, 28° east. the ecclesia in Rv11¹ Abs² 31 4.

sardius, carnelian¹.

sard on'ux CARNELIAN-CLAW

sardon'yx, layers of light colored onyx alternated with reddish carnelian, in appearance like a finger nail or claw. the fifth foundation vRv21²⁰.

Sa'repta (Hebrew) REFINING

Sarepta, a Phœnician town, south of Sidon, on the sea coast. widow of Lu4²⁶.

Sarōn' (Hebrew) STRAIGHT

Saron, a level plain, extending from Cæsarea to Joppa. those dwelling at Ac9³⁵.

Satan' (Hebrew) ADVERSARY

Satan, otherwise called the Adversary and the dragon. Christ (tried by) Mt4¹⁰ Mk1¹³ Lu4⁸ (calls Peter) Mt16²³ Mk8³³ (beheld falling) Lu10¹⁸ S casting out Mt12²⁶ 26 Mk3²³ 23 26 Lu11¹⁵ 15A taking away the word Mk4¹⁵ if divided against himself Lu11¹⁸ a woman S binding Lu13¹⁶ entered Judas Lu22³ Jn13²⁷ claims the disciples Lu22³¹ fills Ananias' heart Ac5³ authority of Ac26¹⁸ God crushing Ro16²⁰ given up to (the immoral one) 1Co5⁵ (Hymeneus and Alexander) 1Ti1²⁰ lest (S be trying you) 1Co7³ (overreached by) 2Co2¹¹ transfigured 2Co11¹⁴ Paul (given messenger of) 2Co12⁷ (hindered by) 1Th2¹⁸ operation of 2Th2⁹ some turned aside after 1Ti5¹⁵ synagogue of Rv2⁹ 3 where S (throne is) Rv2¹³ (is dwelling) Rv2¹³ deep things of Rv2²¹ called Adversary Rv12⁹ messenger binds Rv20² will be loosed Rv20⁷.

kore n'u n'ni SATE

sate, literally, eat more than the appetite calls for. those on the ship Ac27³⁸ the Corinthians M1C4⁸, eat enough¹, full¹.

choat a'ō FODDER

satisfy. shall be (those hungering) Mt5⁶ Lu6²¹ ate and are s (5000) Mt14²⁰ Mk6⁴ Lu9¹⁷ (4000) Mt15³⁷ Mk8⁴ (you) Jn6²⁶ whence... so many Mt15³⁷ Mk8⁴ let first the children Mk7²⁷ yearned to be (younger son) Lu15¹⁶ (Lazarus) Lu16²¹ Paul initiated to be Ph4¹² be warmed and s Ja2¹⁶ the birds are vRv19²¹, be full¹, feed¹, fill¹, satisfy¹.

satisfying, surfeit¹.

Saul'os

Saul, renamed Paul, born in Tarsus, Cilicia, of Jewish Pharisees of the tribe of Benjamin Ph3³, of Roman citizenship: Ac22²⁸, taught in the law by Gamaliel Ac22³, by trade a tentmaker Ac13⁹ young man called Ac7⁵⁸ endorsing Stephen's assassination Ac8¹ devastated the ecclesia Ac8³ breathing out

threatening Ac9¹ raised from the earth Ac9⁸ a Tarsian Ac9¹¹ the more invigorated Ac12²⁵ plot known to Ac9²⁴ Barnabas hunts Ac12²⁵ Barnabas and S (gifts dispatched by) Ac11³⁰ (return out of Jerusalem) Ac12²⁵ (in Antioch) Ac13¹ (holy spirit severs) Ac13² (Sergius Paul calls to) Ac13⁷ S who is also Paul Ac13⁹.

Saul' (Hebrew) ASKED

Saul, the first king asked for by the people of Israel 1Sam9¹ 2 22⁶, (God gives them) Ac13²¹, Saul of Tarsus. The indeclinable Hebrew form of the name. why are you persecuting Me Ac9⁴ 4 22⁷ 7 26¹⁴ 14 Ananias and Ac9¹⁷ 22¹³.

sō z'ō SAVE

save, keep or deliver from injury or evil, such as disease, drowning, but especially from sins and their effect. Christ (s His people from their sins) Mt1²¹ (disciples from drowning) Mt8²³ 14³⁰ (s yourself) Mt27⁴⁰ Mk15³⁰ Lu23³⁵ 37 39 (others he s) Mt27⁴² 42 Mk15³¹ 31 Lu23³⁵ (see if Elijah will) Mt27⁴⁹ (entreated to s a daughter) Mk5²³ (those touching His cloak) Mk6⁵⁶ (to seek and to s) Lu19¹⁰ (that you may be) Jn5³⁴ (Father s Me out of this hour) Jn12²⁷ (he s the world) Jn12²⁷ (no other name given) Ac4¹² (to s sinners) 1Ti1¹⁵ (to the uttermost) Hb7²⁵.

faith s: woman with hemorrhage Mt9²¹ 22 22 Mk5²⁸ 34 Lu8⁴⁸ blind man Mk10⁵² Lu18⁴² sinner woman Lu7⁵⁰ a mer Lu17¹⁹ as lame man Ac14⁹ the faltering Ja5¹⁵.

shall be s: he who endures Mt10²² 24¹³ Mk13¹³ he who believes Mk16¹⁶ chief's daughter Lu8⁵⁰ one entering through Christ Jn10⁹ one invoking the name of the Lord Ac2²¹ ABS² Ro10¹³ Cornelius Ac11¹⁴ believe on the Lord Jesus Ac16³¹ believe that God rouses Him Ro10⁹ all Israel Ro11²⁶.

s the soul: the one wanting to Mt16²⁵ Mk8³⁵ 35 Lu9²⁴ 24 on the sabbath Mk3¹⁰ Lu6⁹ the good babe Ja12¹ of the one turning back Ja5²⁰.

God: dispatching His Son to Jn3¹⁷ added those being s Ac2⁴⁷ delights to s those 1Co1²¹ wills that all mankind be 1Ti2⁴ s Paul for His celestial kingdom 2Ti4¹⁸ according to His mercy Tit3⁵ Christ, out of death Hb5⁷ able s and destroy Ja4¹² people out of Egypt Ju⁵.

Israel s: as the nations Ac15¹¹ residue shall be Ro9²⁷ Paul should s some Ro11¹⁴.

saints: from indignation Ro5⁹ in His life Ro5¹⁰ to expectation were we Ro8²⁴ to us who are being 1Co1⁸ as through fire 1Co1³ that the spirit may 1Co5⁵ believing wife or husband 1Co7¹⁶ 16 through the evangel 1Co12¹³ in those who are being 2Co2¹⁵ in grace are you Ep2⁵ 8 through child bearing 1Ti2¹⁵ yourself as well as 1Ti4¹⁶ God Who s us 2Ti1⁹ others be s Ju³³.

others: who can be Mt19²³ Mk10²⁶ Lu8²⁰ no flesh would be Mt24²² Mk13²⁰ lest they may be Ph15¹² how the demoniac was Lu8³⁶ are there few being Lu13²³ Lazarus, in repose Jn11¹² be s from this crooked generation Ac2¹⁰ by what the infirm man Ac4⁹ cannot be s except (circumcised) Ac15¹ (remain in the ship) Ac27³¹ what must I be doing Ac16³⁰ Paul (expectation of our being) Ac27³⁰ (sould be s some) 1Co2² (that all may be) 1Co3¹³ (that the nations may) 1Th2¹⁶ love of truth for their 2Th2¹⁰ the faith cannot Ja2¹⁴ baptism is now 1Pt3²¹ the just one hardly being 1Pt4¹⁸ (sMt14³⁶

AsLu17³³. be saved¹, - whole², do well¹, heal³, make whole⁴, preserve¹, save⁹², - one's self¹.

save. See moreover.

save, beside¹, but¹, except²⁰, guard¹, or¹, procure¹, save through².

dia sō zōō THROUGH-SAVE

save through. touching Jesus' cloak Mt14^{36b} centurion's slave Lu7³ Paul (bringing s t to Felix)Ac27³⁴ (to bring him t)Ac27⁴³ (s t the sea)Ac27⁴⁴ 28¹ 4 eight souls s t water 1Pt3²⁰. bring safe¹, escape², - safe¹, heal¹, make perfectly whole¹, save².

sō ter'io ON SAVING

saving (grace of God)Tit2¹¹, salvation. s of God (Simeon perceived)Lu23³⁰ (all flesh shall see)Alu3⁶ (dispatched to nations)Ac28²² helmet of Ep6¹⁷, salvation⁵.

saving, outside¹, procure¹.

sō tēr' SAVIOUR

saviour. God (Miriam exults in)Lu14⁷ (injunction of)1Ti1¹ Tit1³ (welcome in the sight of) 1Ti2³ (of all mankind)1Ti4¹⁰ (teaching of) Tit2¹⁰ (kindness for humanity)Tit3⁴ (to the only)Ju2⁵ Christ: today brought forth Lu2¹¹ S of the world Jn4¹² 1Jn4¹⁴ Inaugurator and S Ac5³¹ led to Israel Ac13²³ of the body Ep5²³ awaiting out of heaven Ph3²⁰ advent of 2Ti1¹⁰ Tit2¹³ grace and peace from Tit1⁴ through Jesus Christ our Tit3⁶ righteousness of 2Pt1¹¹ conian kingdom of 2Pt1¹¹ recognition of 2Pt2²⁰ apostles of the Lord and 2Pt3² knowledge of 2Pt3¹⁸ (sJn6⁶⁴ s1Ep1³).

savor, disposed (be)², odor⁴, (lose s), stupid (make)².

ac-savor of. See down.

an'al ON UN-SALTED

savorless, without salt seasoning. salt becoming PMK9⁵⁰. lose saltiness¹.

pri z'ō SAW

saw, a cutting tool with many sharp teeth. faithful of old sawn Hb11³⁷. saw asunder¹. saw asunder, saw¹.

leg'ō LAY (say)

say. literally, lay down ideas, convey thought by articulate sounds, with the emphasis on the sense. tell Lu24¹⁰, term Lu18¹⁰, hint Ph4¹¹ call. See under other keywords. ask¹, bid², boast¹, call¹⁴, describe¹, give out¹, is to say², name², put forth¹, say180, - on¹, show¹, speak⁵⁷, - of¹, tell³³, things which were spoken¹, utter¹.

say, allege², aver⁵⁷, declaim¹, declare⁵⁷, speak 15, (is to s), be⁶.

ep'ō SAY

say, tell Lu20³, speak Mt16¹¹, an irregular tense of the verb. See under other keywords. say against, contradict¹.

pro ep'ō BEFORE-LAY (say)

say before, predict (Paul)Ga5²¹ 21s². holy spirit through David Ac1¹⁶ Paul 1Th4⁶, forewarned¹, speak before¹, tell before¹.

say before, declare before³.

saying. See word.

saying, declaration⁹, speech¹.

thēkē PLACE-

scabbard, the place for a sword. thrust the sword into Jn18¹¹, sheath¹.

lep is' PEEL

scales, an outward covering like the scab or scurf of leprosy. fall from Paul's eyes Ac9¹⁸.

scant. See few.

olig o pist i'a FEW-BELIEVING

scant faith. because of your Mt17²⁰, unbelief¹.

olig o'pist ON FEW-BELIEVING

scant of faith. the throng Mt30³⁰Lu12²⁸ disciples Mt8²⁰ 16⁸ Peter Mt14³¹. of little faith⁵. scarce, hardly¹.

olig'ōs FEW-AS

scarcely. those who are fleeing 2Pt2¹⁸ABs². clean¹.

scarcely, hardly².

kok'kin ON KERNEL

scarlet, really a crimson or carmine, but the name scarlet is now associated with riches and royalty. The kermes (coccus ilicis) a small maggot, from which this crimson dye was made, was anciently supposed to be the kernel of the cociferous or holm oak. mantle about Jesus Mt27²⁸ wool Hb9¹⁹ wild beast ARv17³ woman clothed with vRv17⁴ in Babylon ARv18¹² 16.

skorpiz'ō SCATTER

scatter, the antonym of gather. he who is not gathering with Me is PMt12³⁰Lu11²³ the wolf s the sheep PJn10¹² the disciples Jn16³² He s. He gives to the drudges 2C9⁹. disperse abroad¹, scatter³, - abroad¹.

scatter, disband¹.

dia skorpiz'ō THROUGH-SCATTER

scatter, dissipate. gathering whence you do not PMt25²⁴ 26 the flock PMt26³¹Mk14²⁷ God (s the proud)Lu15¹ (the s children of)Jn11⁵² those of Judas the Galilean Ac5³⁷ dissipate: younger son d the estate PLu15¹⁰ his lord's possessions PLu16¹. disperse¹, scatter², -abroad², strew², waste².

scatter abroad, disperse³, scatter³, toss¹.

likm a'ō WINNOW

scatter like chaff. whom the stone falls on PMt21⁴⁴Lu20¹⁸. grind to powder².

scattered, dispersion¹.

scattered abroad, dispersion¹.

os'phrēsis SCENT

scent, the sense of smell. where were the s 1C12¹⁷. smelling¹.

scepter. See rod.

Skruas' SCEVA

Sceva, a chief priest. seven sons of Ac19¹⁴.

schism. See rent.

log'i ON LAY (say)

scholarly. a s man Apollos Ac18²⁴. eloquent¹.

scholē' LEISURE

school, freedom from stated or necessary occupation, a place where such time is given to learning. of Tyrannus Ac19⁹.

schoolmaster, escort².

science, knowledge¹.

cmi pai'zō IN-HIT

scoff at. Herod, by the magi Mt21⁶ at Christ (will be) Mt20¹⁹Mk10³⁴Lu18³² (the soldiers) Mt27²⁹ 31Mk15²⁰Lu23³⁶ (give priests) Mt27⁴¹ Mk15³¹ (the people) Lu22⁶³ (Herod) Lu23³¹ 4 a the one building PLu14²⁹. mock¹³.

em pai'k t' es IN-HITTER
scoffer, in last days 2Pt3³ Ju1⁸, mocker¹,
scoffer¹.

em pai g m on e' IN-HITTING
scoffing, scoffers with s 2Pt3³.

em pai g m os' IN-HITTING
scoffing, a trial of Hb11³⁸, mocking¹.

ex oris's o' OUT-EXCAVATE
scoop out (the roof) Mk2⁴, gouge out (your
eyes) Ga4¹⁵, break up¹, pluck out¹.

ka u m a t i s' o' BURNIZE
scorch, the sowing is 1Pt13³ Mk4⁶ men s by
the sun's heat vRv16⁹.

ka u's on BURNING
scorching wind, burden of the day and the
Mt20¹² blowing from the south 1Pt12⁵⁵ sun
rises together with Ja11¹, burning heat¹,
heat².

ex ou den o'o OUT-NOT-YET-ONE
scorn, Son of Mankind Mk9¹² AB, set at naught¹.

ex ou th en e'o OUT-NOT-YET-ONE
scorn, contemptible, a different spelling of the
previous word, s the rest of men Lu8³ Christ
(Herod s Him) Lu23¹¹ (the Stone being s)
Ro4¹⁴ saints (let not him who is eating be)
Mt4¹³ Bs¹⁰ (not to be s Timothy) 1C16¹¹
(Paul's expression) 2C10¹⁰ As (not s their
trial) Ga4¹⁴ (s not prophecies) Th5²⁰
contemptible: God chooses the 1C12⁸ in the ec-
clesia 1C6⁴, be least esteemed¹, contempt-
ible¹, despise⁹, set at naught⁴.

skorp'i os SCATTER-VENOM
scorpion, an insect of the class arachnida, with
large claws and a long tail with a curved
claw at its end which secretes an acrid poi-
son. This it curves over its back when ready
to strike. Its sting is very painful. disciples
given authority over Lu10¹⁹ handing him a
1Pt11¹² locusts (license as the s) vRv9³ (tor-
ment as of) vRv9³ (have tails like) vRv9¹⁰.

dia kath ar i z' o' THROUGH-DOWN-LIFTZE
scur, cleanse thoroughly. Christ's threshing
floor 1Pt3¹² Lu3¹⁷, purge thoroughly².

ma stig o'o RATHER-PRICK
scourge, intensely prick. disciples will be Mt
10¹⁷ Christ (by the nations) Mt20¹⁹ Mk10³⁴
Lu18³⁹ (Pilate) Jn19¹ Jews s the prophets
Mt23³⁴ the Lord s every son 1Pt12⁶.

scourge, whip³.
ma'sti x RATHER-PRICK
scourge, scourging. Jesus cures those having
1Pt3¹⁰ 529 31 Lu7²¹ scourging: Paul inter-
rogated by Ac22²⁴ the Hebrews got a trial
of Hb11³⁶, plague⁴, scourging².

ma sti x o' RATHER-PRICKIZE
scourge. Paul protests Ac22²⁵.
scourging. See scourge.

ek mukter i z' o' OUT-NOISEIZE
scout. Jesus (Pharisees s) Lu16¹⁴ (chiefs) Lu
23³⁵, deride².

psich i' on SCRAP
scrap, a particle of food which is left over in
eating. puppies eating of 1Pt15²⁷ Mk7²⁸ from
rich man's table 1Pt16²¹ As⁷, crumbs³.

alala' z' o' SCREAM
scream, probably at first the loud repetition of
alala, then any scream, of a cymbal, clang
1C13¹ As¹ in Jarius' house Mk5³⁸, tinkle¹,
wail¹.

para kalu' p t o' BESIDE-COVER
screen. Jesus words, from the disciples 1Lu
9⁴⁵, hide¹.

gram ma t eu s' WRITER
scribe, as few could write, a special class were
professional scribes, and, being able to read,
they were considered the learned class.
Herod gathering Mt2⁴ righteousness of Mt
520 Christ (teaching not as) Mt7²⁹ Mk12² (ap-
proaching) Mt18¹⁹ (charge blasphemy) Mt9⁸ Mk
28¹⁵ Mt5²¹ (came to Him from Jerusalem) Mt
15¹ Mk7¹ 5 (suffering from) Mt16²¹ (to be
given up to) Mt20¹⁸ Mk10³³ Ab² (perceive His
marvels) Mt2¹⁵ (dispatched to Israel) Mt23³⁴
(scoffing at Him) Mt27⁴¹ Mk15³¹ (say He has
Beelzeboul) Mk3²² (to be rejected by) Mk8³¹
Lu9²² (what are you discussing) Mk9¹⁶ A
(sought how to destroy Him) Mk11¹⁸ 14¹ Lu
19⁴⁷ 22² (by what authority) Mk11²⁷ Lu20¹
(Thou sayest ideally) Mk12³² Lu20³⁹ (beware
of the s) Mk12³⁸ Lu20⁴⁶ (s coming together
to) Mk14⁵³ (scrutinized Him) Lu6⁷ (hem Him
in) Lu11⁵³ (seek to lay hands on) Lu20¹⁹ (ac-
cusing Him) Lu23¹⁰ (leading a woman to a
[Jn8³] want to see sign Mt12³⁸ made a
disciple) Mt13³² saying that Elijah coming
Mt17¹⁰ Mk9¹¹ on Moses' seat are seated Mt
23² woe to you Mt23¹⁵ 23 25 27 29 Lu14⁴ A
gather to Caiaphas Mt26⁵⁷ s of the Phar-
isees Mk2¹⁶ Ac23³⁹ Bs discussing with the
disciples Mk9¹⁴ ask what is foremost pre-
cept Mk12²⁸ saying that Christ is Son of
David Mk12³⁵ a throng with Judas from
Mk14⁴⁹ hold consultation Mk15¹⁴ murmured
to disciples Lu5³⁰ grumbled Lu15² gathered
(as it became day) Lu22⁶⁶ (in Jerusalem)
Ac4⁵ stir people up against Stephen Ac6¹²
of Ephesus Ac19³⁵ where is the 1C12¹⁰,
scribe⁶⁶, townclerk¹.

scrip, bag (beggar's) 6.

graph e' WRITING
scripture, inspired writing. did you never read
in Mt21⁴² Mk12¹⁰ Sadducees not acquainted
with Mt22²⁹ Mk12²⁴ fulfilled (how then may)
Mt26⁵⁴ 56 (that they may) Mk14⁴⁹ Jn13¹⁸
17¹² 19²⁴ 36 (must be) Ac1¹⁶ (was) Ja2²³
Christ (today this s fulfilled) Lu4²¹ (inter-
prets from) Lu24²⁷ (opened to the disciples)
Lu24³² 45 (say that out of seed of David)
Jn7⁴² (died according to) 1C15³ (roused ac-
cording to) 1C15⁴ disciples (believe) Jn22²
(not yet aware of) Jn20⁹ search the Jn3⁵⁹
according as the s said Jn7³⁸ Ja2⁸ cannot
be annulled Jn10³⁵ may be perfected Jn19²⁸
saying (a different s) Jn19³⁷ (what is) Ro4³
Ga4³⁰ (to Pharaoh) Ro9¹⁷ (everyone believ-
ing) Ro10¹¹ (in Elijah) Ro11² (not muzzling
the ox) 1Ti5¹⁸ eunuch (reading) Ac8³² (Phil-
ip evangelizes to him from) Ac8³⁵ Paul ar-
gues from Ac17² Bereans examining Ac17¹¹
Apollon (able in) Ac18²⁴ (exhibiting through)
Ac18²⁸ God (evangel promised in) Ro12¹ (per-
ceiving before that) Ga3⁸ (all s inspired by)
2Ti3¹⁶ consolation of Ro15⁴ secret mani-
fested through Ro16²⁶ locks up all together
Ga3²² is it saying this for naught Ja4⁵ in-
cluded in 1Pt2⁶ no prophecy of s its own
explanation 2Pt1²⁰ unlearned twisting 2Pt3¹⁶.

scripture. See letter.
bib' os SCROLL
scroll, a roll made of a long strip of paper
containing writing, of Christ's lineage 1Mt11¹
of Moses Mk12²⁶ of Isaiah Lu3⁴ of the
Psalms Lu20⁴² Ac12¹⁰ of the prophets Ac7⁴²

of meddling arts Ac19¹⁰ of life (names in)
rPh43 (not erasing from) vRv35 (not found
in) vRv20¹⁵ as, book¹³.

bibliōn SCROLL

scroll, the usual form, of divorce Mt19⁷ Mk10⁴
of Isaiah (Christ opened) Lu4¹⁷ 17 (furling)
Lu4²⁰ written in this (John's account) Jn20³⁰
world would not contain Jn21²⁵ of the law
Ga3¹⁰ Timothy to bring 2Ti4¹³ Moses sprinkles
Hb9¹⁹ in the summary of Hb10⁷ of the
unveiling (John to write) vRv11¹ (prophecy
of) vRv22¹⁰ 18¹ (sayings of) vRv22²⁰ (calamities
in) vRv22¹⁸ 19 (words of) vRv22¹⁹ on His
right hand (who worthy to open) vRv51² 2 (no
one able to open) vRv53⁴ 5 (Root of David
to open) vRv55¹ (Lambkin took) vRv58¹ (worthy
art Thou) vRv59¹ heaven recoils as vRv61⁴
s of life (of the Lambkin) vRv138¹ r21²⁷
(whose names not written in) vRv188¹ (opened)
vRv20¹² dead judged by the s vRv20¹² 12
(bRv20¹⁵). billi, book²⁰, scroll¹, writing¹.

para tēr cō BESIDE-KEEP

scrutinize, scribes s Jesus Mk3² Lu6⁷ 141 2020
the Jews s the gates for Paul Ac9²⁴ s days
and months Ga4¹⁰, observed, watch⁶.

para tēr cō si s BESIDE-KEEPING

scrutiny, kingdom not coming with Lu17²⁰,
observation¹.

sculpture. See emblem.

peripsēma ABOUT-STROKE-effect

scum, of all things (the saints) IC4¹³, off-
scouring¹.

Sku'thēs SCYTHIAN

Scythian, probably an inhabitant of what is
now Russia, then considered the wildest of
barbarians, none in the young humanity
Co3¹¹.

tha'las sa SEA

sea, the confluence of the waters Gn1¹⁰, in
contrast with the land or earth, which is dry;
idiomatically, with ocean, open Mt18⁶, figuratively,
the unstable, restless nations who
know not God, the s road Mt4¹⁵ Christ
(walking beside) Mt4¹⁸ 15²⁹ Mk1¹⁶ (rebukes)
Mt8²⁶ Mk4³⁹ (obeying Him) Mt8²⁷ Mk4⁴¹ (be-
side) Mt13¹ Mk5²¹ (walking on) Mt14²⁵ 26 Mk
6⁴⁸ 49 Jn6¹⁹ (teaching beside) Mk2¹³ 41 (re-
tires to) Mk3⁷ (steps into a ship in) Mk4¹
(came through) Sidoron to) Mk7³¹ (came to
other side) Jn6¹ (manifests Himself on) Jn2¹¹
pursuening in Mt4¹⁸ Mk1¹⁶ a quaking in
Mt8²⁴ hogs rush into Mt8³² Mk5¹³ 13 cast
into (like a dragnet) Mt13⁴⁷ (a fish hook)
Mt17²³ (this mountain) PMt21²³ Mk11²³ (the
one snaring) Mk9¹² Lu17² (Peter c himself)
Jn21⁷ (the wheat) Ac27³⁸ (a mountain) vRv8⁸
(a stone) vRv18²¹ ship tormented in Mt14²⁴
Jews going about Mt23¹⁵ throng toward
Mk4¹ of Galilee (came to other side) Mk5¹
(ship in middle of) Mk6⁴⁷ (to Capernaum)
Jn6¹⁰ 17 (roused by wind) Jn6¹⁸ (throng find
Jesus on other side) Jn6²² 25 mulberry planted
in Lu17⁶ resounding of Lu2¹⁵ God
(Thou Who makest) Ac4²¹ 14¹⁵ vRv14⁷ (Who
creates) vRv10⁶ 5² signs in the Red Ac7³⁶
Simon's house beside Ac10⁶ 32 Paul (to go
as far as) Ac17¹¹ (safely through) Ac28⁴ (dan-
gers in) 2C11²⁶ lowering skiff into Ac27³⁰
left anchors in Ac27⁴⁰ sand of (sons of
Israel as) Ro9²⁷ (dragon standing on) vRv13¹
(Gog and Magog in number as) vRv20⁹ Israel
(all passed through) IC10¹ (baptized in) IC
102 (as the sand beside the s shore) Hb11¹²

(crossed the Red) Hb11²⁹ surge of Ja1⁶ bil-
lows of PJu1³ glassy s (like crystal) vRv4⁶
(mixed with fire) vRv15² (conquerors stand-
ing on) vRv15² creatures on vRv5¹³ (third
died) vRv8⁹ wind not blowing on vRv7¹ mes-
senger (to injure) vRv7² 3 (right foot on)
vRv10² 5 8² (pours second bowl into) vRv16⁷
third became blood vRv8⁸ woe to ARv12¹²
beast ascending out of vRv13¹ every living
soul in, died vRv16³ those working on vRv
18¹⁷ who have ship on vRv18¹⁹ gives up
the dead vRv20¹³ is no more vRv21¹ (sLu
833).

sea, ocean¹, (things in the s), salt sea (of) 1.

para thalās's iōn BESIDE-SEA

sea (beside), Capernaum Mt4¹³, which is upon
the sea coast¹.

sea coast, maritime¹, sea (beside) 1.

Kētōs SEA-MONSTER

sea-monster, a large fish in one case Jo2¹,
though the word may include any large ma-
rine monster. The name cetacea later be-
came the scientific term for marine mam-
mals, as whales, Jonah in the bowl of
Mt12⁴⁰, whale¹.

sa'ton (Hebrwa) seah

seah, a dry measure equal to a little more than
a peck, leaven hid in three s of meal PMt
13³³ Lu13²¹, measure².

sphragis' SEAL

seal, the impression left by some instrument
or device attesting the genuineness or secur-
ing the inviolability of that to which it is
attached, circumcision a s vRv4¹¹ the saints
(Paul's s) Mt1C9²⁸ of God's foundation 2Ti
2¹⁹ scroll (with seven) vRv5¹ (who is worthy
to loose) vRv5² (Root of David to loose) vRv
55⁹ (Lambkin opens one) vRv6¹⁵ 2 (opens
other six) vRv6¹⁵ 5 7 9 12 81 of the living
God vRv7² 94.

seal, seal up¹.

sphragis'ō SEAL

seal, to stamp with approval, or to secure
against violation, the stone (sepulcher) Mt
27⁶⁶ the saints (by Christ) Jn3³³ (s to them
this fruit) vRv5²⁸ (God Who s us) vRv2¹²
(with the holy spirit) vRv1¹³ (for day of re-
demption) vRv4³⁰ God the Father s (Son of
Mankind) vRv6²⁷ 28³ slaves of God (144,000)
vRv7³ 4⁵ 4 5 s things the thunders speak
vRv14¹ messenger s the abyss vRv20³ not
to s the sayings vRv22²⁰, seal²², - up¹, set
a seal, set to one's seal.

kata sphragis'ō DOWN-SEAL

seal up, seal so as to keep closed, scroll with
seven seals vRv5¹, seal¹.

a'r'raphon' UN-SEWED

seamless, woven in one piece, Christ's tunic
Jn19²³.

phthin op' or in on' WANE-JUICE-HOURED

sear, when the sap begins to leave the leaves
they become sear, trees that are PJu1²,
whose fruit withereth¹.

sear with a hot iron, cauterize¹.

exēna'ō SEARCH

search, explore thoroughly or examine care-
fully, the scriptures Jn5³⁹ s and see (no
prophet) Jn7⁵² God s the hearts Ro2⁷
the spirit s all IC2¹⁰ into what manner of era
1Pt1¹¹ Christ s the kidneys Rv2²³,
search, examine¹, inquire¹.

search diligently, search out¹.

ex ereun a'ō OUT-SEARCH

search out, salvation the prophets s o 1Pt11¹⁰.

search diligently¹.

seas meet (where two), channel¹.

kair os' SEASON

season, a distinct portion of time having special characteristics, an appointed time, an era, an occasion, a period, before the s to torment Mt8²⁹ at that s (Christ acclaiming) Mt11²⁵ (went through the sowings) Mt121 (Herod hears of Jesus) Mt141 (put forth His hands) Ac121 (disturbance occurred) Ac19²³ of the harvest PM123³⁰ of the fruit PM213⁴¹ 41 to give nourishment in PM24⁴⁵ not s of figs Mk11¹³ dispatches slave at PM122^{Lu} 2019 Gabriel's words fulfilled in Lu12¹⁰ in s of trial withdrawing PLu8¹³ 13 administrator giving grain in PLu12⁴² s is near Lu21⁸ Am² messenger bathed at Jn5⁴ Christ (His s not yet present) Jn7⁶ (His brothers' s present) Jn7⁶ of refreshing Ac31⁹ God (giving fruit bearing) Ac14¹⁷ (specifying setting of) Ac17²⁶ (exalting you in) 1Pt5⁶ at this s Sarah Ro9⁹ not judging before 1C4⁵ scrutinizing Ga4¹⁰ in due s reaping Ga6⁹ Adversary's brief vRv12¹² woman nurtured vRv 1214 14 14

appointed time: Christ (My) Mt26¹⁸ (Adversary withdrew until) Lu4¹³ Elymas not observing sun until Ac13¹¹

era: fulfilled is the Mk1¹⁵ in this e houses Mk10³⁰ not aware when Amk13³³ this e (Jews not able to test) ALu12⁵⁶ (back many fold in) Lu18³⁰ Jerusalem knew not Lu19⁴⁴ of the nations Lu21²⁴ disciples not to know Ac1⁷ in which e Moses born Ac7²⁰ in the current (display God's righteousness) Ro3²⁶ (sufferings of) Ro8¹⁸ (a remnant of Israel) Ro1¹⁵ saints (while still in accord with) Ro1¹⁵ (to be aware of) Ro13¹¹ (reclaiming) Ep5¹⁰ Co4⁵ is limited 1C7²⁹ a most acceptable 2C6² 2 the complement of Ep1¹⁰ in that e (nations apart from Christ) Ep2¹² concerning 1Th5¹ of the man of lawlessness 2Th2¹⁰ testimony in its own 1Ti2⁸ subsequent 1Ti4¹ showing in its own 1Ti6¹⁵ not tolerate sound teaching 2Ti4³ manifests God's word in its own 1Ti1³ in the last 1Pt1⁵ what manner of 1Pt1¹¹ for judgment to begin 1Pt1¹⁷ is near Rv13²¹⁰ for the dead to be judged Rv11¹⁸

occasion: same o reporting to Christ Lu13¹ on every o beseeching Lu21³⁶ given o Felix Ac24²⁵ saints (as we have o working) Ga6¹⁰ (praying on every) Ep6¹⁸ to go back (Israel) Hb11¹⁵

period: by agreement for 1C7⁵ equality in the current 2C8¹⁴ bereaved of for 1Th2¹⁷ last days perilous 2Ti3¹ of Paul's dissolution 2Ti4⁹ parable for the present Hb9⁹ of reformation Hb9¹⁰ of Sarah's prime Hb11¹¹ (AAc7¹⁷ s¹ 1Ti6¹⁷).

season, hour³, time⁴, (for a s), few¹, temporary¹, (in s), opportunely¹, (out of s), inopportunely¹.

art u'ō EQUIP

season with salt, with what PMk95⁰ Lu14³¹ your word PCo4⁶.

kath ed'v a DOWN-SETTLE

seat, of those selling doves Mt12¹² Mk11¹⁵ seated on Moses' AMt23².

seat, throne¹.

prō to kath ed'v a

BEFORE-MOST-DOWN-SETTLE

seat (front), scribes and Pharisees fond of Mt23⁶ Mk12³⁹ Lu11⁴³ 2046, chief seat², highest -1, uppermost -1.

epi kath iz'ō ON-DOWNIZE

seat on, Jesus, on the ass and colt Mt21⁷, set1.

sun kath iz'ō TOGETHER-DOWNIZE

seat together, those who apprehended Jesus Lu22⁵⁵ the saints, among the celestials PEp 26, be set down together¹, make sit -1.

para kath e z'ō mai BESIDE-DOWN-RE-IZE

seated at (be), Mary, at Jesus' feet Lu10³⁹.

kath iz'ō DOWNIZE

seated (be), Jesus (on the mountain) Mt5¹ (summons the twelve) Mk9³⁵ (on the colt) Mk11⁷ Lu19³⁰ Jn12¹⁴ (in the sanctuary) Mk12⁴¹ [Jn8²] (in the synagogue at Nazareth) Lu4²⁰ (in the ship) Lu5³ Son of Mankind (on the throne) Mt19²⁸ 25³¹ Ac23³⁰ Rv3²¹ (at the right hand) Mt16¹⁹ Ep1²⁰ Hb13⁸¹ 1012 122 being s they cull the ideal fish PMt13⁴⁸ disciples s (on twelve thrones) Mt19²⁸ (at the right and left) Mt20²¹ 23³⁶ Mk10³⁷ 40 (while Jesus prays) Mt26³⁶ Mk14³² (in Jerusalem) ALu24⁴⁹ scribes on Moses' seat Mt23² a colt on which no man as yet Mk11² Bs first s to calculate the expense PLu14²⁸ s to plan if able to meet that one PLu14³¹ s receive your bills Lu16⁶ on the dais (Pilate) Jn19¹³ (Herod) Ac12²¹ (Festus) Ac25¹⁷ tongues of fire on disciples Ac23³⁰ Philip with the eunuch Ac8³¹ Paul (in the synagogue) Ac13¹⁴ (at Philippi) Ac16¹³ (at Corinth) AAc18¹¹ Eutychus s on the window Ac20⁹ the contemptible in the ecclesia 1C6⁴ the people to eat and drink 1C10⁷ man of lawlessness s in the temple 2Th2⁴ the conqueror s with Me ARv3²¹ perceived thrones and they are s on them vRv20⁴ (BLu7¹⁵ sJn6³), continue¹, set2, be -2, - down2, sit26, - down14, tarry1.

kath e z'ō mai DOWN-RE-IZE

seated (be), Christ (s teaching) Mt26⁵⁵ (in midst of the teachers) Lu24⁶ (at the spring) Jn4⁶ disciples to be s on thrones Lu22³⁰ Mary s in the house Jn11²⁰ messengers, at the tomb Jn20¹² those s in the Sanhedrin Ac6¹⁵ Eutychus s in the window Ac20⁹, sit6.

kata mon'as DOWN-ONLY

seclusion (in), Jesus Mk4¹⁰ Lu9¹⁸, alone².

deu'ter ai ON TWO-MORE

second, secondly destroys Jn5⁵ Jesus a s time (coming away) prays Mt26⁴² (saying to Peter) Jn21¹⁶ (will be seen) Hb9²⁸ s time Joseph made known Ac13¹³ voice to Peter vAc10¹⁵ 11⁹ Paul present s time 2C13² have declared vRv19³. See also under admonition, animal, curtain, death, epistle, grace, jail, lapis lazuli, man, messenger, seal, sign, watch, woe, afterward¹, again¹, second³, -arily¹, the - time³.

stigmē' PRICK

second, a minute point of time, Jesus shown all the kingdoms in Lu4⁵, moment¹, second after the first, second first¹.

deu'ter ai ON TWO-MORE-

second (day), Paul came to Puteoli Ac28¹³.

deu'ter o'prō t ON TWO-MORE-BEFORE-MOST second first, sabbath Lu6¹⁴, second after the first¹.

secondarily, second¹, secondly, See second.

mu s t'or' on CLOSE-KEEP

secret, known to initiates, that which was once withheld but now is revealed, of the kingdom Mt13¹¹Mk4¹¹Lu8¹⁰ duration of Israel's callousness Ro12²⁵ hushed in times eonian Ro16²⁵ God's (wisdom in a)C27 (administrators of)1C4¹ (of His will)Ep10¹ (of the G and Father of Christ)Co22 (consummated) vRv10⁷ perceiving all 1C13¹AdB¹ speaking s 1C14² of the saints' change 1C15¹ of Christ (made known to Paul)Ep3⁴ 4 Co4³ (and the ecclesia)Ep5³² administration of Ep3⁹ of the evangel Ep6¹⁰ concealed from the eons Co12⁶ among the nations Co12⁷ of lawlessness 2Th2⁷ of the faith 1Ti3⁹ of devoutness 1Ti3¹⁰ of the seven stars Rv12⁰ Babylon the Great vRv17⁵ 7 (As¹1C21). mystery²⁷.

secret, concealed¹, hidden¹², (in s) hidden¹, (keep s), hide¹, hush¹.

secret chamber, storeroom¹.

secretly, hide¹, surreptitiously¹.

[h]a'ir e sia LIFTING

sect, preference, heresy, Sadducees Ac5¹⁷ Pharisees Ac15⁵ 26⁵ Nazarenes Ac24⁵ 14 28²² among the Corinthians 1C11⁹ of the flesh Ga5²⁰ destructive 2Pt12¹. heresy⁴, sect⁵.

[h]a'ir e'ik on' LIFTIC

sectarian, one who follows his preferences Tit 3¹⁰, that is an heretic¹.

Sekoundos' (Latin) SECUNDUS

Secundus, a Thessalonian Ac20⁴.

a sphal iz'ō UN-TOTTER

secure, Jesus' sepulcher Mt27⁶⁴ 65 66 feet in the stocks Ac16²⁴, make fast¹, - sure³.

secure, worry (without)¹.

a sphal es' UN-TOTTER

secure (-ity), certain, what-Paul has written is your s Ph3¹ an anchor s Hb6¹⁹ certain: the captain (not able to know for c)Ac21³⁴ (resolved to know the c)Ac22³⁰ Festus having nothing c to write Ac25²⁶. certain¹, -ty², safe¹, sure¹.

a sphal os' UN-TOTTER-AS

securely, certainly (let Israel know)Ac23⁶, lead Jesus away Mk14⁴⁴ to keep Paul and Silas Ac16²³, assuredly¹, safely².

a sphal'ei a UN-TOTTER

security, certainty of the words Lu1⁴, prison locked with all Ac5²³ peace and s 1Th5³, certainty¹, safely².

security. See security.

security, enough¹.

sedition, dissension¹, standing³.

apat a'ō SEDUCE

seduce, lead astray by attractive inducements. let no one be Ep5⁶ Adam was not 1Ti2¹⁴ the heart Ja12⁶ (s²b1Ti214). deceive⁴.

seduce, lead astray¹, stray².

seducer, swindler¹.

seducing, deceiver¹.

apat'e SEDUCTION

seduction, of riches vMt13²²Mk4¹⁰ seductive desires (old humanity's)Ep4²² empty Co2⁸ of injustice 2Th2¹⁰ of sin Hb3¹³ (AJu12). deceit³, deceivableness¹, deceiving⁴.

[h]or a'ō SEE

see, perceive with the eyes, figuratively, see with the mind's eye, in the imperative, as in English, to take notice. Christ (s you tell it to no one)Mt84¹⁴ (let no one

know)Mt9³⁰ (take heed of the heaven)Mt16⁶ Mk8¹⁵ (should not be despising)Mt18¹⁰ (are not alarmed)Mt24⁴⁰Mk13³⁵ (guard against greed)Lu12¹⁵ (friends afar off s these things)Lu23⁴⁰ (that which we have s)Jn3¹¹ (what He has)Jn3³² (Galleans having s all) Jn4⁴⁵ (also s Me)Jn6³⁸ (has s the Father) vJn6⁴⁸ (what I have s)Jn8³⁸ (you have s Abraham)Jn8⁵⁷ (you have s Him)Jn9³⁷ (who has s Me has s)Jn14⁷ 9 10 (that you have s Me)Jn20²⁹ (in Whom not s at present)1Pt18 men as trees Mk8²⁴ Zechariah s an apparition Lu12² disciples (not reporting what they have)Lu9³⁶ (apparition of messengers) Lu24²³ (have s the Lord)Jn20¹⁸ 25 (with our eyes)Jn1² 3 rich man s Abraham vLu16²³ God (no one has ever)Jn1¹⁸ (not s a perception of)Jn5³⁷ (not that anyone has)Jn6⁴⁶ (to Moses, for s)Hb3⁵ (one singing s Him not)Rn38 3Jn1¹ (loving s Whom he has not)1Jn4²⁰ 20 I have s and testified (John the baptist)1Jn3⁴ (John)Jn 19³⁵ Jews have s also Jn15²⁴ Moses (model he had s)Ac7⁴⁴ (as s the Invisible)Hb11²⁷ (witness what he has)Ac22¹⁵ s (Jesus)1C9¹ (have not s his face)Co2¹ parading what he has Co2¹⁸ s that no one rendering evil 1Th 5¹⁵ not s all subject Hb2⁹ s a man justified by works Ja2²⁴ s no I am a fellow slave Rv19¹⁰ 229 (AsJn6² As¹8³⁸), appear¹, behold¹, look¹, - to¹, perceive¹, see⁸⁶, - to², shew one's self¹, take heed⁵.

opt o mai VIEW

see, perceive attentively with the eyes. While the derivation is distinct from see ([h]or a'ō), in actual usage the distinction has faded away, as in the Septuagint. It seems to replace the passive and future of see, hence we use see.

God (clean in heart shall)FM5³ (s salvation of)Lu3⁶ (s the glory of)Jn1¹⁴⁰ (G of glory s by Abraham)Ac7² (apart from holiness no one s the Lord)vHb12¹⁴ disciples (Moses and Elijah s by)vMt17³Mk9⁴Lu9³¹ (s greater things)Jn1⁵⁰ (shall s heaven opened) Jn15¹ Son of Mankind (s Him coming on clouds)Mt24³⁰Mk13²⁶Lu21²⁷ (s Him sitting at the right)Mt26⁶⁴Mk14⁶² (not s the days of)Lu17²² Judas to be to that NMT27⁴ the Jews to be s to it NMT27⁴ Ac13¹⁵.

Christ (there the disciples shall s)Mt28⁷ 10 Mk16⁷ (messenger s by Him)Lu22⁴³ (s by Simon)Lu24³⁴ 1C15³ (you shall be s Me)Jn 16¹⁶ 17 19 (I shall be s you again)Jn16²² (shall s Him Whom they stab)Jn19³⁷ (s by Paul)Ac9¹⁷ 26 16 1C15⁸ (s more days by disciples)Ac13³¹ (those not informed s)RfRo 15²¹ (s by over 500)1C15⁶ (by James)1C15⁷ (will be s second time)Hb9²⁹ (s Him according as He is)Jn3² (every eye)Rv1⁷ (saints s His face)Rv22⁴.

Others: messenger s by Zechariah Lu1¹¹ s Abraham and Isaac and Jacob Lu13²⁸ stubborn not s life Rn33⁶ dividing tongues s Ac23 youths s visions Ac21⁷ Moses (s by brethren)Ac7²⁶ (messenger s by)vAc7³⁰ 35 Paul (vision s by)Ac16⁹ (s my face no longer)Ac20²⁵ secret of devoutness s by messengers 1Ti3¹⁶ I shall be s you Hb13³ ark of God's covenant s vRv11¹⁹ sign s in heaven vRv12³ (dJn139).

see. See perceive.

see, appear², behold⁴⁰, gaze¹⁸, look⁹⁰, - at², - off¹, perceive³¹⁷, relate story¹, sight (recover)¹, visualize¹, (make s), enlighten¹. see afar off (cannot s), close eyes¹.

pro or a'ō BEFORE-SEE

see before. I saw the Lord b me Ac25⁵ b this Trophimus was s Ac21²⁰. foresee¹, see before¹.

see before, perceive before¹.

see clearly, descry¹, keen-sighted (be)².

see how it will be, perceive from¹.

spor a' sow-

seed, not of corruptible f Pt23³⁰. seed (receive), sow¹.

spor'os sow-

seed, man casting f Mk4²⁶ Lu8⁵ germinating Mk4²⁷ is the word m Lu8¹¹ multiplying your f C9¹⁰ (B2C9¹⁰). seed⁴, - sown¹.

spor'ma sow-

seed, that which is sown. ideal s (man sowing) f Mt13²⁴ 27 (Son of Mankind sowing) f Mt13³⁷ (sons of kingdom) f Mt13³⁸ mustard f Mt13³² Mk4³¹ seven brothers raising up f Mt 22²⁴ 25 Mk12¹⁰ 20 21 22 Lu20²⁸ Abraham's (to his s) Lu15⁵ (we are) Jn8³³ 37 (in your s) Ac8²⁵ (land given to) Ac7⁵ (a sojourner) Ac7⁶ (his S, Christ) AcRo4¹³ Ga3¹⁶ 16 16 19 (confirmed to entire) AcRo4¹⁶ (thus shall be your s) AcRo4¹⁸ (not all children) AcRo9⁷ 8 (in Isaac shall) AcRo9⁷ Hb11¹⁸ (Paul out of) AcRo 11¹ 2C11²² (if you are Christ's) AcGa3²⁹ (taking hold of) AcHb2¹⁰ Christ s of David Jn7⁴² Ac13²³ Acts⁵ Ro13² 2Ti2⁸ Lord Sabaoth conserved us AcRo9²⁹ God (giving each s own body) 1C15³⁸ (disruption of) 2C9¹⁰ (s remaining) f Jn13³⁰ (surrender of) (Sarah) Hb11¹¹ of sun clothed woman AcRo12¹⁷ issue¹, seed⁴.

seeing, for¹, if so be that¹, observing¹, sincere, - in fact².

seeing that. See that.

zēt e'ō SEEK

seek, make an effort to find. Christ: mother and brothers s Mt12⁴⁶ Ps¹¹ 47 Mk3³² priests, scribes and pharisees s (to hold) Mt21⁴⁶ Mk 12¹² (a sign from) Mk8¹¹ (to destroy) Mk11¹⁸ 14¹ Lu19⁴⁷ (pounce upon His words) Lu11⁵⁴ (lay hands on) Lu20¹⁰ (how they may be assassinating) Lu22² disciples s (at the tomb) Mt28⁵ Mk16⁶ (why are you s) Lu24⁵ (s with one another) Jn16¹⁹ all are s Thee Mk13³⁷ Joseph and Mary Lu24⁹ 49 the throng (s to touch) Lu6¹⁰ (came to Capernaum s) Jn6²⁴ 26 Abs² Jews (s a sign from) Lu11¹⁶ (to kill Him) Jn5¹⁶ 18 71 19 20 25 837 40 (s Him in the festival) Jn7¹¹ 1150 (to arrest Him) Jn 730 1039 (to stone Him) Jn11⁸ (Whom are you) Jn18⁴ 7 (if then you are s Me) Jn18⁸ Zaccheus s to see Lu19⁹ came to s and to save Lu19¹⁰ to John's disciples, what are you s Jn1³⁸ no one said to Him, what are you s Jn4²⁷ not s My (will) Jn5³⁰ (glory) Jn5³⁰ s the glory of God Jn7¹⁸ you will be s Me Jn7³⁴ 30 821 1333 Pilate s to release Jn19¹² to Mary Magdalene, Whom are you Jn20¹⁵ while s to be justified in C Ga2¹⁷

Others: Herod (s the little Boy) Mt21³ 20 (to become acquainted with Jesus) Lu9⁹ s first the kingdom Mt6³³ Lu21³¹ s and you shall find f Mt7⁷ Lu19¹⁰ unclean spirit s rest f Mt12⁴³ Lu11²⁴ merchant s ideal pearls f Mt13⁴⁵ shepherd s the sheep f Mt18¹² Judas s opportunity Mt26¹⁰ Mk14¹¹ Lu22⁶ Sanhedrin s false testimony Mt26⁵⁰ Mk14⁵⁵ to be carrying paralytic in Lu18⁵ this generation s a sign Lu11²⁹ do not be s what you may be eating Lu22²⁰ much given, much will be s Lu12⁴⁸ s fruit f Lu13⁸ 7 many s to enter

f Lu13²⁴ woman s carefully f Lu15⁸ to procure the soul Lu17³³ God (s such) Jn4²³ (One Who is s) Jn8⁵⁰ (nations to be) f Ac1²⁷ (found by those not s) f Ro10²⁰ Jews (not s the glory from God) Jn5¹⁴ (s Paul and Silas) Ac17⁵ (to kill Paul) Ac21³¹ (to establish their own righteousness) Ro10³ s publicity Jn7¹⁴ one's own glory Jn7¹⁸ Ananias to s Saul Ac9¹¹ three men s Peter Ac10¹⁹ 21 Elymas (pervert the proconsul) Ac13³⁸ (some one to lead him) Ac13³¹ Paul (s to come out to Macedonia) Ac16¹⁰ (not s his own expedience) 1C10³³ (not s yours but you) 2C12¹⁴ (s a test of Christ in P) 2C13³ (am I s to please men) Ga11⁰ (not s glory from men) 1Th2⁶ (Onesiphorus s in Rome) 2Ti11¹⁷ mariners s to flee Ac27³⁰ those s glory and honor Ro2⁷ s my (Elijah's) soul Ro11³ Greeks s wisdom 1C12²⁸ s in administrators (faithfulness) 1C4² saints (do not s to be loosed) 1C7²⁷ (do not s a wife) 1C7²⁷ (not to be s his own welfare) 1C10²⁴ (all s their own) Ph2²¹ (that which is above) Co3¹ (s peace) 1P13¹¹ love is not self-seeking 1C13⁵ s to edification 1C 14¹² no place s for second covenant Hb8⁷ Adversary s someone 1Pt5⁸ men will be s death vR9⁶ (aMk3³¹ B8¹² As¹ Lu24⁵ BRo3¹¹ PhB11⁰). be about¹, desire³, endeavor¹, - go about⁴, inquire¹, - for¹, require², seek⁶, - after¹, - for⁶, - means¹.

seek, hunt³, seek for³.

seek after, seek for⁵, - out².

seek carefully, seek out¹.

seek diligently, seek out¹.

epi zēt e'ō ON-SEEK

seek for. nations s (what to eat) Mt6³² Lu23³⁰ a sign (generation, adulteress) Mt12²⁹ 164B² (why is this generation) Mk8¹² A throngs s Jesus Lu4⁴² Herod s Peter Ac12¹⁹ Sergius Paul s to hear the word Ac13⁷ if the Ephesians Ac19³⁹ what Israel is Ro11⁷ Paul (not s a gift) Ph4¹⁷ (but fruit) Ph4¹⁷ a country (faithful of old s) Hb11¹⁴ an impending city Hb13¹⁴ (Ac12²²). desire³, inquire¹, seek³, - after⁵, - for².

ek zēt e'ō OUT-SEEK

seek out, in order to find, exact in order to expose what is hidden Lu15⁵⁰ 51, God (those left should be s) Ac15¹⁷ (not one) Ro3¹¹ A's (Rewarder of those s Him) Hb1¹⁶ Esau s repentance Hb12¹⁷ (which salvation the prophets 1Pt1¹⁰, inquire diligently¹, require², seek after², - carefully¹, - diligently¹).

dok e'ō SEEM

seem, create an opinion by the impression produced on the senses or mind or imagination, not necessarily true, suppose, presume without sufficient evidence, be of repute Ga2⁶ 6. s good to (Luke) Lu13³ (the apostles) Ac15²² 25 (the holy spirit) Ac15²⁸ disciples (s to be greatest) Lu22²⁴ Peter s to be observing vision Ac12²⁹ Paul (to be announcer strange demons) Ac17¹⁸ (s as terrifying) 2C10⁹ s irrational to Festus Ac25²⁷ Hebrews (s to be deficient) Hb4¹ (disciplined as s best) Hb12¹⁰ discipline not s a joy Hb12¹¹ if s to be a rivalist Ja12⁶

suppose: nations s will be hearkened to Mt6⁷ Christ (what are you s) Mt17²⁵ 1812 2128 2242 (C to tell Pharisees what s) Mt22⁴⁷ (Son of Mankind coming in hour not s) Mt 24⁴ Lu12⁴⁰ (are you s that I) Mt26⁵³ Lu12⁵¹ (which of these three are you s) Lu10³⁶ (s these Galileans) Lu13² (those eighteen) Lu13³

(be not s) Jn5⁴⁵ (Mary Magdalene s that He) Jn20¹⁵ disciples (s He is a phantom) Mk6⁴⁰ (a spirit) Lu24³⁷ (He speaks of repose) Jn 11¹³ (of Jesus' words) Jn13²⁰ (one killing you should s) Jn16²

Others: chief priest asks, what are you s Mt26⁶⁶ taken away what he is s to have Lu8¹⁸ the Jews s (kingdom looming up) Lu 19¹¹ (have life enian) Jn5³⁰ (Mary going into tomb) Jn1¹⁴ (to) to another, what do you s) Jn1³⁶ Paul (s himself bound to commit) Ac26⁹ (I s God demonstrates) IC4⁹ (we s weaker members) IC12²² 23 navigator s purpose to hold Ac2¹³ let him who is s he stands IC10¹² s to be pillars Ga2⁹ anyone s to be anything Ga6⁷ how much worse punishment are you s Hb10²⁹ are you s the scripture Ja4⁵

presume: not p to be saying Mt3⁹ those of the nations Mk10¹² I (Christ) p not Lu 17¹⁰ A if anyone is p (to be wise) IC3¹⁸ (to know anything) IC3² (be rivalrous) IC11¹⁶ (to be a prophet) IC14³⁷ (confidence in him-self) IC10¹⁸ (confidence in the flesh) Ph3⁴ Paul (that I have God's spirit) IC7⁴⁰ (not p me imprudent) IC11¹⁶ (p that we are defending ourselves) IC12¹⁰, be accounted², - of reputation¹, it pleaseth², - seemeth¹, - - good³, pleasure¹, seem¹², suppose⁷, think³³, trowl.

seem, appear¹.
seem well. See delight.
seize. See arrest.
seize on, retain¹.

cheir o tón e'ō HAND-STRETCH
select, literally to stretch the hand on high in balloting, elders Ac14²³ a brother, by the ecclesia 2Cs19, choose¹, ordain¹.

pro cheir o ton e'ō BEFORE-HAND-STRETCH
select before. witnesses, by God Ac10⁴¹. choose before¹.

Seleucia SELEUCIA
Seleucia, a city of Syria, on the Mediterranean, near Antioch, about 36° north, 36° east. Barnabas and Saul came to Ac13⁴.

[h]e aut ou' BE-SAME
self, s'own, a reflexive pronoun, usually in the third person. The following are a few examples, saying among your- Mt3⁹ worrying of it- Mt6³¹ scribes say in them- Mt9³ said in her- Mt9²¹ parted against it- Mt12²⁵ 25 Mk3²⁴ 25 Lu1¹⁷ taking along with it- Mt12 45 Lu1¹²⁶ no root in him- Mt13³¹ buying them- food Mt14¹⁵ reasoned among them- Mt16¹ renounce him- Mt16²⁴ humbling him- Mt18⁴ emasculate them- Mt19¹² buy for your- Mt25⁹ him- he cannot save Mt27⁴² recognizing in Him- Mk5³⁰ looking to your- Mk13⁹ said to them- Mk16³ Elizabeth kept her- close Lu14⁴ Pharisee said in him- Lu7³⁰ feigning them- Lu20²⁰ over your- lament Lu23²⁸ women adorning them- 1Ti2⁹

s'own: entomb their o dead Mt8²² strew o garments Mt13⁹ guarding his o courtyard Lu1²¹ etc. herself, himself, itself, ourselves, themselves, thyself, yourselves, etc.

aut o kata'kri t on SAME-DOWN-JUDGED
self condemned, sectarian man Tit3¹¹. condemned of one's self¹.

e[n]g kra't e IN-HOLDING
self control. Paul arguing concerning Ac24²⁵ fruit of the spirit Ga5²³ in knowledge supply 2Pt16⁶. temperance¹.

e[n]g kra't e's IN-HELD
self controlled. supervisor to be Tit8¹. temperate¹.

auth ad'es SAME-GRATIFYING
self gratification (given to). supervisor must not be Tit1⁷ the unjust are 2Pt2¹⁰. self-willed².

self (of), spontaneously¹.
self-willed, self gratification (given to)².

phil'aut on FOND-SAME
selfish. men will be 2Ti3². lover of self¹.

pol e'ō SELL.
sell, part with for a price, the opposite of buy sparrows being s for Mt10²⁹ Lu26¹¹ s all whatever he has 2Pt13¹⁴ go s your possessions Mt19²¹ Mk10²¹ Lu12³³ 1822 those s doves etc. Mt12¹² 12 Mk11¹⁵ 15 Lu19⁴⁵ Jn21¹⁶ go to those s and buy 2Pt25⁹ in days of Lot Lu 17²⁸ s cloak and buy a sword Lu22³⁸ saints s freeholds Ac4³⁴ Barnabas s a field Ac4³⁷ Ananias s an acquisition Ac5¹ at the meat market IC10²⁵ no one able to except vRv13¹⁷.

sell, dispose⁹, pay³.
porphur o'pōl is PURPLE-SELLER
seller of purple, a highly prized cloth. Lydia Ac16¹⁴.

ger ou s i'a VETERAN
senate, usually composed of a company of old men. of the sons of Israel Ac5²¹.

pemp'o SEND
send, cause to go. Herod (s magi into Bethlehem) Mt2⁸ (to behold John) Mt14¹⁰ John - to Jesus Mt11¹² Lu7¹⁹ a king s troops 2Pt2²³ demons entreat, s us Mk5¹² Elijah s into Sarepta Lu4²⁶ centurion s friends to Jesus Lu7⁶ 10 s to graze hogs 2Pt15¹⁵ Abraham entreated s Lazarus 2Pt16²⁴ 27 lord of vineyard (s a slave) 2Pt20¹¹ 12 (beloved son) 2Pt20 13 Jews s priests to John Jn1²² God (s John) Jn1³³ (s His own Son) Ro8³ (operation of deception) 2Th2¹¹ who s Me (the will of Him) Jn4³⁴ 530 638 39 (the Father) Jn5²³ 37 644 728 816 18 26 1249 1424 (believing Him) Jn5²⁴ (teaching is His) Jn7¹⁶ (the glory of) Jn7¹⁸ (going away to Him) Jn7³³ 165 (is with Me) Jn8²⁹ (the works of) Jn9⁴ (believing in) Jn12⁴⁴ (be holding) Jn12⁴⁵ (taking Him) Jn13²⁰ (not acquainted with) Jn15²¹

Christ (s the apostles) Jn13¹⁶ 20 2021AB (s the consoler) Jn15²⁰ 167 (s My messenger) vRv 2210 the Father s the holy spirit Jn14²⁶ Cornelius s men to Joppa Ac10⁵ 32 33 gifts to brethren in Judea Ac11²⁹ ecclesia s to men to Antioch Ac15²² 23 Paul (friends s to him not to venture) Ac19³¹ (for the elders) Ac20¹⁷ (s to Felix) Ac23³⁰ (s him to the Imperial Judge) Ac35²⁵ 27 (s Timothy) IC4¹⁷ Ph2¹⁹ 23 (s to carry away your grace) IC16³ (s the brethren) 2Co9¹ (Tycheus to Ephesus and Colosse) Ep 622 Co4⁸ (s Epaphroditus) Ph2²⁵ 28 (Philippians, to his need) Ph4¹⁶ (Timothy to Thessalonica) 1Th3² 5 (s Artemas) Tit3¹² governors s by the Lord 1Pt2¹⁴ scroll, to the seven ecclesias Rv1¹¹ men s oblations to one another vRv11¹⁰ as a sickle vRv14¹⁵ 18 (s) Lu23³¹ Jn6⁴⁰ s 1426 Bc11¹³.

send, cast³, - out⁵, commission¹¹¹, delegate², send back².

meta pemp'o after-SEND
send after. Cornelius s a Peter Ac10⁵ 22 29 29 1113 Paul s a disciple Ac20¹⁸ Felix (s a Paul) Ac24²⁴ 26 Festus entreated s a Paul Ac25³, call for², send for⁶.

send again, send back².

send away. See delegate.

send away, commission³, delegate⁴, dismiss¹³, leave (take)¹, let², send out¹.

ana pemp'o UP-SEND

send back, send up. Herod s Jesus b to Pilate Lu23¹⁴Ans⁷: 15 Paul s Onesimus b Phn¹² send up: Pilate s Jesus u to Herod Lu23⁷ Festus to s Paul u to Cæsar Ac25²¹. send², -again².send for, send after⁶.send forth, commission¹⁵, delegate⁴, send out¹, vent¹.

pro pemp'o BEFORE-SEND

send forward. Paul (and Barnabas, by the ecclesia)Ac15³ (into the ship)Ac20³⁸ (from Tyre)Ac21⁵ (to s him f to Spain)Ro15²⁴ (Corinthians to s f)1C16⁶ (into Judea)2C16⁵ s Timothy f in peace 1C16¹¹ s f Zenas the lawyer Tit¹³ s brethren f worthily 3Jn⁶, accompany¹, bring forward on journey¹, bring on journey⁴, conduct forth¹.

ek pemp'o OUT-SEND

send out. Barnabas and Saul, by the holy spirit Ac13¹ brethren s o Paul and Silas Ac17¹⁰, send away¹, -forth¹.send out, delegate¹, commission².

sum pemp'o TOGETHER-SEND

send together. the brother with Titus 2C8¹⁸ 22. send with².

send up. See send back.

send with, dispatch together¹, send together².

sô phron iz'o SAVE-DISPOSE

sense of duty (bring to), the young wives Ti2⁴, teach to be sober¹.senses, faculty².

aist'h é si s SENSING

sensitivity, in realization and all Ph19, judgment¹.

aist'h e'o mai SENSE

sensible of (be), effect the mind through the senses. Jesus' words Lu9⁴⁵.

sensitive (equally). See equally sensitive.

sensual, soulish².

sentence. See judgment.

sentence, judge¹, rescript¹, (give s), adjudge¹.

en thum'é si s IN-FEELING

sentiment. Jesus perceiving (of the scribes and Pharisees)Mt9¹⁴ 22³ human Ac17²⁰ of the heart Hb4¹², device¹, thought³.

chôr iz'o SPACEIZE

separate, put a space between, depart. the married (let not man be)Mt19⁶Mk10⁹ (wife not to be)1C7¹⁰ (if she should)1C7¹¹ (if the unbeliever)1C7¹⁵ 13 saints from God's love (what shall)Ro8³⁵ (nothing)Ro8³⁹ Onesimus, for an hour Phn¹⁵ Christ s from sinners Hb7²⁶.depart: disciples, not from Jerusalem Ac14¹ Paul from Athens Ac18¹ Jews from Rome Ac18², depart³, put asunder², separate².separate, seclude¹, sever⁷, (be s), sever¹.

ta ph é' DIE-

sepulcher, for strangers Mt27⁷, to bury in¹, sepulcher, tomb²⁰.

taph'os DIE-

sepulcher. Pharisees (resembling)Mt23²⁷ (building the s of the prophets)Mt23²⁹ Jesus' (Mary in front of)Mt27⁶¹ 23¹ (secured)Mt27⁶⁴ 00 their throat an open fRo3¹³, sepulcher⁶, tomb¹.

ek'ba si s OUT-STEPPING

sequel, the issue or result. God making 1C10¹³ contemplating fHb13⁷, end¹, way to escape¹.

Ser'gios SERGIUS

Sergius Paul, proconsul of Cyprus Ac13⁷.

ker ai'a HOLDER

serif, the minute horn-like projection which distinguish several pairs of Hebrew letters. of the law fMt5¹⁸ Lu16¹⁷, tittle².serjeants, constable².

oph is VIEW-

serpent, handing him a fMt7¹⁰Lu11¹ disciples (to become prudent as)Mt10¹⁶ (to be picking up)Mk16¹⁸ (to be treading upon)Lu10¹⁹ Jesus calls Pharisees fMt23³³ Moses exalts fJn3¹⁴ perished by 1C10⁹ deludes Eve 2C11³ horses tails like vRv9¹⁹ s called Adversary vRv12²⁹ 202 from the face of vRv12¹⁴ cast water vRv12¹⁵.serpent, reptile¹.

Ser'ouch (Hebrew) SERUCH

Serug, one of Christ's ancestors. Lu3³⁵.

dia kon'os THROUGH-SERVITOR

servant of persons, dispenser of things. let him be your s fMt20²⁶ Mk10⁴³ the king said to the fMt22¹³ greatest one shall be your fMt23¹¹ one wanting to be first, he shall be fMk9³⁵ Jesus (His mother saying to the)Jn2⁹ 9 (where I am there My s)Jn12²⁶ (S of the Circumcision)fRo15⁸ God's s for you good fRo13⁴ 4 Phæbe, s of the ecclesia fRo16¹ Paul (and Apollos s through whom)1C3³⁵ (commendung ourselves as)2C6⁴ (and Timothy, write to)Ph1¹ Satan's s f2C11⁵ s of Christ are they 2C11²³ Tychicus a faithful fEp6²¹Abb⁴ Co4⁷ Timothy (God's s in the evangel)f1Th3²⁴ as to be grave f1Ti3⁸ to be husbands of one wife f1Ti3¹² ideal s of Christ Jesus f1Ti4⁶dispenser: of a new covenant 2C3⁶ transfigured as d of righteousness 2C11¹⁵ Christ (s C d of sin)fGa2¹⁷ (Epaphras a faithful d of)fCol⁷ Paul (evangel he became d of)fEp3⁷ Col2³ (ecclesia of which he became d of)fCol²⁵, deacon³, minister²⁰, servant⁷.

servant. See serve.

servant, attendant¹, boy¹⁰, deputy¹, domestic³, slave¹²⁰, (fellow s), slave (fellow)¹⁰, (make s), enslave².

dia kon e'o THROUGH-SERVE

serve, or wait on persons, dispense things. Christ (came to s)Mt20²⁸ 28Mk10⁴⁵ 45 (when did we not s you)Mt25⁴¹ (s His slaves)Lu12³⁷Ans¹⁷ (the One Who is)Lu22²⁷ (if anyone should be s Me)Jn12²⁶ 26 Martha s Lu10⁴⁰ Jn12² being girded s me Lu17⁸ one leading, as he who is s Lu22²⁶ 27 s tables Ac6² Timothy and Erastus s Paul Ac19³² servants (let them be s)1Ti3¹⁰ (who s ideal-ly)1Ti3¹³ Onesiphorus s in Ephesus 2Ti11⁸ Onesimus may be s Paul Phn¹⁵ when you s the saints Hb6¹⁰ 10wait on: Jesus (messengers)Mt41¹Mk11¹³ (Peter's mother-in-law)Mt8¹⁵Mk13¹Lu4³⁰dispense: to Jesus (Mary, Joanna and others)Mt27⁵⁵Mk15⁴¹ Lu8³ saints (Paul d to)Ro15²⁵ (a letter of Christ d)2C3³ (gifts d to)2C8¹⁹ 20 (the prophets d to you)1Pt1¹² (d as ideal administrators)1Pt4¹⁰ (if anyone is)1Pt4¹¹, administrator², minister⁷, -tol-, unto¹⁵, serve¹⁰, use the office of deacon².serve, divine service (offer)¹⁶, slave¹⁸, sub-serve¹.

dia koni'a THROUGH-SERVICE

service, work done for the welfare of others, dispensation, that which is served out. Martha distracted about Lu10⁴⁰ apportionments of 1C12⁵ of Stephanas and Fortunatus 1C16¹⁵ lest flaws be found with 2C6³ Macedonian's fellowship of 2C8⁴ Archippus to look to Cod¹⁷ assigning Paul a 1Ti1¹² Timothy to fully discharge his 2Ti4⁵ Mark useful for 2Ti4¹¹ messengers commissioned for Hb1¹⁴ of the Thaira ecclesia Rv219⁵⁷ dispensation: Judas' (allotment of this) Ac1¹⁷ (place of) Ac1²⁵ widows overlooked in the daily Ac6¹ of the word Ac6⁴ disciples designate for Ac1²⁹ Barnabas and Saul completing Ac1²⁵ Paul (from the Lord) Ac20²⁴ (to the nations) Ac21¹⁹ (glorifying my) Ro11¹³ (therefore having this) 2C4¹ (getting rations for) 2C11⁸ grace of dispensing Ro12⁷ for Jerusalem Ro15³¹ As of death 2C3⁷ of spirit 2C3⁹ of condemnation 2C3⁹ of righteousness 2C3⁹ of the conciliation 2C5¹⁸ Corinthians J for the saints 2C9¹² 13 for the work of Ep4¹² (s'Phn⁶). administration², do service¹, minister¹, ministering³, ministratio⁶, ministry¹⁰, office¹, relief¹, service², serving¹.

service (offer divine). See divine service (offer).

ta's s'ō SET

set, place in a particular position. Idiomatically, arrange Mt28¹⁶, prescribe Ac15². censure s under authority Mt8⁹ Lu7⁸ s for life conian Ac13¹⁸ Paul (s for him to do) Ac22¹⁰ (s a day for him in Rome) Ac28²³ authorities s under God Ro13¹ s to the service 1C16¹⁵ (s'Ac74⁴ s'182). addit¹, appoint³, determin¹, ordain², set¹.

tak t on' SET

set, on a day Heron' Ac12²¹.

set. See bid.

set, commission¹, constitute¹, give¹, lie⁶, place⁶, seat on¹, seated (be)¹, stand¹, sunset². set about, place about¹. set affection on, disposed (be)¹. set at naught, confuted¹, scorn¹. set at one, intercede¹, - with¹. set before. See place before. set before, lie before². set down, lie back at table¹, (be s d), lean back at table¹, seated (be)², sit¹. set down together, seat together¹. set eyes on, look intently¹. set forth, demonstrate¹, lead up¹, lie before¹, place¹, purpose¹. set forth evidently, write before¹. set in order, amend¹. set, on, daist¹. set on, mount³. set out. See lead up. set steadfastly, establish¹. set up, erect again¹, place on¹, stand¹.

Seth' (Hcbw) SET

Seth, the third son of Adam. an ancestor of Christ Lu3³⁸ Bs.

setter forth, announcer¹.

sun air'ō TOGETHER-LIFT

settle accounts PMt18²³ 24 25¹⁹, reckon², take¹. settle, found¹, place¹. settle. See finish.

par edr eu'ō BESIDE-SETTLE

settle beside, the altar 1C9¹³ Ads¹⁴. settle tribute. See finish.

[h]edr ai'on SETTLED

settled, he who stands a 1C73⁷ brethren to become 1C15⁵⁸ in the faith rCot¹³, settled¹, steadfast².

[h]ept a' SEVEN

seven, the number which equals the days of the week. s spirits different from it PMt12¹⁵ Lu11²⁰ Bs s cakes Jesus breaks Mt15³¹ 36 1610 Mk8⁵ 6 20 s hampers of fragments Mt15³⁷ Mk8²⁰ 20 pardoning seventy times s Mt18²² s brothers Mt22²⁵ 26 28 Mk12²⁰ 22 23 Lu20²⁹ 31 33 s demons cast out Mk16⁹ Lu5² s years from virginity Lu20⁶ s attested men (to serve) Ac6³ (Philip one of) Ac21⁸ s nations in Canaan Ac13¹⁹ s sons of Sevea Ac19¹⁴ s days (Paul in Troas) Ac20⁶ (with the disciples) Ac21³ (Paul purified) Ac21³⁷ (Paul entreated to stay) Ac28¹⁴ (Jericho surrounded) Hb11³⁰ s ecclesias Rv14¹ (of God) Rv31⁴ 4 5 6 7 s golden lampstands Rv12¹⁷ 13 18 20 20 21 stars Rv11¹⁶ 20 20 21 31 torches of fire Rv4⁵ seals Rv5¹ 5 6 1 Lambkin (having s horns) Rv5⁶ (s eyes) Rv5⁶ s messengers Rv8² 6 151 6 7 8 161 171 219 trumpets Rv8² 6 thunders Rv10³ 4 4 s thousand killed Rv11¹³ dragon (having s heads) Rv12³ (s diadems) Rv12³ wild beast having s heads Rv13¹ 173 7 9 last s calamities Rv15¹ 6 8 219 s golden bowls Rv15¹ Ab 161 171 219 s mountains Rv17¹⁹ s kings Rv17¹⁹ 11 (ARv2¹ 2218).

[h]ept a kis chi'lia SEVEN-TIMES-THOUSAND seven thousand, men left for Myself Ro1¹⁴.

[h]ept a'ki SEVEN-TIMES

seven times, (adverb), sinning against and pardoning Mt18²¹ 22 Lu17⁴ 4.

[h]eb'dom on SEVENTH

seventh, at s hour (fever leaves) Jn4⁵² God declared concerning Hb4⁴ Bs Enoch s from Adam Ju¹⁴ the s seal Rv5¹ s messenger (voice) Rv10⁷ (trumpets) Rv11¹⁵ (pours out his bowl) Rv16¹⁷ s foundation topaz Rv21²⁰ (s'Ac78).

seventh, seven¹.

[h]ebd om e'konta SEVEN-TY

seventy, seventy two disciples Lu10¹⁷ seventy five souls (Jacob's family) Ac14¹⁴ s cavalry Ac23²³ two hundred seventy six souls Ac27³⁷ (s'Lu23⁷) seventy², three score and ten¹ three score and fifteen¹, three score and sixteen¹.

[h]ebd om e'kont a'ki SEVEN-TY-TIMES seventy times, pardoning s t seven Mt18²².

aph or is'ō FROM-SEEZE

sever, put bounds between. messengers s the wicked PMt13⁴⁹ the nations PMt25³² a shepherd s the sheep PMt25³² whenever men s from you Lu6²² Barnabas and Saul, to the holy spirit Ac13² Paul (s the disciples) Ac19⁹ (for God's evangel) Ro1¹ (from his mother's womb) Ga1¹⁵ the saints (from unbelievers) 2C6¹⁷ Peter (from the nations) Ga2¹², be separate¹, divide¹, separate¹, sever¹.

severally, own¹.

severe. See strong.

apo tom'ō s FROM-CUT-AS

severely (expose the Cretans) Tit1¹³, severity (Paul not using) 2C13¹⁰, sharply².

apo tom'ō s FROM-CUTTING

severity (of God) Ro11²² 22, severity. See severely.

epi rap'tō ON-SEW
 sew on. not s unshrunk shred FMk421.
ncō kor'os TEMPLE-JANITOR
 sexton of temple. of Artemis FAc1935. wor-
 shipper¹.

ski a' SHADE
 shadow, caused by cutting off the light. of
 death FM410 Lu179 birds roost in its s (must-
 ard) FMk432 Peter's Ac515 s of things im-
 pending FCo217 of the divine service FHb85
 of the impending good things FHb101.
 shadow, overshadow¹, shadow from¹.

apo ski' a s ma FROM-SHADE
 shadow from. no s f its revolution FJal17.
 shadow¹.

sal eu'ō SHAKE
 shake, move to and fro violently, agitate
 (Jews a the throng) FAc1719. reed s by the
 wind FMt117 Lu724 powers of the heavens
 M2429 Mk1325 Lu2126 a measure s together
 FLu638 not strength to s that house FLu648
 that I (David) may not be FAc225 place in
 which disciples were gathered Ac431 founda-
 tion of the prison Ac1626 saints not to
 be quickly F2Th22 Whose voice s the earth
 Hb1226 that which is (not) being Hb1227
 27bs (ARv613). move¹, shake¹¹, stir up¹,
 things shaken².

shake, quake³, shake off¹.
ek tinas'ō OUT-QUIVER
 shake off, shake out (garments) Ac186. dust
 (from the feet) Mt1014 Mk611 Ac1351. shake¹,
 -off³.

shake off, twitch².
 shaken (things), shake².

sal'os SHAKING
 shaking, resounding of the sea and Lu2125.
 waves¹.

shall, about (be) 25.

Sala thi ēl (Hebrew) I-ASK-Deity
 Shaltheil, one of Christ's ancestors. Mt112 12
 Lu327.

shambles, meat market¹.

aisch'ron' VILE
 shame, sordid gain Tit111. for a woman (to
 be shorn) 1C116 (speaking in the ecclesia)
 1C1435 to say what hidden occurrences Ep
 512. filthy¹, shame³.

shame, abash³, -ment², disgrace¹, dishonor¹,
 indecency¹, (put to an open s), infamy (hold
 up to), (suffer s), dishonor¹.

aisch'u'n ē VILENESS
 shame, then with s FLu149 spurn hidden
 things of 2C42 whose glory is in their Ph319
 Jesus despising Hb122 billows frothing forth
 FJu13 of nakedness Rv318. dishonestly¹,
 shame⁵.

shamefacedness, modesty¹.
 shamefully (entreat), dishonor¹, (handle s),
 dishonor¹.
 shamefully entreat, outrage¹.
 shape, likeness, perception².

meta do- WITH-GIVE
 share, give a part of what we have. tunics
 Lu311 Paul s (spiritual grace) Ro111 (evan-
 gel) F1Th28 with generosity Ro128 with one
 who has need Ep428. give², impart³.

oz u' SHARP
 sharp, with a keen cutting edge. men's feet,
 to shed blood Rv315 s two-edged blade Rv

116 212 1915 s sickle vRv1414 17 18 18. sharp⁷.
 swift¹.

sharper, keener¹.
 sharply, severely².

sun thla'ō TOGETHER-SHATTER
 shatter, break into small fragments. falling on
 this stone shall be FMt2144 Lu2018. break².

sur a'ō SLAVE
 shave, cut the hair even with the skin. s their
 heads (four men with Paul) Ac2124 woman
 (same as being s) 1C115 (shame to be) 1C116
 (B1C119).

she. See their.
 she, now the¹, this¹².

keir'ō SHEAR
 shear, cut off with two friction blades. a lamb
 in front of its Ac532 Paul, his head Ac1818
 woman (let her be s) 1C116 (shame to be)
 1C116.

sheath, scabbard¹.

Suchem' (Hebrew) SYCHEM
 Shechem, a city of Samaria. patriarchs trans-
 ferred to Ac710 sons of Hamor in Ac716.

shed. See pour out.

shed abroad, pour out¹.

shed forth, pour out¹.

shedding of blood, bloodshedding¹.

pro'ba t'on BEFORE-STEP
 sheep, in the East, are not driven or herded,
 but follow the shepherd, who "steps before"
 them, hence the name. in apparel of FMt715
 as if s having no shepherd Mt936 Mk634 ABS²
 lost s of Israel FMt106 1524 in midst of
 wolves Mt1016 who will have one s FMt1211
 more consequence than FMt1212 man with a
 hundred FMt1812 123 Lu154 severing as a
 shepherd FMt2532 33 scattered FMt2631 Mk
 1427 I found my FLu156 those selling Jn214
 Christ (cast out of sanctuary) Jn215 (Door of
 the s) FJn107 (laying down His soul for) Jn
 1015 (other s have I) Jn1016 (not of My) MJn
 1026 (hearing My voice) FJn1027 (Peter to
 shepherd) FMt2116 (as a s to slaughter) Ac832
 (great Shepherd of) FHb1320 fold of the FJn
 101 the shepherd (of the s) FJn102 (s are
 hearing) FJn103 (summoning by name) FJn103
 (s following) FJn104 (laying down his soul for)
 FJn1011 do not hear thieves FJn108 the
 hiring (s are not) FJn1012 (leaving the s)
 FJn1012 (not caring concerning) FJn1013 wolf
 scattering FJn1012A reckoned as s for slaugh-
 ter Ro836 saints were as straying 1Pt225
 cargoes of, for Babylon vRv1313 (ALu103
 AJn104 s1' Rv214).

sheep, lamb¹, little sheep¹.

pro ba t ik on' BEFORE-STEPIC

sheep gate, pertaining to sheep. a pool at
 Jn52. sheep market¹.

sheep market, sheep gate¹.

mēl ēl ē SHEEPSKIN
 sheepskin, skin of small cattle, usually of
 sheep. saints wandered about in Hb1137.

othou'ē SHEET
 sheet. utensil descending as a vAc1011 115.

Sala' (Hebrew) SEND
 Shelah, progenitor of Christ Lu335. (BS' Lu
 332).

shep'a s ma SHELTER
 shelter, in a general sense, whatever is a pro-
 tection against the weather. saints to be
 sufficed with 1Ti69. raiment¹.

Sém' (Hebrew) NAME
Shem, Noah's eldest son Lu336, (aLu338).

Scmeei' (Hebrew) famous
Shemei, progenitor of Christ Lu328.

poim ch' SHEPHERD
shepherd, one who tends sheep. Figuratively, one who cares for the saints, a pastor *PEP* 411, as sheep having no Mt936Mk634 severing sheep from kids PMt2532 I shall be smiting PMt2631Mk1427 near Bethlehem (maintaining watches)Lu28 (spoke to one another) Lu215 (make known what they hear)Lu218 (return)Lu220 entering through the door *PJn*102 laying down soul for the sheep *PJn* 1011 Christ (the S ideal)*PJn*1011 14 (one flock, one S)*Jn*1016 (the great S)*PHb*1320 (turned back to the S)*PIPt*225 the hireling not being the *PJn*1012.

poim ai'n o SHEPHERD
shepherd, lead, feed, water, and guard sheep, tend. My people Israel *PMt*20 s My sheep *PJn*2116 the ecclesiastAc2028 flocklet of God *PIPt*52 ungodly s themselves *FJu*12 s the nations (conquerors)*FRv*227 (male son)*FRv* 125 (the Word of God)*FRv*1915 Lambkin s the saints *FRv*17

tend: a slave t sheep Lu177 t a flock and not eating *PICT*9, feed⁷, rule⁴.

shepherd, human¹.

arch i poim'e n ORIGIN-SHEPHERD
shepherd (chief). Christ *PIPt*54.

pra'kt or PRACTICER
sheriff, judge giving you to Lu1258 58, officer².

show, announce³, inform⁶, manifest⁵, present², tender², word¹.

show forth, recount¹.

show self, see¹.

thur e os' DOOR-
shield (large). of faith Ep616, shield¹.

lamp'o SHINE
shine, emit light. lamp s to all *PMt*515 let s your light *PMt*516 Christ's face, as the sun *PMt*172 as lightning is Lu1724 light s in the jail Ac127 out of darkness light shall 2C46 God s in our hearts *FC*246. give light¹, shine⁶.

shine, appear¹⁰, flash¹, glisten¹, irradiate¹.

peri lamp'o ABOUT-SHINE
shine about. glory of God Lu29A8² light a Paul Ac2613, shine round about².

shine about, flash about¹.

shine forth, shine out¹.

ek lamp'o OUT-SHINE
shine out. the just, as the sun Mt1343, shine forth¹.

shine round, flash about¹.

shining (bright), lightning¹.

plo'ion FLOATER
ship. Jesus (calls the fishers) Mt421 22Mk119 20Lu52 3 3 7 11 (in a storm)Mt823 24 1424 20 32 33 Mk436 36 37 39Ds¹ 647 51 Lu822 Jn 619 21 21 22 (at Gergese)Mt91Mk52 18 21Lu8 37 (teaching from)Mt132Mk41 (retires thence in)Mt1413 Mk632 (after feeding the 5000) Mt1422Mk645Jn617 (the 4000)Mt1539Mk810 (at Gennesaret)Mk654 (leaven)Mk813A 14 disciples at Tiberius Jn213 6 Paul (at Troas)Ac 2013 (Miletus)Ac2038 (Patara)Ac212 (Tyre) Ac213 6 (Caesarea)Ac272 (Myra)Ac276 (Ideal

Harbors)Ac2710 (in the hurricane)Ac2715 17 19 22 30 31 37 38 39 44 prodigious *FJA*324 a third of the s decay *VRv*89 all who have a *VRv*1819 (*BJn*623 823 8124 A24). ship⁶⁶, shipping¹.

ship, craft¹, (little s), boat², (small s), boat¹, shipman, mariner², ship-master, navigator¹, shipping, ship¹.

nau age'o NAUTICAL-WRECK
shipwreck. Paul thrice 2C1125 as to the faith shipwreck (make)¹, (suffer s)¹, shipwreck². *PTi*110, make shipwreck¹, suffer -1.

shock. See snare.

shod, bind on².

shoe, sandal¹⁰.

shoot forth, bud¹.

ex ana tel'l o OUT-UP-FINISH
shoot up. seed *PMt*132Mk45, spring up².

shore. See lips.

shore, beach⁶.

short, enshroud¹, few², hour¹, (come s), want².

shorten, discount¹.

shortly, immediately¹, swift¹, -ly⁸, swiftly (more)².

should is used for the future subjunctive, and for the present subjunctive may, when preceded by ever to denote contingency. It is not used in the sense of an obligation, ought, and none of the renderings should be construed. Note the order of the words. You should is an obligation, but should you shows that it stands for may you etc. See the Greek Elements in the complete edition.

should (for may). See ever.

should, about (be)²⁴, owe¹.

om'os SHOULDER
shoulder, the trunk between the neck and the arms. Pharisees placing loads on men's *PMt* 234 placing sheep on *FLu*153.

phon e'o SOUND
shout, make an audible impression on the perceptions at a distance, in calling summon, of a cock crow. Christ (who has ears) Lu8 (girl be roused)Lu834 (Father into Thy hands)Lu2346 (disciples s to Him)Jn1316 unclean spirit Mk1268s rich man, in the unseen *FLu*1624 to ascertain if Simon Peter Ac1018 Paul, to the warden Ac1623 messenger *VRv*1418

summon: Christ (two blind men)Mt2062 (He is s Elijah)Mt274Mk1535 (s the twelve) Mk935 (Bar-Timeus)Mk1049 49 49 (s your husband)Jn416 (Miriam)Jn1128 (Lazarus, out of the tomb)Jn1217 (Pilate s Him)Jn1833 do not be s your friends Lu1412 rich man s administrator *FLu*162 a noble s his slaves *FLu*1915 Philip s Nathanael Jn148 s bridegroom Jn29 Jews s (parents of blind man) Jn918 (man who was blind)Jn924 shepherd s his sheep by name *PJn*108 Martha s Micaham Jn1128 Peter s the widows Ac941 (Cornelius s domestics Ac107

crow: the cock (ere a)Mt2634 75Mk1430 72 Lu2261 (immediately)Mt2674Mk1468 Lu2260 Jn1827 (second time)Mk1472 (under no circumstances till)Lu2234Jn1338, call²³, -for², crow¹², cry³.

shout, shout of command¹, (give a s), shout¹.

kel'eus s na ORDER-effect
shout of command. Lord descending with 1Th 416, shout¹.

ana phōn e'ō UP-SOUND

shout out. Elizabeth Lu142AB. speak out1.

shout out, do1.

pros phōn e'ō TOWARD-SOUND

shout to, boys and girls Mt1116Lu732 Jesus (to His disciples) Lu613 (to infirm woman) Lu1312 Pilate, to the multitude Lu2320 Paul, in Hebrew Ac2140 222, call to2, -unto2, speak to2, -unto1.

deik'n u m i SHOW

show. Christ (Adversary s Him the kingdoms) Mt48Lu45 (s the disciples He must be suffering) Mt1621 (s Me a denarius) Lu2024 24s (what signs are you s) Jn218 (many ideal acts I s) Jn1032 (Lord, a s the Father) Jn 148 9 (s the disciples His hands) Jn2020 leper to s himself to priest Mt84Mk144Lu514AB s you upper room Mk1415Lu2212 the Father s (the Son all) Jn520 (Him greater works) Jn520 God (land which I shall s) Ac73 (s Peter not to say) Ac1028 (s the happy and only Potentate) 1Ti615 (model s Moses) Hb85 (unveiling He gives to Him) Rv11 (His messenger to s) vRv226 Paul s a path suited to transcendence 1Ci231 s me your faith Ja218 18 s his works by ideal behaviour Ja313 s John (what must be occurring) vRv41 (sentence of the prostitute) vRv171 (the bride) vRv210 (holy city) vRv210 (river of water) vRv221 (messenger who) vRv228 (s Lu2440).

show. See purpose.

show, become1, demonstrat1, disclos1, display9, divulge3, do5, evident (make)1, exhibit9, give1, indicat1, intimate3, perceive1, pretend1, relat1, report1, say1.
show before, announce before2.
show forth, display1, operate2.

deig mat i z'ō SHOWIZE

show of (make a). God, of the authorities vCo215 (bM119).

show pleasure, curry favor with1.

[h]u c t o s' WET-

shower. God giving Ac1417 on Melita Ac282 land drinking vHb67 Elijah prays for Ja518 no s of rain vRv116 (AJA57). rain5.

shower, rain storm1.

showing, indication1.

shown mercy (be). See merciful (be).

r[h]a'k os BURSTER

shred, a small piece of cloth torn with the warp or woof to avoid raveling. patch of unshrunk vM1916MK221. cloth2.

shrine, temple1.

eid ōl ei'ōn PERCEIVE-WHOLE

shrine (idol's). lying down in 1C810. idol's temple1.

[h]u p o' s t e l' i'ō UNDER-PUT

shrink. Paul under no circumstances s from informing Ac2030 27 Peter s back Ga212 saints not of those s back Hb1039 draw back1, keep back1, shun1, withdraw1.

[h]u p o' s t e l' i' UNDER-PUTTING

shrinking, the saints not of those Hb1039, draw back1.

o'lu n t h o s WHOLE-LOOSE

shriveled fig, one which has not ripened from lack of moisture and is so loosely fastened that it is easily broken from the bough vRv 613. untimely fig1.

phris's ō SHUDDER

shudder, tremble violently from fright. the demons Ja219. tremble1.

apo trep'ō FROM-REVERT

shun, turn from, those having a form of devoutness 2Ti32. turn away1.

shun, stand about1, shrink1.

shut, latch1, lock12.

shut up, lock4, - up2, - together1.

sick, ailing2, evilly2, falter1, infirm1, - (be)11.

(be s), have1.

sick of (be), press1.

drep'ōn ON SICKLE

sickle, a curved, handled blade, or vine knife. for the harvest vMk429 in His hand vRv14 14 15 16 messenger having vRv1417 18 18 19.

sickness, disease5, infirmity1.

pleur' a' RIB

side of the body. Jesus (s punctured) Mt2749 Jn1934 (shown to disciples) Jn2020 (Thomas' hand into) Jn2025 27 messenger smites Peter on Ac127.

side, part1, (by s), beside13.

side (on either). See hence and hence.

sides (try on all). See try on all sides.

Sidōn (Hebrew) HUNT

Sidon, an ancient Phœnician city north of Palestine, on the Mediterranean, about 33° 33' north, 35° 24' east. Jesus (if His deeds occurred in) Mt1121 22Lu1013 14 (retires into) Mt1521 (multitude follows from) Mk38Lu617 (came into frontiers of) Mk724 (came through) Mk721 Paul led down to Ac273.

Sidōn' i' a (Hebrew) HUNT

Sidonia. Sarepta of Lu426.

Sidōn' i' os (Hbrew) HUNT

Sidonian. Herod in fighting fury with Ac1220.

sin i a z'ō SHAKE

sift, in a sieve. Satan to s disciples as grain Lu2231.

ana sten ac'ō UP-CRAMPIZE

sigh. Jesus s in His spirit Mk812.

sigh, groan1.

sight. See look.

sight, beholding1, eye1, perception1, spectacle1,

vision1, (in s), front (in..be)2.

sight (fearful). See fearful sight.

kat en ō' p i o n DOWN-IN-VIEW

sight (in), (adverb), in God's s (in Christ) 2C2152 (saints flawless) Ep14 saints to be flawless in Christ's Co122 in s of God's glory Ju24. before2, - the presence of1, in one's sight1, - sight of1.

en ō' p i o n IN-VIEW

sight of (in), of location sbefore, (adverb), of God (Lord) (John to be great) Lu115

(John coming before) Lu117 76 (not one sparrow forgotten) Lu120 (an abomination)

Lu1615 (if it is just) Ac419 (no flesh boasting) 1Ci219 (Paul not lying) Ga120 (Paul con-

jecturing) 1Ti251 2Ti41 i s of men (Pharisees justifying themselves) Lu1615 (signs Jesus does) Jn2030 sbefore: God (David found favor) Ac716 the throne (torches burning) vRv

45 (as a glassy sea) vRv46 (casting wreaths) vRv410 (golden altar) vRv83 (singing a new song) vRv143 etc. See under other keywords.

before05, in one's presence2, - sight5, - the presence of1, - sight of16, to1.

sight of (in), beside2, front (in..of)1, front of (in)1.

ana blep'ō UP-CAST-VIEW

sight (receive) of the blind, look up of those who can see, the blind AMt119Lu722 (two near Jericho) Mt2034 (Bar-Timaeus) Mk1051 52 (a mendicant) Lu1841 42 43 (man born blind) Jn911 15 18 18 (Saul) Ac912 17 18 2213
 look up: Jesus (into heaven) Mt1419 Mk641 734 Lu910 (perceived the rich) Lu211 the blind man Mk821 the women at the tomb Mk164 Paul, to Ananias Ac2213s (AMk825), look10, receive sight15, see1.

ana'bleps is UP-CAST-VIEWING

sight (receiving of). Jesus commissioned to herald PLu418.

sēm ei'ōn SIGN

sign, an act or circumstance which has a meaning or message. Christ (want to see a from) Mt1238 161Mk811 12 Lu116 (s of Thy presence) Mt243 (s of the Son of Mankind) Mt2430 (for a sign contradicted) Lu234 (Herod expected to perceive) Lu238 (beginning of the s) Jn211 (what s are you showing) Jn218 630 (many believe beholding) Jn223 (s which Thou) Jn32 (if you should not be perceiving) Jn418 (second s He does) Jn434 (s He did on the infirm) Jn62 (men perceiving the s) Jn614 (seeking Me not that you perceived s) Jn626 (no more s than this Man) Jn731 (doing many) Jn1147 1237 2030 (through hears that He has done this) Jn1218 (s God does through Him) Ac222 not given except s of Jonah Mt1239 39 164 4Lu1129 29 29 30 generation seeking (adulteress) Mt1230 164 (why is this s) Mk812 false prophets giving Mt2424Mk 1322 Judas gives Mt2648 the s when all these things Mk134Lu217 11 s follow in those who believe Mk1617 confirming the word by Mk1630 s to the shepherds Lu212 in the sun Lu2125 how can a sinner be doing such Jn916 John does no Jn1041 God (giving s on earth) Ac219 (beseeched for) Ac430 (corroborating by) Hb24 occurred through the apostles Ac219 416 22 512 Stephen did great Ac68 Moses did in Egypt Ac736 Philip doing Ac816 13 Paul (and Barnabas doing) Ac143 1512 (s through) Ro1519 (his name a s) 2Th317 of circumcision Ro411 Jews requesting 1C122 languages are for a 1C122 s of an apostle 2C1212 12 operation of Satan with 2Th29 in heaven (a woman) vRv121 (dragon) vRv123 (seven messengers) vRv151 wild beast doing vRv1313 14 spirits of demons doing vRv1614 false prophet who does vRv1920, miracle22, sign51, token1, wonder3.

sign, ensign1.

sēm ei'ō'ō be-SIGN

sign (be). let this be a 2Th314, note1.

sus'sēm ON TOGETHER-SIGN

signal, a preconcerted sign or signal. Judas had given Mk144, token1.

signification (without), soundless1.

sēm ai' n'ō SIGNIFY

signify, a faded metaphor, no longer meaning to make known by signs, but by speech. Christ s what death Jn1233 1832 2119 Agabus s famine Ac1128 charges against Paul Ac2527 God s to John Rv11.

signify, disclose1, evident (make)3, publish1, signs (make), nod1.

Sīlas SILAS

Silas, one of Paul's companions. ecclesia chooses Judas and S Ac1522 27 prophet also

Ac1532 Paul (singling out) Ac1540 (directs S and Timothy) Ac1715 Paul and S (drawn into market) Ac1610 (praying and singing) Ac1625 (warden prostrates to) Ac1629 (some allotted to) Ac174 (brethren send into Berea) Ac1710 S and Timothy (remain behind) Ac1714 (came down from Macedonia) Ac185.

silence, hush2, quietness3, (keep s), hush3, (put to s), muzzle2.

sī ōn a'ō be-SILENT

silent (be), refrain from speech or other sound, or be still because dumb. blind men told to be Mt2031 Mk1045 Lu1839s as Jesus (s before chief priest) Mt2669Mk1461 (to the wind, be s) Mk439 the Jews s Mk34 disciples Mk911 Zechariah Lu120 should the disciples be Lu1940 Paul not to be vAc189, dumb1, hold one's peace9, peace1.

sir ik on' SILK

silk, cargo of s for Babylon vRv1812.

silly women, little women1.

Sīlōam' (Hebrew) SENT

Siloam, a fountain and pool in Jerusalem, tower of Lu314 man to wash in Jn97 11.

Sīlouanos' SILVANUS

Silvanus, otherwise called Silas, in Acts. Paul and S and Timothy 2C119 1Th1 2Th11 S a faithful brother 1Pt512.

argur'ōn SILVER

silver, when minted into money, silver coin, as a man traveling who gives vMt2518 27 Lu1915 23 Judas (weigh to him thirty pieces) AMt2615 (turns back) AMt273 5 (priests promise) AMk1411 Lu225 chief priests (taking the s) Mt276 9 (give to the soldiers) AMt2812 13 apostles not to pick up vLu93 Peter said (s and gold I do not possess) AAC36 (may your s be for destruction) AAC39 tomb Abraham purchased AAC716 fifty thousand pieces AAC 1919 Paul covets no one's AAC2033 corruptible A1Pt118, money1, piece of silver5, silver3, -piece1.

argur'ōn SILVERN

silver, made of silver, temples of Ac1921as utensils of P2Ti220 idols of vRv920.

ar'gur os SILVER

silver, a white, ductile precious metal, much used for money. apostles not to acquire AMt109Bs Divine not like Ac1729 building on this foundation 1C313 corroded Ja53 for Babylon vRv1812 (s vAc1924).

silver (piece of), drachma1.

argur o kop'os SILVER-STRIKER

silversmith, a worker in silver. Demetrius Ac 1924.

Sumcōn (Hebrew) HEARING

Simone, a form of Simon. a prophet in Jerusalem Lu225 34 son of Judah Lu330 on-called Niger Ac131 Peter Ac1514 2Pt11as the tribe of Rv7Ab.

[h]ōs aut'ōs AS-SAME-AS

similarly. Mt205 2139 et. as the same man ner1, in like manner2, even so1, likewise12.

similitude, likeness3.

Sīmōn (Hebrew) HEARING

Simon, a variation of Simone. S Peter the apostle: who is termed Peter Mk148 Chrai (names the twelve, first S Mt10:Mk316 Lu61 (S and others trail Him) Mk136 (entered S's house) Lu438 (S prostrates before) Lu58 (see by) Lu2434 (girded, coming to S) Jn138 (fol

lowed Him)Jn18¹⁵ addresses S (happy are you)Mt16¹⁷ (what are you supposing)Mt17²⁵ (S are you drowning)Mk14³⁷ (back up into) Lu5⁴ (fear not)Lu5¹⁰ (Satan claims you men)Lu22³¹ Jn14²¹ (are you S)Jn14²² (are you loving Me)Jn21¹⁵ 15 10 17 S to Christ (Thou art the C)Mt16¹⁰ (Doctor, toiling)Lu5⁵ (Lord to whom)Jn6⁶⁸ (not my feet only)Jn13⁹ (whither art Thou going)Jn13³⁰ Andrew the brother of Mk11¹⁶ 10 Jn14⁴¹ 68 house of S and Andrew Mk12²⁹ mother-in-law of Mk13³⁰ Lu4³⁸ ship of Lu5⁹ James and John mates of Lu5¹⁰ nodding to John Jn13²⁴ draws (his sword)Jn18¹⁰ (the net to land)Jn21¹¹ standing, warming himself Jn18²⁵ Miriam Magdalene racing to Jn20² following John into tomb Jn20⁶ going fishing Jn21² 3 girds on overcoat Jn21⁷ Cornelius to send after Ac10²³ 32 1113 men inquired for Ac10¹⁸ (n2Pt11).

Simon, brother of Jesus Mt13⁵⁵ Mk6³

Simon, father of Judas Iscariot Jn6⁷¹ 124A 13² 26

Simon, of Cyrene (enscripted to carry the cross)Mt27³²Mk15²¹Lu23²⁶

Simon, the leper Mt26⁶Mk14¹³

Simon, the Pharisee Lu7⁴⁰ 43 44

Simon, the sorcerer Ac8⁹ 13 18 24

Simon, the tanner of Joppa Ac9⁴³ 106 17 32

Simon, the Zealot, the Cananite, an apostle Mt10⁴Mk3¹⁸Lu6¹⁵ Ac13¹³

simple, artless¹, innocent¹.

a phel o't es UN-BARK

simplicity, of heart Ac2¹⁶, singleness¹.

simplicity, holiness¹, singleness³.

cik'o SIMULATE

simulate, appear to be otherwise, be unreal.

Paul not even for an hour Ga2⁵ one doubting s a surge of the sea Ja1⁶ s a man considering his face Ja1²³, be like², give place¹.

[h]a mart i'a UN-MARKING

sin, Christ (saving His people from their)Mt12¹ (pardons s)Mt19⁵ 6 2628 Mk2⁹ 10Lu5²⁰ 23 24 747 48 49 Ac5³¹ 10 19 1338 Co14¹ (takes away s)Jn12⁹ Jn13⁵ (none exposing Him concerning)Jn8⁴⁶ (should not stand against them this s)Ac7⁶⁰ (died to s)Ro6¹⁰ (died for our)1C15¹³ 1Pt3¹⁸ (not knowing s)2C5²¹ (gives Himself for our)Ga1¹ (not a dispenser of)Ga2¹⁷ (making a cleansing of)Hb1³ (a propitiatory shelter for)Hb2¹⁷ 11Jn22²⁴ 2410 (apart from s)Hb4¹⁵ 928 (for the repudiation of)Hb9²⁰ (bearing s)Hb9²⁸ (offering one sacrifice for)Hb10¹² (does no s)1Pt22² (carries up our)1Pt24¹ (cleansing us from every)1Jn17¹ (in Him is no)1Jn3⁵ (loses us from our)Rv1⁵ God (pardons s) Mk2⁷Lu5²¹ 114 1Jn19¹ (sending His Son in likeness of sins flesh)Ro8³ (condemns s) Ro8³ (eliminating Israel's)Ro12⁷ (makes C to be a s offering)2C5²¹ (no longer reminded of)Hb8¹² 1017 (Thou dost not delight in those concerning)Hb10⁶ 8 others: confessing Mt3⁶Mk1⁵ Ja5¹⁰ pardon of (blasphemy)Mt12³¹ (knowledge of salvation in)Lu17⁷ (repentance for)Mk1¹Lu3³ 2417 (baptized for)Ac2³⁸ (the nations to get)Ac2¹³ Jews (dying in your)Jn8²¹ 24 24 (would have had no)Jn9⁴¹ 1522 24 (s remaining)Jn9⁴¹ (have no pretense concerning)Jn15²² (are not believing in Me)Jn16⁹ (have the greater)Jn19¹¹ (repent for the crasure of)Ac3¹⁹ (fill up their s always)1Th2¹⁶ s a slave of s (everyone doing)Jn3³⁴ 34 (saints not be s for s)Ro6¹⁷ 20 (for death)1Ro6¹⁰ wholly

born in Jn9³⁴ exposing the world concerning Jn16⁸ forgiving Jn20²³ 1Jn2¹² Paul (to bathe off his)Ac2²¹⁶ (all under s)Ro3⁹ (knew not except through law)Ro7¹ (making its home in)Ro7¹⁷ 20 (captivity to the law of)Ro7²³ (do I s in humbling myself)2C11⁷ s covered (happy are they)Ro4¹ (a multitude of s)Ja5²⁰ 1Pt4⁸ recognition of (through law)Ro3²⁰ the Lord not reckoning Ro4⁸ entered (through one man)Ro5¹² (through s death)Ro5¹² until law s was in the world Ro5¹³ not taken into account Ro5¹³ increases Ro5²⁰ s reigns (in death)Ro5²¹ (let not s r in you)1Ro6¹² persisting in Ro6¹ saints dead to Ro6² 11 Ep2¹⁵ s that the body of s may be nullified Ro6⁶ from s (justified)1Ro6⁷ (freed)1Ro6¹⁸ 22 (coming away f)1Pt12⁴ (do not stop)2Pt2¹⁴ (not presenting your members to)Ro6¹³ shall not be lording it over you 1Ro6¹⁴ death (ration of s is)1Ro6²³ (the sting of d is)1C15⁵⁶ (teeming forth d)Ja1¹⁵ (a s to d)1Jn5¹⁶ 16 17 passions of s Ro7⁵ law (is the l s)Ro7⁷ (slaving for S's)1Ro7²⁵ (the l of s and death)Ro8² (power of s is the l)1C15⁵⁶ is dead (apart from law)1Ro7⁸ (body is d because of s)Ro8¹⁰ precept (s setting incentive through)1Ro7¹¹ is revives at coming of)1Ro7⁹ s that it may be appearing s 1Ro7¹³ 13 should become an inordinate sinner 1Ro7¹³ that not out of faith is s Ro14²³ you are still in your 1C15¹⁷ scripture locks up all under Ga3²² participating in s of others 1Ti5²² s taken for granted 1Ti5²⁴ heaped with f2Ti3⁶ the seduction of Hb3¹³ sacrifices (chief priest offering for s)Hb5¹ 3 727 (nothing longer on their conscience as to s)Hb10² (recollection of s year by year) Hb10³ (impossible to be eliminating)Hb10⁴ (never can take s from about us)Hb10¹¹ (no longer offering concerned with)Hb10¹⁸ 26 (blood of)Hb13¹¹ s temporary enjoyment of Hb12⁵ the popular s 1Hb12¹ contending against Hb12⁴ desire is bringing forth Ja1¹⁵ working s (showing partiality)Ja2⁹ doing s Ja1¹⁷ 515 1Jn3⁴ 8 (not)1Jn3⁹ has ceased his s (suffering)1Pt4¹ saying we have no 1Jn1⁸ knowing our 1Jn1⁹ is lawlessness 1Jn3⁴ all injustice is 1Jn5¹⁷ Babylon's vRv18⁴ 5 (s2Co211 A2Th23 B2Pt19 1Jn5¹⁶), offence¹, sin12², -ful1.

sin, offence³, sin (penalty of)⁴, (without s), sinless¹.

h a mart [an]'o UN-MARK-(UP)

sin, miss the mark, make a mistake, fail of the ideal, brother (if your b s)Mt18¹⁵Lu17³ 4 (how many times)Mt18²¹ (s against b)1C8¹² (not to death)1Jn5¹⁶ 16 Judas Mt2⁷⁴ younger son 1Pt5¹⁸ 21 s no longer (impotent man)Jn5¹⁴ (woman) [Jn8¹¹] blind man Jn9² 3 against Caesar (Paul not)Ac25⁸ without law Ro2¹² 12 all s (and are wanting) Ro3²³ (on which)Ro5¹² not s (death reigns over those who are)Ro5¹⁴ (marrying)1C7²⁸ 28 30 (sober up and)1C15³⁴ (indignant)Ep4²⁰ (saying we have)1Jn10¹ (that you may) 1Jn2¹ (remaining in Him)1Jn3⁶ (begotten of God)1Jn5¹⁸ one s (not as through)Ro5¹⁰ (we have an Entreater)1Jn2¹ (has not seen Him)1Jn3⁶ should we be s Ro6¹⁵ s against his own body 1C6¹⁵ against Christ 1C8² those s (be exposing)1Ti5²² (God disgusted with)Hb3¹⁷ s sectarian man Tit3¹¹ voluntarily Hb10²⁶ and being buffeted 1Pt2²⁰ messengers 2Pt2¹ Adversary (from the be-

ginning)1Jn3⁸ one begotten of God not doing 1Jn3⁹, for your faults¹, offend¹, sin³⁰, trespass³.

sin already, sin before¹.

pro a mart(an) 'o BEFORE-UN-MARK[-UP]
sin before. Paul (mourning for many)2C12²¹ (predicting to)2C13². sin already¹, - heretofore¹.

sin heretofore, sin before¹.

[h]a mar' t' e ma UN-MARK-effect
sin (penalty of). pardoned Mk3²⁸ 41² liable to the eonian p for the s Mk3²⁹ns passing over of Ro3²⁵ the p of every s 1C6¹⁸ cleansing from 2Pt1¹⁰as. judgment¹, sin⁴.

Sinai SINAI

Sinai, a mountain in Arabia, where Moses received the law, located about 28° 30' north, 34° east. Mount S (wilderness of) vAc7³⁰ (speaks to Moses in) Ac7³⁸ (covenant from) Ga4²⁴ (Hagar is) Ga4²⁵.

ep ei' ON-IF

since, else. s you entreat me Mt18³² s they had Him for a prophet Mt21⁴⁶ s it is the price of blood Mt2¹⁷ others: Mk15⁴² Lu1¹³ Jn13²⁹ 19³⁴ 1C14¹² 2C11¹⁸ 13³ Hb21⁴ 40 52 11 61³ 91⁷ 26 111¹ else: how shall God be judging Ro3⁰ e the grace is no longer grace Ro1⁶as² 0 e you also will be hewn out Ro 11²⁵ others: 1C5¹⁰ 71⁴ 141⁰ 152⁹ Hb10² (n1C1410) because⁸, else³, forasmuch as², for that¹, - then¹, otherwise⁴, seeing¹, - that¹, since¹, when¹.

since, as¹, from⁷, since in fact¹, where¹, with¹. since. See till.

since (from which). See which.

ep ei de' ON-IF-BIND

since in fact. Lu7¹ 116 Ac13⁴⁶ 141² 152⁴ 1C1 21 22 141⁶as 152¹ Ph2²⁶, after that¹, because², for³, - that¹, forasmuch as¹, seeing², since¹, when¹.

ep ei de' per ON-IF-BIND-EVEN

since in fact even. many take in hand Lu1¹. forasmuch as¹.

ei ge' IF-SURELY

since surely. Ga3¹ Ep3² 421 Col1²³ (nRo5⁶). if², - so be that², - yet¹, still¹.

eili kri n es' SUN-JUDGED

sincere, free from falsehood. saints (that you may be) Ph1¹⁰ (your s comprehension) 2Pt3¹. pure¹, sincere¹.

sincere, unadulterated¹.

sincerely, purely¹.

eili kri n' ei a SUN-JUDGMENT

sincerity. uncleaned 1C5⁸ Paul (in holiness and) 2C1¹² (but as of) 2C2¹⁷.

sincerity, genuine¹, incorruption¹.

sinful, sin¹, sinner¹.

ad'o SING

sing, make a melodious, rhythmic sound. saints (in your hearts) Ep5¹⁹ (with grace) Co3¹⁶ a new song (animals and elders) vRv5⁹ (the 144,000) vRv14³ conquerors vRv15³.

sing, play music¹.

[h]umne o'o HYMN

sing hymn. Jesus and the eleven Mt26³⁰ Mk 14²⁶ Paul and Silas Ac16²⁵ I shall be s h to Thee Hb2¹². sing an hymn², sing praises unto².

sing psalms, play music¹.

[h]a plo un' UN-COMPOUND
single, not complicated. the eye rMt6²² Lu11³⁴. single out. See term.

[h]a plo' t' es UN-COMPOUND
singleness, generosity. which is in Christ 2C 11³ slaves to obey in rEp6⁵ Co3²² generosity: sharing with Ro12⁸ of the ecclesia (of Macedonia) 2C8² (in Corinth) 2C91¹ 13 (s² 2C 11²). bountifulness¹, liberality², simplicity³, singleness².

singleness, simplicity¹.

kata pher'o DOWN-CARRY

sink to sleep (Eutychus) Ac20⁹ 9, deposit a ballot Ac26¹⁰, bring against Ac25⁷. fall¹, give against¹, sink down¹.

kata pont' is'o DOWN-MARINE

sink. Peter beginning to s Mt14³⁰ in the open ocean Mt18⁹. be drowned¹, sink¹.

epi du'o ON-SLIP

sink, of the sun. not to let sun s on vexation Ep4⁶, go down upon¹.

sink (begin to), submerge¹.

sink down (let), place¹.

an a mar' t' et on UN-UN-MARKED

sinless. s one to first cast a stone [Jn8⁷]. without sin¹.

[h]a mart o' l on' UN-MARKER

sinner. Christ and (lay back at table with) Mt19¹⁰ Mk21⁵ (eating with) Mt9¹¹ Mk21⁶ 10¹ Lu 5³⁰ 15² (came to call s) Mt9¹³ Mk21⁵ Lu5³² Abs¹ (a friend of) Mt11¹⁹ Lu7³⁴ (Son of Man-kind being given into hands of) Mt26⁴⁵ Mk 14¹¹ Lu24⁷ (nearing C to be hearing Him) Lu15¹ (put up for the night with a) Lu19⁷ (this man is a) Jn9¹⁶ 24 25 31 (when we are still s C died for our sakes) Ro5⁸ (came to save) 1Ti1¹⁵ (separated from) Hb7²⁶ (endured such contradiction by) Hb12³ (hard words which s speak against) Lu15⁷.

Other proper names: Peter (a man a s am I) Lu5⁸ Galileans not s beyond all Lu13² Paul (being judged as a s) Ro3⁷ (if found) Ga21⁷ that Sin should become an inordinate s Ro7¹³.

Others: this generation, adulteress and s Mk8³⁸ loving those loving them Lu6³² are doing the same Lu6³³ are lending to s Lu 6³⁴ 34 a woman a s Lu7³⁷ 39 joy over one repenting Lu15⁷ 10 a propitiatory shelter for me, the s Lu18¹³ the many constituted Ro5¹⁹ not s of the nations Ga21⁵ the law laid down for 1Ti1⁹ cleanse your hands you s Ja4⁸ he who turns back a Ja5²⁰ who will the s appear 1Pt4¹⁸ (bRv218). sinful¹, sinner⁴.

sinner, debtor¹.

sinning. See sinner.

slip. See few.

slip, lord¹³, man⁶.

a delph e' SIMULTANEOUS-UTERUS

sister. Christ (he is My brother and s) Mt1 12⁵⁰ Mk3³⁵ (his s are they not with us) Mt 13³⁰ Mk6³ (s outside seeking) Mk3³²a (His mother's s) Jn19²⁵ everyone who leaves Mt 19²⁹ Mk10²⁰ 30 Martha (and Mary s) Lu10³⁹ 40 Jn11³ 3 5 28 (s of Lazarus) Jn11³⁹ cannot be Jesus' disciples unless hating Lu14²⁶ son of Paul's s Ac23¹⁶ Phoebe or s Ro16¹ Ne-reus and his s Ro16¹⁵ a s is not enslaved 1C7¹⁵ leading about as a wife 1C9⁵ younger woman as 1Ti5² Apphia Phn²as if a s naked Ja21⁵ children of your chosen s 2Jn1¹².

sister's son, cousin¹.*kath'ē mai DOWN-*

sit, *situate*, in darkness PMt416 in the province of death PMt416 at the tribute office Mt99Mk214Lu527 children in the markets PMt1146Lu732 in sackcloth and ashes Mt114Lu1013 Jesus (beside the sea) Mt131 (in a ship) Mt132Mk41 (on a mountain) Mt1520 Jn634B (on the mount of Olives) Mt249Mk133 Christ (s at the right) Mt224 2664 Mk1236 1462 Lu2042 2269 Ac234 Ac331 Hb113 (on the throne) CM(2322 vRv42 3 9 10 51 7 13 616 710g2 15 194 2011 215 (on an ass's colt) Jn1215 (on the cloud) vRv1414 15 10 (on the white horse) vRv1019 21 blind men s Mt2030Mk1046Lu1335 Jn98 Peter s with the deputies Mt2658 69Lu 2255 Pilate s on the dais Mt2719 soldiers (at the cross) Mt2730 Miriam and Mary s in front of sepulcher Mt2761 messengers s at the tomb Mt282Mk165 scribes Mk26 a throng s about Jesus Mk332 34 the demoniac Mk515 Lu835 Pharisees and teachers Lu517 on all those s on the earth Lu2135 a maid s toward the light Lu2236 money changers s Jn214 where the disciples are Ac22 lame man s (at the Beautiful Gate) Ac310 (in Lystra) Ac 148 eunuch s on the chariot Ac828 Ananias s to judge Paul Ac233 if revealed to another s by 1C1430 you be s (ideally here) Ja23 (under my footstool) Ja23 elders s on twenty-four thrones vRv44 1110b s on the horse (white) vRv62 (fiery-red) vRv64 (black) vRv65 (greenish) vRv68 200,000,000 s on horses vRv917 Babylon s on (many waters) vRv171 15 (scarlet wild beast) vRv173 (seven mountains) vRv179 (a queen) vRv187 flesh of horses and those s on (birds eating) vRv1918 *situate*: those s on the earth vRv146b. (s) Mt217 AB2Lu2230. be set down¹, dwell¹, sit², - by², - down³.

sit, lie back at table², seated (be)³².
sit at meat, lie back at table⁵, lie down³, recline¹.

sit at meat with, lie back at table with⁵.
sit by, sit².

sit down, lean back at table⁰, lie back at table¹, lie down¹, recline¹¹, seated (be)¹⁴, sit³, sit down with, lie back at table with¹.

sun kath'ē mai TOGETHER-DOWN-

sit together. Peter, with the deputies Mk1454 the governor Ac2630, sit with¹.

sit together (make), seat together¹.
sit together with, lie back at table with¹.

ana kath'iz'ō UP-DOWNIZE

sit up, youth of Nain Lu715as Dorcas Ac940.
sit upon, step on board¹.

sit with, lie back at table with², sit together¹.
situate. See sit.

[h]ex SIX

six, the lowest number having both two and three as factors, a days (after) vMt171Mk92 (working on) Lu1314 (before Passover) Jn121 three years a months (heaven locked) Lu425 (does not rain) Ja517 s stone water pots Jn20 forty and s years (temple built in) Jn220 s brethren with Peter Ac112 Paul seated one year a months (Corinth) Ac1811 two hundred seventy-s souls (on the ship) Ac2737Ds s wings apiece (animals) vRv49 six hundred sixty-s (wild beast's number) vRv1318.

[h]ex a ko'si a SIX-number

six hundred, number s h sixty-six (wild beast) vRv1318 thousand s h stadia vRv1420.

[h]ek ton' sixth

sixth, s hour (householder coming out) PMt205 (dark from) Mt2745Mk1539Lu2344 (Jesus at the well) Jn46 (Peter praying) Ac109AB s month with Elizabeth Lu126 30 s seal vRv 612 messenger vRv913 14b3 1612 s foundation carnelian vRv2120 (ABs) Jn1914).

[h]ex e'konta SIX-TY

sixty, brought forth s fold PMt138 23Mk48 20 Emmaus, s stadia from Jerusalem Lu2413 widow of less than 1715⁹ thousand two hundred s days (prophesying) vRv113 (nurturing the woman) vRv126 number six hundred s six (wild beast) vRv1315, sixty³, -fold¹, three score⁵.

p'elik'on' 2-PRIME

size (letters) Ga611, eminent (Melchizedek) Hb 71, literally, how fully developed.

skaph'e dug-out

skiff, a boat hollowed or dug out. on Paul's ship Ac2716 30 32, boat³.

der'ma SKIN

skin, the outer layer of the flesh of the body. wandered about in goat Hb1137.

para leg'o mai BESIDE-LAY

skirt, lay along. along Crete Ac278 13, pass¹, sail by¹.

kran'ion SKULL

skull, the bony structure of the head. Golgotha termed S Place Mt2733Mk1522Lu2333Jn1917. Calvary¹, skull³.

sky. See heaven.

an'ie mi UP-LET

slack, loosen the tension, lax, prisoner's bonds Ac1626 lashings of the rudders Ac2740 lax: saints to be 1 in threatening Ep6⁹ God not Hb135, forbear¹, leave¹, loose².

slack (be), tardy (be)¹, slackness, tardiness¹, slain beast, slain victim¹.

spha'gion SLAIN

slain victim, do you not offer Me Ac742, slain beast¹.

slanderer, adversary¹, slanderously (report), blaspheme¹.

r[h]ap'iz'ō SLAP

slap, strike with the palm of the hand. on the right cheek Mt539 s Christ Mt2667, smite².

r[h]ap'is'ma SLAP

slap, deputies s Christ Mk1465Jn1822 193.

spha g'e' SLAYING

slaughter, Christ led as sheep to Ac832 the saints as sheep for Ro836 as in a day of Ja55.

slaughter, combat¹, murder¹.*doul'cu'ō SLAVE*

slave, serve as the property of another, no one s for (two lords) PMt624Lu1613 (God and mammon) PMt624Lu1613 elder son, for his father PLu1629 Jews not s of anyone Jn833 Israel, for Egypt Ac77 Paul (s for the Lord) rAc2019 (for God's law) Ro725 (Timothy s with) FPh222 saints (not to s for sin) Ro66 (in newness of spirit) vRo70 (for the Lord) rRo1211 (for Christ) vRo1418 (for one another) vGa513 (for the Lord Christ) Co324 (for the living God) FiTh19 (once s of desires) rTit33 greater s for inferior (Jacob) vRo912 not s for our Lord Christ vRo1618 Galatians (s of those not gods) vGa48 (want to s anew)

rGa⁴⁰ Hagar is in Ga⁴²⁵ slaves to s (with good humor)Ep⁶⁷ (for owners)Ti⁶² (AcCo 323). be in bondage⁴, do service², serve¹⁸.

doul'on[os] SLAVE

slave, one whose person belongs to another, centurion's (to my s, do this)Mt⁸⁰Lu⁷⁸ (ill) Lu⁷² 3 (found s sound)Lu⁷⁰ his lord (s not above)Mt¹⁰⁴ (becoming as)Mt¹⁰²⁵ (not greater than)Jn¹³¹⁶ P¹⁵²⁰ a householder (s approaching)P¹³²⁷ 28s (dispatches)P¹²¹ 34 35 36Mk¹²² 4ANS² a king (settles accounts with)P¹⁸²³ (s worshipped)P¹⁸²⁶ (lord of that s)P¹⁸²⁷ (s found fellow s)P¹⁸²⁸ (saying, wicked s)P¹⁸³² (dispatches his)P¹²²³ 4 6 8 10 let the foremost be your P¹²⁰⁷Mk¹⁰⁴⁴ faithful and prudent s P¹²⁴⁴⁵ 46 evil s (saying in his heart)P¹²⁴⁸Lu¹²⁴⁵ (lord of that s arriving)P¹²⁴⁵⁰Lu¹²⁴⁶ a man traveling (calls his)P¹²⁵¹¹ (lord of those)P¹²⁵¹⁹ (well done)P¹²⁵²¹ 23 (wicked s)P¹²⁵²⁶ (cast out the useless)P¹²⁵³⁰ (giving his s authority)P¹³³⁴ chief priest's s (smiting)Mt²⁶³¹Mk¹⁴⁴⁷Lu²²⁵⁰Jn¹⁸¹⁰ 10 (one of the)Jn¹⁸²⁰ s of the Lord (Miriam)P¹³⁸ (must not be fighting)2Ti²⁵⁴ God (looks on the humiliation of His s)P¹⁴⁶ (dismissing Thy s in peace)P¹⁴²⁹ (My men s and My women)P¹⁴²⁸ 18 (endowing Thy)P¹⁴²⁹ (Paul)P¹⁶¹⁷ Tit¹¹ (James)P¹⁶¹¹ (to show to His)P¹⁶¹⁵ 226 (John)P¹⁶¹¹ (sealing the s of)P¹⁶⁷³ (evangelizes to His)P¹⁶¹⁰⁷ (wages to Thy)P¹⁶¹¹⁸ (Moses s of)P¹⁶¹⁵³ (avenges blood of)P¹⁶¹⁹² (praising G all His)P¹⁶¹⁹⁵ (s offering divine service to)P¹⁶²²³ happy those s watching P¹⁶²³⁷ 38A 43 shall have many lashes P¹⁶²⁴⁷ man made a dinner (dispatches his)P¹⁶²⁴⁷ (s report to)P¹⁶²⁴¹ 22 (said to s)P¹⁶²⁴¹ 23 father said to his P¹⁶²⁵² having a s (plowing) Lu¹⁷⁷ (has that s no thanks)Lu¹⁷⁷ANS¹ (useless s are we)Lu¹⁷¹⁰ a noble (calls ten)P¹⁶²¹³ (gives them silver)P¹⁶²¹⁵ (well done good)P¹⁶²¹⁷ (wicked s)P¹⁶²²² vineyard owner dispatches P¹⁶²¹⁰ 11 certain courtier's s Jn⁴⁵¹ s of sin (everyone doing sin)M¹⁶³⁴ s not remaining for the eon P¹⁶³⁵ not aware what his lord doing Jn¹⁵¹³ Christ (no longer disciples s)P¹⁶¹⁵³ (no s nor free in)Ga³²⁸ (taking the form of a)P¹⁶²⁷ (Epaphras s of)P¹⁶⁴¹² (Peter)2P¹¹ (Judas)P¹⁶²⁷ s in the courtyard of Hannas Jn¹⁸¹⁸ Paul (s of Christ Jesus)Ro¹¹ (and Timothy s)P¹⁶²⁴⁵ Phil¹ (I were not a)P¹⁶²¹⁶ the saints (presenting yourselves as)P¹⁶²¹⁶ (s of whom obeying)P¹⁶²¹⁶ (we s of Sin)M¹⁶²¹⁷ P¹⁶²⁰ (present members as)P¹⁶²¹⁶ 19ns (were you called a)C⁷²¹ 22 22 (not to become s of men)C⁷²³ (one body s or free) 1C¹²¹³ (no longer a s)M¹⁶⁴⁷ (be obeying your masters)Ep⁶⁵ Co³²² (s of Christ) Ep⁶⁶ (requited whether s or)Ep⁶⁸ (masters be just to)Co⁴¹ (doom owners worthy)Ti⁶¹ (to be subject)Tit²⁹ (to be as God's s)P¹⁶²¹⁶ a minor of no more consequence than Ga⁴¹ no s in young humanity Co³¹¹ to have Onesimus (no longer as a)P¹⁶¹⁶ (above a s) P¹⁶¹⁶ ungodly s of corruption P¹⁶²¹⁹ Jezabel deceiving My P¹⁶²²⁰ hide themselves P¹⁶²¹⁵ emblem given P¹⁶²¹⁰ flesh of P¹⁶²¹⁵ 19s (s¹Lu¹²⁴²). bond⁶, bondman, servant¹²⁰.

slave, body¹.

sun'doul os TOGETHER-SLAVE

slave (fellow), of wicked slave P¹⁸²⁸ 29 31 33 evil slave beating P¹⁸²⁴⁹ Paul's f s (Epa-

phras)P¹⁶¹⁷ (Tycheus)P¹⁶⁴⁷ANS² the slain resting till their f s P¹⁶²¹¹ the messenger a f s of John P¹⁶¹⁹⁰ 220, fellow servant¹⁰.

doul e'ia SLAVERY

slavery, the state of being a slave. saints (did not get a spirit)Ro¹⁸⁵ (be not enthralled with yoke of)Ga⁵¹ (were liable to)P¹⁶²¹³ creation to be freed from P¹⁶²⁸¹ covenant generating into P¹⁶⁴⁴⁴, bondage⁵.

doul ag on e'os SLAVE-LEAD

slavery (lead into), Paul, his body P¹⁶²⁹⁷, bring into subjection¹.

spha z'os SLAY

slay, put to death by violence. Cain, his brother 1Jn³¹² 12 lambkin (as though s)P¹⁶²⁵⁶ (for Thou wast)P¹⁶²⁵⁹ 12 (from the disruption)P¹⁶²⁵⁸ men (s one another)P¹⁶²⁶⁴ (s because of the word)P¹⁶²⁶⁹ one of wild beast's heads P¹⁶²⁷³ blood of all those s (in Babylon)P¹⁶²⁸⁴, kill¹, slay⁸, wound¹.

slay, kill¹⁴, lay hands on¹, lift up⁸, murder¹, sacrifice¹.

kata spha z'os DOWN-SLAY

slay, lead them here and P¹⁶²⁹⁷.

[h]up'n os SLEEP

sleep, a state of unconsciousness or suspended sensation. Joseph roused from Mt¹²⁴ disciples heavy with Lu⁹³² of repose (Lazarus) Jn¹¹¹³ Eutychus sinking into Ac²⁰⁹ 9 saints to be roused out of P¹⁶²¹¹.

sleep, drowse¹⁷, repose¹⁰, (fall on s), repose¹.

ez'up'n os OUT-SLEEP

sleep (out of), the warden coming Ac¹⁶²⁷, awake out of¹.

ez'up'n is'os OUT-SLEEPIZE

sleep (wake out of), Jesus w Lazarus P¹⁶²¹¹, sleight, caprice¹.

peri phron e'os ABOUT-DISPOSE

slight, let no one s you Tit²¹⁵, dispel¹.

slight -ly. See few.

dex i o lab'os RIGHT-GETTER

slinger, one who gets his weapon in his right hand, make ready two hundred Ac²³²³Ans, spearman¹.

par eis du n'os RESIDE-INTO-SLIP

slip in, some men P¹⁶²⁷, creep in unawares¹, slip into. See put on.

okn r'os SLOTHFUL

sllothful, irksome Ph³¹, slave P¹⁶²⁵²⁶ in diligence not Ro¹²¹¹, grievous¹, sllothful², sllothful, dull¹.

okn e'os BE-SLOTHFUL

sllothful (be), Peter not to be Ac⁹³⁸, delay¹, slow, idle¹, tardy³, slumber, nod², stupor¹, small. See little, small, few⁵, (very s), least², small cord, rope¹, small fish. See fish (small), smallest matters, least¹.

oc'os ODOR

smell, Lazarus already s Jn¹¹³⁹, stink¹.

smelling, scent¹.

patas' os SMITE

smite, strike with sudden force, the shepherd P¹⁶²⁶¹ Mk¹⁴²⁷ chief priest's slave Mt²⁶⁵¹ Lu²²⁵⁰ Christ (shall we)Lu²²⁴⁹ (s the nations)P¹⁶²¹⁵ Moses s the Egyptian Ac¹¹

messenger s (Peter, on the side) Ac127 (Herod) Ac123^s authority to s the land vRv11⁶. smite⁰, strike¹.

smite, beat⁹, eclipse¹, hit⁴, lash³, slap². smite off, eliminate¹.

ka pu os' BURN-BLOW
smoke of fire, fumes of incense, blood and fire and pillars of s Ac219 as the s of a large furnace vRv9²As of Babylon's conflagration vRv189 18bs 193 fumes: of incense vRv84 of the well of the abyss vRv9² 2 3 Abs² out of the mouths of the horses vRv 917 18 of torment vRv141¹ temple dense with vRv158, smoke¹³.
smoke, smoulder¹.

lei on' SMOOTH
smooth, without unevenness. rough roads shall be Lu35.

apo pu'g o FROM-CHOKE
smother. seed, by thorns FM137/Lu87 hogs, in the lake Lu33, choke³.

tuph o SMOULDER
smoulder, burn without a flame. Christ not extinguishing s flax M Mt1220, smoke¹.

par cis ag'o BESIDE-INTO-LEAD
smuggle in, introduce on the side. destructive sects F2Pt21, bring in privily¹.

par cis'ak ton BESIDE-INTO-LED
smuggled in, false brethren Ga24, brought in unawares¹.

Smurn'a MYRRH
Smyrna, a city on the coast of the Egean, about 38° 20' north, 27° east. ecclesia in vRv11 28.

skan'dal on SNARE
snare, a means of tripping or a cause of falling. Christ (culling out) FM134¹ (Peter a s to) M Mt123 (crucified, to Jews a s) F1C123 woe to (the world because of) FMt187 (that man through whom) FMt187 s to come (necessary) Mt187 (incredible for a not) Lu171 laying in Zion F Ro9³³ let Israel's table become F Ro119 saints (not to place a s) P Ro 1413 (noting those making) F Ro1617 s of the cross F Ga511 a s rock 1 Pt28 no s in one in the light F1Jn210 Balaam taught Balak to cast F Rv214, occasion of stumbling¹, - to fall¹, offence⁹, thing that offendeth¹.

snare, noose¹, trap⁵.
skandal is'o SNARE
snare or shock, as one suddenly caught in a snare. if your hand, foot or eye FMt529 30 189 9 Mk943 45 47 Jesus (happy the one not s in Me) FMt110 (the Jews s in) FMt1357 Mk63 (lost He and Peter be s them) FMt1727 (all shall be s in Me) FMt2631 Mk1427 (is this s you) FJn601 because of the word FMt1321 Mk 417 one of these little ones FMt186 Mk942 Lu 173 then many shall be FMt2410 Peter (and if all are) FMt2633 Mk1429 (I shall not) FMt 2633 that the disciples may not be FJn161 s a brother by food and drink F Ro1421ns¹ 1C8 13 13 who is s and I (Paul) not F2C1129
shock: Pharisees, at hearing the word FMt 1512 happy the one not F Lu723, make to offend², offend²⁸.

[h]arp az'o SNATCH
snatch, seize with a sudden grasp and carry away, as a wolf its prey, the violent s that kingdom FMt1112 Lu1619s² wicked one s that sown FMt1310 Jesus (throng about to s Him) FJn615 (no one s disciples out of His

hand) FJn1028 29 wolf s the sheep FJn1012 the spirit s Philip away Ac839 Paul (troops ordered to s) Ac2310 (s away to third heaven) 2C122 (into paradise) 2C124 s away together (living and dead saints) 1Th417 out of the fire FJn23 s away to God (male son) vRv125 (BMt1229 s Mk415), catch¹, pluck², pull¹, take by force³.

mukt'ir iz'o NOSEIZE
sneer at, toss up the nose in contempt. God is not to be F Ga67, mock¹.

chi on' SNOW
snow, white, frozen flakes of moisture, messenger's apparel white as if Mt283 Christ's (garments as) v Mk93A (head and hair as white as) vRv114.

so. See as.
so, consequently⁶, likewise¹, then¹¹, thus¹⁵⁸.

dei'na SO-AND-SO
so-and-so, an unnamed person. go into the city to Mt2618, such a man¹.

so as, that¹.
so great, so much⁵.
so large, so much¹.
so long, so much².
so many. See so much.

to s ou't o THE-SAME
so much or so many, so vast (a cloud) Hb121. faith Mt810 Lu79 bread Mt1533 time Jn149 Hb47 Ananias took pay Ac58 s suffering Ga34 better than messengers Hb14 sponsor of a better covenant Hb722 rather (day drawing near) Hb1025 torment Rv187 riches Rv1817

so many: years Lu1529 bread for Jn69 signs Jn1237 fishes Jn2111 species of sounds 1C1410 witnesses Hb121, so great⁵, - large¹, - long², - many³, - much¹, these many¹.

so much. See as much as.
so much as, neither¹.

[h]os'te AS-RESIDES
so that, so as, a conjunction expressing consequence or result, a great quaking s t the ship was covered Mt824 demons very ferocious s t no one is strong enough Mt828 s t it is allowed to be doing ideally Mt1212 so as: authority s a to be casting out unclean spirits Mt101 so as to satisfy so much of a strong Mt1533 etc. in so much that¹⁰, so that²⁵, therefore⁹, wherefore¹⁷, etc.

so that, that².

[h]o'n os WHICH-?-AS
so that, that so Ro34 917 17, Christ (in Nazareth s t) Mt223 (may be proceeding thence) Mt834s (ejecting workers) Mt938 Lu102 (destroying Him) Mt1214 Mk36 (trapping Him) Mt2215 (putting Him to death) Mt2659 (asking Him) Lu79 1137 (He might extricate us) Ga14 (s t the name of) 2Th112 (s t He should be tasting death) Hb29 Herod should be worshipping Mt28 men may perceive your acts Mt610 you may become sons Mt545 the hypocrites Mt62 6 18 your alms hidden Mt64 you may not appear fasting Mt618 s t may be fulfilled Mt817 1335 on you should be coming the just blood Mt2335 the reasonings of many Lu235 chasm established s t Lu1628 both our chief priests Lu2420 should be arresting Jn1157 erasure of your sins Ac310 pray concerning Ac815 beseech the Lord Ac824 to the synagogues Ac92 Paul (recovering sight) Ac912

1¹ (Jews may be assassinating) Ac9²⁴ (should not linger) Ac20¹⁶ (may lead him) Ac23¹⁵ 20 (favor against) Ac25³ those left of mankind Ac15¹⁷ two hundred soldiers Ac23²³ king Agrippa Ac25²⁶ no flesh boasting 1C12²⁹ complete the doing 2C8¹¹ to be an equality 2C8¹⁴ the fellowship Phn⁶ a death occurring Hb9¹⁵ you may be healed Ja5¹⁶ procured people s t 1P2⁹ (AMk5²³). because¹, how¹, that², to¹.

cp' os AS-LAY (say)

so to say, through Abraham Hb7⁹, sol. *

so vast. See so much.

soak. See cram.

ne ph a' li on negative-DRINK

sobor, supervisor must be Ft13³² wives to be Ft13³¹ aged men Ft12², sober², vigilant¹, sober, sane², (be s), sane (be)³, (teach to be s), sense of duty (bring to)¹.

ne ph o negative-DRINK

sober (be), saints to be (watching and) Ft13⁵ 5⁸ 1P15⁸ (in all things) Ft2¹⁴ 1P11¹³ (sane and s for prayers) Ft14⁷, be sober³, sober¹, watch².

sober-minded (be), sane (be)¹.

ek ne ph o OUT-negative-DRINK

sober up, justly Ft15³⁴, awake¹.

ana ne ph o UP-negative-DRINK

sober up, out of the Adversary's trap Ft2¹² 26, recover one's self¹.

soborly, sanely¹.

soborness, sanity¹.

sobriety, sanity².

So'doma SODOM

Sodom, Gn18, 19, a city in the region of the Dead Sea, more tolerable for Mt10¹⁵ 11²³ 24 Mk6^{11A} Lu10¹² Lot came out from Lu17²⁹ as S would we become Ro9²⁹ Noah condemns the cities of 2P2⁶ a specimen Ju¹ spiritually called Rv11⁸.

ar s en o koi't es MALE-LIER

Sodomite, not enjoying allotment of God's kingdom 1C6⁹ the law laid down for 1Ti1¹⁰, abuser of self with mankind¹, that defileth self - 1¹.

malak on' SOFT

soft, catamite, a male used for unnatural purposes, joined with sodomite 1C6⁹, a special term so used by Theophylact, Dionysius, Halicarnassus, Plutarch, etc. a man in soft garments Mt11⁸ 8Lu7²⁵, effeminate¹, soft², -clothing¹.

soft clothing, soft¹.

sti ba da s' STAND-STEP

soft foliage, chopping Mk11⁸, branches¹.

cho'os' SOIL

soil, the upper layer of the ground, which is oxidized so that it supports plant life. disciples to shake off Mk6¹¹ men cast on their heads vRv18¹⁹, dust².

cho ik on' SOILISH

soilish, of the human body, which is taken from and returns to the soil, the first man 1C15⁴⁷ such as the s one is 1C15⁴⁸ 48 we wear the image of 1C15⁴⁹, earthy¹.

par oik e' o BESIDE-HOME

sojourn, in Jerusalem Lu24¹⁸ Abraham, in the land of promise Hb1⁹, be a stranger¹, sojourn¹.

par oik i'a BESIDE-HOMEING

sojourn, in Egypt Ac13¹⁷ time of the saint's 1Pt1¹⁷, dwell as strangers¹, sojourning here¹.

par oik os BESIDE-HOMER

sojourner, Abraham's seed Ac7⁶ Moses Ac7²⁹ the nations no longer MEp2¹⁹ Peter entreating saints as 1Pt2¹¹, foreigner¹, sojourn¹, stranger².

par egor i'a BESIDE-BUYING

solace, fellow workers a s to Paul Co4¹¹, comfort¹.

strat i o't es WARRIOR

soldier, centurion having s under him Mt²⁸ Lu7⁸ Christ (led by) Mt27²⁷ Mk15¹⁶ (scoff at Him) Lu23³⁶ (braid a wreath for) Jn19² (took His garments) Jn19²³ 23 (cast lots for His vesture) Jn19²⁴ (pierces His side) Jn19³⁴ bribed with silver Mt28¹² fracture the prisoner's legs Jn19³² a devout s of Cornelius Ac10⁷ Peter (given over to) Ac21¹⁴ 18 (reposing between) Ac12¹⁸ Paul (run down to) Ac21³² 32 (borne by) Ac21³⁵ (to escort him) Ac23³³ 31 (speaking to) Ac27³¹ (a s remains with) Ac28¹⁶ strike off the ropes of the skiff Ac27³² counsel to kill the prisoners Ac27³² ideal s of Christ Jesus Ft2¹² 34A.

soldier. See war.

soldier (choose to be a), enlist¹.

su strat i o't es TOGETHER-WARRIOR

soldier (fellow), of Paul (Epaphroditus) rPh2²⁵ (Archippus) rPhn².

soldiers, troops¹.

sand a' li on PLANK-BIND (dim.)

sole, not a sandal, with upper covering, but a mere sole, to bind on (the twelve) Mk6⁹ (Peter) Ac12⁸, sandal².

solicitous (be). See worry.

solicitude. See worry.

stere on' SOLID

solid, firmly coherent, so as to resist stress or change of shape, God's foundation 2Ti2¹⁹ nourishment rHb5¹² 11 in the faith 1Pt5⁹, steadfast¹, strong², sure¹.

solitary, desolate¹.

Solomōn (Hebrew) PEACEFUL

Solomon, king David's son and successor to the throne of Israel 1Ki11-11. David begets Mt16⁷ in all his glory rMt6²⁹ Lu12²⁷ wisdom of Mt12⁴² Lu11³⁴ more than S here Mt12⁴² Lu11³⁴ the portico of Jn10²³ Ac3¹¹ 5¹² builds God a house Ac7⁴⁷.

solution. See break loose.

stugn a s' o be-SOMBER

somber (be), be grave and gloomy, certain rich man Mk10²², be sad¹.

some. See any.

some, one⁸, other¹.

some of, out⁶.

somebody, some².

p os ?-AS

somehow, how, indefinitely, s to arrive at Phoenix Ac27¹² Paul (if s prospered) Ro1¹⁰ (if s provoking) Ro1¹⁴ (s when heralding) 1C9²⁴ (I fear lest s) 2C13¹⁸ 12²⁹ 20 (s I should be racing) Ga2² (I have toiled) Ga4¹¹ (s I should be attaining) Ph3¹¹ s this right¹ of yours 1C9⁹ lest s such swallowed up 2C2⁷ s the Macedonians 2C9⁴ lest s the trier 1Th3⁵ etc.

how: h, then, is it reckoned Ro4¹⁰ h shall we still Ro6² h shall He not Ro3³² h should they be invoking Ro10¹⁴ 14, etc. after what manner¹, by what means², how³², how³⁸, - is it that⁷⁶, that¹,

something, some⁶, sometime. See once.

mc'pou no-?-of-which

some time (at), Ac27²⁰bs. lest¹, somewhat, some⁶, part¹, somewhere. See where?

[h]uio's SON

son, male offspring, descended or legally adopted, especially when mature, and as entitled to the father's confidence and dignity and exhibiting his character. Thus, the sons of Israel are chiefs as Israel was, the sons of Jacob are crooked as he was, the Son of Mankind is entitled to headship over Adam's descendants. Frequently used in Hebrew as descriptive of character, as sons of the kingdom, the son of destruction. The opposite of a slave. Of an ass, a foal Mt21⁵.

titles of Christ

Son of God: if you are (Adversary trying Him)Mt4³ Lu4⁹ (chief priest asks)Mt26⁶³ (descend)Mt27⁴⁰ call Him (demons)Mt8²⁹ Lu4⁴¹ 8²⁸ (unclean spirits)Mk11³⁷ truly Thou art (disciples say)Mt14³³ (Peter)Mt16¹⁶ (Nathanael)Jn14⁹ He said (God's S am I)Mt27⁴³ Jn10³⁶ truly this was Mt27⁵⁴Mk15³⁹ Jesus C the S (evangel of)Mk11^{AB3} (designated with power)Ro14 (heralded)2C11⁹ are you the Mk14⁶¹Lu22⁷⁰ Jesus (shall be called)Lu1³⁵ (John testified this One is)Jn14^{AD3} (is the Christ the)Jn20³¹ (Paul heralded Jesus as)Ac9²⁰ (Chief Priest the)Hb4¹⁴ (avowing Jesus)1Jn4¹⁵ (believing J is)1Jn5⁵ only begotten Jn3¹⁸ voice of Jn5²⁵ glorified through Lazarus' death Jn11⁴ coming into the world Jn12⁷ Jews say He makes Himself Jn19⁷ in faith of Ga22²⁰as crucifying for themselves again Hb6⁶ Melchizedek picturing Hb7³ he who tramples on Hb10²⁹ manifested for this 1Jn3⁸ believing (in the)1Jn5¹⁰ (in the name of)1Jn5¹³ is arriving 1Jn5²⁰ S of the Father 2Jn³ is saying, I am aware Rv21⁸

Son of Mankind: messengers (dispatching His)Mt13⁴¹ (descending on)Jn1⁵¹ nowhere to be reclining His head Mk8²⁰Lu9⁵⁸ authority to pardon sins Mt9⁶Mk20^{Lu54} coming (till He may be)Mt10²³ (in Father's glory)Mt16²⁷ (in His kingdom)Mt16²⁸ (in an hour not supposing)Mt24⁴⁴Lu12⁴⁰ (in His glory)Mt25³¹ (in clouds)Mk13²⁶Lu21²⁷ (finding the faith)Lu18⁸ came (eating and drinking)Mt11¹⁹Lu34 (not to be served)Mt20²⁸Mk10⁴⁵ (to seek and to save)Lu19¹⁰ Lord of the sabbath Mt12²⁸Mk2²⁸Lu6⁵ saying a word against Mt12³²Lu12¹⁰ in the heart of the earth Mt12⁴⁰ sowing ideal seed Mt13³⁷ who are men saying I am Mt16¹³ till roused Mt17⁹Mk9¹⁰ about to be suffering Mt17¹² Mk8³¹ 9¹² Lu9²² given up (about to be)Mt17²²Lu9⁴⁴ (to chief priests)Mt20¹⁸Mk10³³ (to be crucified)Mt26²Mk9³¹ (woe to that man)Mt26⁴Mk14²¹ (into hands of sinners)Mt26⁴⁵ Mk14⁴¹ (Judns, with a kiss)Lu24⁴⁸ sitting (on throne of His glory)Mt10²³ (at the night)Lu22⁶⁹ presence of (as lightning)Mt24²⁷ (as days of Noah)Mt24³⁷ 39 sign (of the)Mt24³⁰ to (this generation)Lu11³⁰ shall see (all the tribes)Mt24³⁰ (Caiaphas)Mt26⁶⁴

Mk14⁶² indeed going away Mt26²⁴Mk14²¹Lu22²² will be ashamed of Mk8³⁸Lu6²⁶ casting out your name on account of Lu6²² will be avowing Him Lu12⁸ the days of Lu7²² 24 26 30 all will be accomplished as to Lu13³¹ prevailing to stand in front of Lu21³⁶ must be given up Lu24⁷ Who is in heaven Jn3¹³ exalt (must be)Jn3¹⁴ 1234 (whenever you should)Jn8²⁸ He is a Jn5²⁷ giving life eonian Jn6²⁷ eating the flesh of Jn6⁵³ beholding Him (ascending)Jn6⁶² (Stephen)Ac7⁵⁶ are you believing in Jn9³⁵ glorified (come has the hour)Jn12²³ (now is)Jn13³¹ Who is this Jn12³⁴ One like a Rv11³ 1414

Son of David: lineage of Mt11¹ be merciful Mt9²⁷ 1522 2030 31 Mk10⁴⁷ 48Lu18³⁸ 39 is not this Mt12²³ Hosanna to Mt21⁹ 15 whose S is He Mt22⁴² how is He his S Mt22⁴³Mk12³⁷Lu20⁴⁴ scribes saying the Christ is Mk12³⁵Lu20⁴¹

the Son: not aware of the day Mt24³⁶Mk13³² baptizing into name of Mt28¹⁹ believing in Jn3³⁶ stubborn as to Jn3³⁶ doing nothing of Himself Jn5¹⁹ 19 vivifying whom He will Jn5²¹ given all judging to Jn5²² may be honoring Jn5²³ 23 to have life in Himself Jn5²⁶AB3 everyone beholding Jn6⁴⁰ making you free Jn8³⁶ shall be subject 1C15²⁸ of God's love Col1³ to the S, Thy throne O God Hb1⁸ perfected for the con Hb7²⁸ saints remaining in 1Jn2²⁴ he who has 1Jn5¹² 12

the Son in various relations to God

My Son: out of Egypt I call Mt21¹⁵ the Beloved Mt3¹⁷ 175 Mk11⁹ Lu3²² 2P11⁷ S of the Most High Lu1³² the Chosen Lu9⁵⁵ My S art Thou Ac13³³ Hb1⁵ 55 He shall be to Me for a Hb1⁵

His Son: only begotten Jn3¹⁶ 17 1Jn4⁹ concerning (God's evangel)Ro1³ (has testified)1Jn5⁹ 10 evangel of His Ro1⁹ the death of Ro5¹⁰BS when sending Ro8³ image of Ro8²⁹ spares not Ro8³² fellowship of 1C1⁹ to unveil in Paul Ga1¹⁶ delegates Ga4⁴ the spirit of Ga4⁶ saints (waiting for)1Th1¹⁰ (are in)1Jn5²⁰ blood of Jesus 1Jn1⁷ believing in name of 1Jn3²³BS dispatches 1Jn4¹⁰ life eonian in 1Jn5¹¹

the Father: no one recognizing the S except Mt11²⁷ 27Lu10²² 22 the S unveils Mt11²⁷Lu10²² loving the S Jn3³⁵ fond of the Jn5²⁰ glorified in the S Jn14¹³ glorify Thy Jn1⁷¹ Thy S glorifying Thy Jn1⁷¹ fellowship with F and S 1Jn1³ disowning F and S 1Jn2²² 23 avowing the S has the F 1Jn2²³ has dispatched the S 1Jn4¹⁴ has the F as well as S 2Jn⁹

a Son: speaks to us in Hb1² as S over His house Hb3⁶ being a S learned obedience Hb5⁸

other Sons

Joseph s of David Mt1²⁰ Mary (shall bring forth)Mt1²¹ 23 25 (the artisan, s of) Mk6³ (bringing forth)Lu1³¹ (her firstborn) Lu2⁷ God's Sons (peacemakers called)Mt5⁹ (s of the Most High)Mk6³⁵ (s of resurrection)Mk20³⁶ 36 (those led by His spirit) Ro8¹⁴ (creation avowing unveiling)Ro8¹⁹ (s of the living G)Ro9²⁶ (through faith ar) MGa3²⁶ (realization of the)En4¹³ (scouring every)Hb1²⁶ the Father (becoming s of)Mt5⁴⁵ (s and daughters to Me)Jc2⁶18 requesting bread Mt7⁹Lu11¹¹AB of the kingdom (cast out)Mt8¹² (ideal seed)Mt13³⁹ of the bridal chamber Mt9¹⁵Mk21⁹Lu5³¹ Israel (by what are your s)Mt12²⁷Lu11⁹ (s

shall prophesy) Ac217 (s of the prophets) Ac325 Christ (fond of s above Me) Mt1037 (s of the artisan) Mt1355 (be merciful to my) Mt1715 (brings s to) Mk917 (a s as to the law of Joseph) Lu325 Jn145 642 (is not this Joseph's) Lu422 (look on s of) Lu938 (lead your s here) Lu941 (leading many s into glory) Hb210 (conqueror shall be a s to Me) vRv217 (of the wicked one) Pmt1338 s of the kings Pmt1725 20 mother of Zebedee's (came to Jesus) Mt2020 (with her s) Mt2020 21 (beholding crucifixion) Mt2756 householder (dispatching his s) Pmt2137 Mk126 Lu2013 (respecting my) Pmt12137 Mk126 (farmers perceiving the s) Pmt12138 a king makes festivities for Pmt222 s of Gehenna Mt2315 the Jews s of those who murder Mt2341 Zechariah s of Berechiah Mt2355 two s of Zebedee (James and John) Mt2637 Mk1035 Lu510 (S of Thunder) Mk317

sons of Israel (Valued One from) Mt279 (many turning back) Lu116 (entire senate of) Ac521 (Moses to visit) Ac723 (Moses says to) Ac737 (Paul to bear Christ's name before) Ac915 (of the word God dispatches to) Ac1036 (number as the sand of the sea) Ro927 (not able to look intently) 2C37 13 (exodus of) Hb1122 (cast snare before) Rv214 (twelve tribes of) vRv74 2112 sons of mankind (sins pardoned) Mk328 (other generations s of humanity) Ep35 s of Times Mk1046 Elizabeth (bearing a) Lu113 57 (conceived a s) Lu136 John s of Zechariah Lu32 an only begotten s died Lu712 s of peace ALu106 father against s Lu1253 53 falling into a well Lu145AB certain man had two Pmt1511 13 19 21 21 24 25 30 s of this eon (more prudent) Lu168 (marrying) Lu2034 s of light (more prudent) Lu168 (becoming) Jn1236 s of Abraham (Zaccheus) ALu199 (s of the race of) Ac1326 (those of faith) MGa37 (two) Ga422 (offering up) Ja221 Simon s of Jn142

Jacob (his s Joseph) Jn43 (his s drank of it) Jn412 (blesses each s of Joseph) Hb1121 courtier's s (infirm) Jn446 47 (living) Jn450 53 s remaining for the eon Jn8359 man born blind (this is your s) Jn919 (this is our) Jn920 s of destruction (Judas) Jn1712 (man of lawlessness) 2Th23 John (Jesus to Mary, lo your s) Jn1926 S of Consolation (Barnabas) Ac430 s of Hamor Ac716 Moses (rears him for a s) Ac721 Hb1124 (begets two) Ac729 Elymas, s of the Adversary Ac1310 Saul s of Kish Ac1321 Timothy, s of a believing Jewess Ac161 seven s of Sevea Ac1914 Paul (s of Pharisees) Ac236 (the s of his sister) Ac2316 Sarah (shall have) Ro99 (s of the free woman) Ga430 ARS14

saints (you are s) MGa46 (no longer a slave but a s) MGa47 7 (s of light) 1Th55 5 s of the maid (Hagar) Ga430 30 of stubbornness Ep22 50 Co36As a s of mankind that Thou Hb26 of Levi Hb75 arguing with you as Pmt125 5 father disciplining Hb127 7 bastards and not MHb128 Mark my s Pmt1513 male s brought forth vRv125 (AJn118 s212 AJJn510), child50, foal1, son120, Son210,

son, boy3, child21.

[h]uto the si'a SON-PLACING

son (place of a), sonship. Adoption legally into the place belonging to a son, as a mature male represents his father's character and inherits his dignities and wealth. saints (may be getting) Ga45 (designating us for) Ep15 sonship: saints (got the spirit of) Ro

s15 (awaiting) Ro823 Israelites, whose is Ro949s. adoption3, - of children1, of sons1.

ôd'ê SONG

song. spiritual Ep519 Co310 singing a new vRv59 143 3 s of Moses vRv153 of the Lamb-kin vRv153.

sonship. See son (place of a).

soon, instantly1, swiftly2.

soon angry, irritable1.

soon as (as), immediately3, straightway1.

sooner, swiftly (more)1.

soothe. See rest.

mên IN-SOOTH

sooth (in), a particle of affirmation. if it is

blessing Hb614, surely1.

soothsaying (by), divine1.

sop, morsel1.

Sô'patr os SAVE-FATHER

Sopater, a companion of Paul, a Berean Ac204.

sorcerer, enchanter2, magi2.

sorcery, enchantment2, magic1, (use s), magic (use)1.

sordid. See shame.

sore, enough1, evilly1, fear1, great1, many1,

tremendously1, ulcer3, very1.

sore afraid (be), terrified1.

sorer, worse1.

sores (be full of), ulcers (have)1.

lup'e SORROW

sorrow, an evil, depressing feeling, the oppo-

site of joy. disciples (reposing for) Lu2245

(filled their hearts) Jn166 (shall become joy)

Jn1620 (will be having) Jn1622 a woman

bringing forth has Pmt1621 Paul (his s

great) Ro92 (not coming again in) 2C21 (lest

I may have) 2C23 Ph227 27 more excessive

2C27 according to God 2C710 of the world

2C710 not to give sorrowfully 2C97 discipl-

ine seeming to be AHb1211 if anyone under-

going 1Pt219, grief1, grievous1, grudgingly1,

heaviness2, sorrow11.

sorrow, mourning3, pain2, pained (be)2, pang2.

lup'eô SORROW

sorrow or cause sorrow, be or make sorry.

youth came away Mt1922 Mk1022 disciples

(begin to be) Mt2622 Mk1419 (shall be) Jn1620

Christ begins to be Mt2637 if causing your

brother Ro145 not that you may be made

2C24 if anyone has caused 2C25 Paul as s

yet ever rejoicing 2C610 causing s to the

holy spirit Ep430 lest you may 1Th413 being

s by trials 1Pt16

be sorry: Herod Mt149 tremendously s

(disciples) Mt1723 (fellow slaves) Pmt1831 Pe-

ter Jn2117 Paul (if I am making you) 2C22 2

78 8 (not made me) 2C23 Corinthians made

s 2C79 9Ps1 9 11 (s1) Ro1421 ARv915),

grieved4, - in heaviness1, - made sorry6,

- sorry3, - sorrowful1, cause grief1, sorrow3,

sorrowful2.

a'lup o tcr os MORE-UN-SORROWED

sorrow free (more). Paul may be Ph238, less

sorrowful.

peri'lup on ABOUT-SORROWED

sorrow-stricken. Jesus Mt2638 Mk1431 Herod

(over the Baptist) Mk626 certain rich chief

Lu1823 24A, exceeding sorrowful2, - sorry1,

very sorrowful2.

sorrowful (exceeding), sorrow-stricken2.

sorrowful (less), sorrow free (more)1.

sorrowful (very), sorrow-stricken2.

sorry (exceeding), sorrow-stricken¹.

sort of (what), what kind¹.

sort (some), part¹.

Sōs t'patr os SAVE-FATHER

Sosipater, a relative of Paul. Ro16²¹.

Sōs thc'n es SAVE-PLACE

Sosthenes, the ruler of the Corinthian synagogue Ac18¹⁷, one of Paul's associates 1C11.

psuch'ē COOL

soul, the sensation resulting from the combination of an organic body with breath or spirit Gn27 (121 A.V. "creature"), connected with the blood Lv17¹⁴ (A.V. "life"), possessed by all living creatures that move Lv11⁴⁶. By metonymy, a human being considered from the standpoint of its sensations or experiences Rv6⁹, Herod seeking Jesus' AMt2²⁰ more than nourishment Mt6²⁵ Lu12²³ don't worry about Mt6²⁵ Lu12²² man not able to kill NMt10²⁸ God (able to destroy) Mt10²⁸ (commit your s to) Pt4¹⁹ destroying (on Christ's account) AMt10³⁰ 16²⁵ Mk3³⁵ Lu9²⁴ (one finding it will be) AMt10³⁹ (one wanting to save it will be) AMt16²⁵ Mk8³⁵ Lu9²⁴ (one seeking to procure it will be) Lu17³³ (one fond of it will be) Jn12²⁵ finding rest in Mt11²⁹ God's s (delights in His Beloved) cMt12¹⁸ (not delighting in one shrinking back) Hb10³⁸ give in exchange for AMt16²⁶ Mk3³⁷ forfeiting AMt16²⁶ Mk3³⁶ (through shipwreck) Ac27¹⁹

Christ's (a ransom) AMt20²⁸ Mk10⁴⁵ (sorrow-stricken) NMt26³⁸ Mk14³⁴ (disturbed) Jn12²⁷ (not forsaking me) Ac27¹⁹ loving God with the whole Mt22³⁷ Mk12³⁰ 33 Lu10²⁷ save a s AMk3⁴ (on the sabbath) Lu6⁹ (implanted word able to) AJa12¹ (of sinners) AJa5²⁰ Miriam's (magnifying the Lord) JLu14⁶ (blade passing through) ALu12³⁵ rich man (declaring to his s) ALu19¹⁹ (demanding his s this night) Lu22²⁰ hating the s (for Christ) ALu14²⁰ (guarding it) AJn12²⁵ acquiring by endurance Lu21¹⁹ laying down (the ideal shepherd) AJn10¹¹ (for the sheep) AJn10¹⁵ (Christ) Jn10¹⁷ AJn3¹⁶ (Peter, for Christ) AJn13³⁷ 38 (a man, for his friends) AJn15¹³ lifting our s (of the Jews) Jn10²⁴ three thousand added NAc24¹ fear came on NAc24³ exterminated NAc23²

saints (all of one) Ac4³² (established) Ac14²² (dismantling your) Ac15²⁴ (Paul bankrupted for) Ac21²⁵ (spirit s and body) 1Th5²³ (Christ, Supervisor of your) 1Pt2²⁵ (ought to lay down our) AJn13¹⁶ others: seventy-five s (Jacob's family) Ac7¹⁴ of the nations provoked Ac14² apostles (give up for the name) Ac15²⁶ (share) ATn2⁸ Eutychus' s in him Ac20¹⁰ Paul's (not making it precious) Ac20²⁴ (for the sake of) Ro16⁴ (a witness on) Ac21²³ not one cast away NAc27²² 276 s in the ship NAc27³⁷ human s (distress on) Ro2⁹ (in Babylon) Rv18¹⁵ every s to be subject Ro13¹ Adam became a living s 1C15¹⁵ from the s (doing God's will) Ep6⁹ (working as to the Lord) Ac30²³ standing firm in one Ph1²⁷ Epaphroditus risking his APn2³⁰ parting of s and spirit Hb4¹² an anchor of Hb6¹⁹ procuring of Hb10³⁹ fainting in Hb12¹ leaders vigilant for Hb13¹⁷ salvation of 1Pt1⁹ having purified 1Pt1²² lusts warring against 1Pt2¹ eight s brought through water Rv13³⁰ Lot's just s Ac2Pt2⁸ unstable Ac2Pt2¹⁴ is prospering Ac2Jn² under the altar Rv6⁹ of creatures in the sea Rv8⁹ conquerors love not their vRv12¹¹ s in

the sea died vRv16³ Babylon's vRv18¹⁴ of those executed vRv20⁴ (sJn15¹) heart², life⁴⁰, mind³, soul⁵⁸.

ek psuch'ē OUT-COOL (soul)

soul (give up), Ananias and Sapphira Ac5¹⁵ 10 (APH219), give up the ghost³.

sum'psuch os TOGETHER-COOL

soul (joined in), saints admonished to be Ph2², of one accord¹.

psuch ik on COOLIC

soulish, swayed by the soul, rather than the spirit, s man not receiving of the things of the spirit 1C21⁴ s body 1C15⁴⁴ 44 48 terrestrial, s, demoniacal Ja3¹⁵ s, not having the spirit Ju19, natural¹, sensual².

n'psuch on UN-COOL

soulless, without sensation, sounds by s things 1C14⁷, things without life¹.

phōn ē' SOUND

sound, what is perceived by the ears, articulate utterance, voice, in Rama Mt2¹⁸ loud s trumpet Mt24³¹ Christ (letting out loud s) Mk15³⁷ (of His speaking to Paul) Ac9⁷ (voice as s of many waters) Rv15² of Miriam's salutation Lu14⁴ hearing s of a blast Jn3³⁴ of a blare Ac26⁶ given by soulless things 1C14⁷ if trumpet giving dubious 1C14⁸ many species of 1C14¹⁰ import of 1C14¹¹ of declarations Hb12¹⁹ John hears (first s I h) vRv4¹ (as many waters) Rv12² 2 2 (as of singers) vRv14² of messengers vRv5¹¹ of trumpets vRv8¹³ locusts wings vRv9⁹ lyre singers vRv18²² of millstone Rv18²² ab as of many waters (the throng) vRv19⁶ strong thunders vRv19⁶

voice: of one imploring (John) Mt3³⁷ Mk11³ Lu3¹ Jn12²³ God (out of heaven) Mt3¹⁷ Mk11³ Lu3²² Jn12²⁸ 39 (v out of the cloud) vMt17⁵ Mk9⁷ Lu9³⁵ 36 2Pt1¹⁷ 18 (leper glorifying with loud) Lu17¹⁵ (disciples praising with) Lu19³⁷ (neither have you heard the Father's) Jn5³⁷ (if you should be hearing) Hb3¹⁷ 15 4⁷ Christ (not hearing His v in squares) Mt12²⁹ (exclaims with a loud) Mt27⁴⁶ (again crying with loud) Mt27⁵⁰ (implores with) Mk15³⁴ (Father into Thy) Lu23⁴⁶ (Bridegroom's v) Jn3²⁹ (the dead hearing v of) Jn5²⁵ 28 (other sheep hearing) AJn10¹⁶ (My sheep hearing) Jn10²⁷ with loud v to Lazarus) Jn11⁴³ (those of the truth hearing) Jn18³⁷ (saying to Paul) Ac22⁹ 9 (v of Chief Messenger) 1Th4¹⁶ (v as sound of many waters) Rv1¹⁵ (anyone hearing My) Rv3²⁰ with a loud v (unclean spirits) Mk12²⁶ Lu4³³ Ac8⁷ (demoniac) Mk5¹⁸ Lu8²⁸ (Elizabeth shouts) Lu14²⁴ as (multitude importuned) Lu23²³ (Jews crying) Ac7⁵⁷ (Stephen) Ac7⁶⁰ AB3² (Festus averring) Ac26²⁴ (souls of those slain) vRv6¹⁰ (vast throng crying) vRv7¹⁰ (vulture) vRv8¹³ (out of heaven) vRv11² 14¹⁵ v of the Lord (to Moses) vAc7³¹ (to Peter) vAc10¹³ 15 11⁹ (shakes the earth) Hb12²⁶ messengers (heralding with) vRv5² (Worthy is the Lambkin) vRv5¹² (cries with loud) vRv7¹² 10³ 14¹⁵ (seventh m's v) vRv10⁷ (be ye afraid) vRv14⁷ (third m's v) vRv14⁹ (send in) vRv14¹⁸ (it falls) vRv18² (hither) vRv19¹⁷

others: lift the v (a woman) Lu12²⁷ (lepers) Lu17¹³ (Peter) Ac21⁴ (disciples, to God) Ac4²⁴ (in Lycaonia) Ac14¹¹ (Jews, against Paul) Ac22²² (multitudes v prevailed) Lu23²³ shepherd s (sheep hearing) vJn10³ (sheep acquainted with) vJn10⁴ 5 Paul (hears a v) Ac9⁴ 26¹⁴ (in loud v, rise) Ac14¹⁰ (commit

nothing)Ac1628 (to hear the v of his mouth) Ac2214 (with which I cry out)Ac2421 (to change my)Ga420 Rhoda recognizing Peter's Ac1214 Herod's v as of a god Ac1222 of the prophets AAc1327 of Ephesian mob Ac 1934 yoke-beast with human 2Pt210 John hears v (behind him)Rv110 12 (as it were a)Rv60 (of fourth animal)Rv67As (out of the horns)Rv913/2 (out of heaven)Rv104 8 184 (in heaven)Rv1210 (of vast throng)Rv 191 6 out of the throne Rv45 195 213 v of thunder (the animals)Rv61 v occurred Rv 85 115 10 1618 seven thunders Rv103 out of the temple Rv161 17 v of bridegroom nevermore Rv1823 (s' Rv103), noise1, noised abroad1, sound8, voice131, sound, resound1, -ing2, trumpet10, utterance2.

[h]ugi'cs' SOUND
sound in health, without disease. Christ restores (man's hand s)Mt1213 (maimed etc.) Mt1331n (woman with hemorrhage)Mk534 (man at Bethesda)Jn56 9 11 14 15 723 (lame man)Ac410 disturbance of water caused Jn 54 s unscusable words rTit28, sound1, whole13.

bol iz'ō CASTICE
sound, cast a weight on a cord into water to find its depth. Ac2728 28.
sound a trumpet, trumpet1.

[h]ugi ai n'ō be-SOUND
sound (be). centurion found his boy s Mt133 Lu710 no need of physician rLu501 younger son back s rLu527 teaching (opposing) rTit 110 (not tolerate) rTit143 (entreat with) rTit 19bs (what is becoming to) rTit21 words (approaching with) rTit63 (pattern of) rTit 113 in the faith rTit113 22 John wishing saints to be 3Jn2, be in health1, -sound1, -whole1, safe and sound1, sound6, whole1, wholeme1.

ex éch e'ō OUT-RESOUND
sound forth. Thessalonians s f the word 1Th 18, sound out1.
sound mind, sanity1.
sound out, sound forth1.

a'phōi on UN-SOUND
soundless (nothing is) 1C1410, voiceless 1C12- 2Pt216, not bleating Ac832, dumb3, without signification1.
sounds (trumpet), trumpet1.

not'os SOUTH
south, one standing with his left hand pointing to the sunrise and right to sunset, will face south. queen of the Mt1242 Lu131 blowing south. Rv1255 arriving from Lu1329 wind (blowing)Ac2713 (coming on)Ac2813 (three portals (the city)Rv2113, south1, -wind9.
south wind, south3.

lips' SOUTHWEST
southwest, the direction half way between south and west. harbor looking toward Ac 2712.
sovereignty. See origin.

[h]us SWINE
sow, an unclean animal. a bathed s rPt2122.
spear'ō SOW
sow, plant by broadcasting seed. flying creatures not Mt620 Lu1224 parables of the sowing (out came the sower) rMt133 3 4Mk43 3 4 Lu85 5 6 (hear the parable of) rMt1313 (wicked

one snatching that s) rMt1319 Mk415 (s beside the road) rMt1319 Mk415 (on rocky places) rMt1320 Mk416 (in the thorns) rMt1322 Mk418 (on ideal earth) rMt1323 Mk420 (s ideal seed) rMt1324 27 (kernel of mustard) rMt1331 Mk431 32 (enemy s daniel) rMt1339 (sower s the word) rMk414 14 Son of Mankind (s ideal seed) rMt1337 (a hard man reaping where not s) rMt2524 28 Lu1921 22 s and reaper rejoicing Jn436 37 if we s the spiritual rC911 what you are s (not vivifying) rC1536 (not s the body) rC1537 37 ABS3 the dead s (in corruption) rC1542 (in dishonor) rC1543 (in infirmity) rC1543 (a soulish body) rC1541 who is s (sparingly) rC298 (bountifully) rC298 (for his own flesh) rGa68 (for the spirit) rGa68 God supplying seed to the s C2910 whatever a man rGa67 s in peace rJa319, receive seed1, sow43, sower6.

epi speir'ō ON-SOW
sow over. daniel s o amidst the wheat rMt 1325, sowed1.
sowed, sow over1.

spor'ī m on SOWING
sowing, a place in which seed has been sown. Jesus went through Mt1213 Mk223 Lu61, corn1, -fields2.
space, interval (after an)1, time2.
space of (after), interval (after)1.

cu r' u'chōr os WELL-GUSH-SPACED
spacious, the way to destruction rMt173, broad1.
Span'ia SPAIN
Spain, the country occupying most of the southwestern peninsula of Europe, between 36° - 44° north and 4° east - 10° west. Paul expects to visit Ro1524 28.

phoid'ō mai SPARE
spare, refrain from drastic action. reticent (Paul) 2C126, wolves not s the flocklet rAc 2029 God s not (His own Son) Ro832 (the natural boughs) Ro1121 21 (messengers) 2Pt24 (ancient world) rPt225 Paul (I am s you) 1C 728 (to s you) 2C123 (I shall not) 2C132, forbear1, spare9.

phoid o men'ōs SPARING-AS
sparingly, holding back, not literally, (adverb). sowing s, reaping s 2C96 6.

strouth i'ōn PASSERINE
sparrow, a small bird of the order of Passeres, of which the sparrow is a common example. two -selling for a penny Mt1029 31 five selling for two pence Lu1261.

lal e'ō TALK
speak, make articulate sounds, with special reference to the utterance. One can speak a lot and say little. (say refers to sense). God: s to Moses Jn929 Ac744 through the prophets cAc321 thus (Abraham's seed) Ac76 by different lips 1C1421 to the fathers cHb 11 to us in a Son cHb12 would not have s of another day Hb48 to Christ (My Son art Thou) Hb55 the spirit of your Father s in you Mt1020 the word of G (s first to you) Ac1346 (brethren daring to s) Ph14 (leaders s) Hb137 s by G's spirit 1C123 s to God 1C 142 28 as pleasing G 1Th24 as the oracles of G 1Pt410 holy men of G s 2Pt121
Christ: as He is s (Jairus came) Mt918 Mk 535 36 Lu849 (His mother) Mt1246 (Judas) Mt 2647 Mk1443 Lu2247 (lower your nets) Lu547 (Pharisee asking Him to lunch) Lu1137 (on the road) Lu2422 (many believe) Jn830 s in

parable Mt13³⁰ 13 33 34 34 Mk4³³ 12Bs to disciples (fear not) Mt14²⁷ Mk6⁵⁰ (scribes sit on Moses' seat) Mt23¹ (all authority) Mt28¹⁸ (He must suffer) Mk8³² Lu24⁴⁴ (s G's declarations) Jn3³⁴ 14¹⁴ As (much have I to be) Jn8²⁰ (they know not) Jn10¹⁶ 16¹⁸ As (these things have I) Jn14²⁵ 15¹¹ 16⁴ 6 33 17¹³ (no longer s much) Jn14³⁰ (the word which I have) Jn15³ (in proverbs) Jn16²⁵ 25 29 s the word Mk2² Jn12⁴⁸ sins pardoned Mk2⁷ Lu5²¹ parents do not understand Lu2⁵⁰ concerning the kingdom Lu9¹¹ to the woman at the well Jn4²⁶ 27 27 declarations (are spirit and life) Jn6⁶³ (in the treasury) Jn8²⁰ not s from Myself Jn7¹⁷ 12⁴⁹ 14¹⁰ with boldness Jn7²⁶ 18²⁰ never s a man thus Jn7⁴⁶ I am the light Jn8¹² for the beginning what I am Jn8²⁵ to the world Jn8²⁶ My Father (what He teaches Me) Jn8²⁸ (of what I have seen with) Jn8³⁸ (has given Me the precept) Jn12⁴⁹ 50 50 (glorify Thy Son) Jn17¹ s the truth Jn8⁴⁰ with the healed man Jn9³⁷ and He was hid from them Jn12³⁶ if I came not and s Jn15²² s nothing in hiding Jn18²⁰ inquire of them who have heard Jn18²¹ if evilly I s Jn18²³ As does not s to Pilate Jn19¹⁰ a Prophet s Ac3²² s to Paul Ac22²⁹ (in) 2C13³ His blood s better than Abel RbHb12²⁴ not refusing Him Who Hb12²⁵

s to Christ (mother seeks to) Mt12⁴⁶ 47p (a messenger has) Jn12²⁹ the Lord (after s was taken up) Mk16¹⁹ (s to Miriam) Lu14⁵ (to our fathers) Lu15⁵ (through the prophets) Lu17⁰ (s the word of) Ac28²⁵ (messenger, to Philip) Ac28²⁰ (to Saul) Ac9²⁷ 22¹⁰ (Saul s in name of) Ac29² (obtaining a beginning (through) Hb2³ (prophets s in the name of) Js5¹⁰ (sinners s against) Ju15⁵ s concerning Him Lu23³⁸ 38 Jn7¹³ Ac23¹

Other (proper names): Pharisees Mt12³⁴ Peter s (on the mount) Mt17⁵ (extravagantly) Mk14³¹ (a cock crows) Lu22³⁰ (to Cornelius) Ac10¹⁴ 11¹⁴ 15 what the woman does shall be s of Mt26¹³ Mk14²⁹ to Jairus Mk5³⁶ to Zechariah Lu19²⁰ 20 22 64 John the baptist Jn13⁷ Adversary Jn8⁴⁴ 44 Isaiah Jn12⁴¹ Ac28²⁵ Galileans Ac27¹ from Samuel Ac3²⁴ Peter and John Ac5²⁰ 40 Stephen Ac6¹⁰ 11 As2¹³ Moses (messenger s to) Ac7³⁸ (s of impending occurrences) Ac26²² (for testimony of that which shall be) Hb3⁵ (s nothing of Judah concerning priests) Hb7¹⁴ (precept being s by) Hb9¹⁹ Cyprian men s to Greeks Ac12²⁰

Paul s (Jews contradicted) Ac13⁴⁵ (lame man hears) Ac14⁹ As2¹ (forbidden to s in Asia) Ac16⁰ (Lydia heeds) Ac16¹⁴ (new teaching) Ac17¹⁹ (fear not but be s) Ac18⁹ (captain to permit him) Ac21³⁹ (if a spirit s to him) Ac23⁹ (nephew has something to s) Ac23¹⁸ (s boldly) Ac26²⁰ Ep6²⁰ (believing God) Ac27²³ 2C4¹³ (brethren not s anything wicked concerning) Ac28²¹ (to those who know law) Ro7¹ (not daring to s) Ro15¹⁸ (s wisdom) 1C2⁸ 7 (that which is graciously given) 1C2¹³ (could not s as to spiritual) 1C3¹ (not according to man) 1C9⁸ (the languages of men) 1C13¹ (as a minor) 1C13¹¹ (in languages) 1C14¹⁸ 18s (in revelation) 1C14⁶ (as a barbarian) 1C14¹¹ 11 (five words with my mind) 1C14¹⁹ (in the sight of God) 2C2¹⁷ (all in truth) 2C7¹⁴ (not in accord with the Lord) 2C11¹¹ 11 (being insane I am s) 2C12¹³ secret of Christ) Co4³ 4 (have no need to be s) 1Th1⁸ (to s the evangel of God) 1Th2² (facing God, in Christ are we s) 2C12¹⁸ (the

(Jews forbidding us) 1Th2¹⁶ (in all the epistles) 2Pt3¹⁶ Cornelius (messenger) Ac10⁷ (in languages) Ac10⁴⁶ Paul (and Barnabas) Ac14²⁵ (and Silas) Ac16¹³ 32 Apollos s and taught accurately Ac18²⁵ disciples at Ephesus Ac19⁶ Arrippa and Festus Ac26³¹ Titus to be Tit2¹⁵ As Abel Hb1¹⁴ to Abraham Hb1¹⁸ John (to s) 2Jn12³ 3Jn¹⁴ (s with) Rv12¹⁸ 41 171 219 15

Others: deaf-mutes Mt9³³ 1222 1531s Mk7³⁵ Lu11¹⁴ disciples Mt10¹⁹ 10 20 Mk13¹¹ 11 11 Lu24³⁰ Ac4¹ 17 20 29 31 119 mouth s (out of the heart) Mt12³⁴ Lu6⁴⁵ (pompous things) Ju16 (of the wild beast) Rv13⁵ declarations (idle) Mt12³⁶ (be s to them) Ac13⁴² demons not to Mk13⁴ Lu4⁴¹ the dumb Mk7³⁷ it is occurring Mk12³⁸ languages Mk16¹⁷ Ac24⁶ 11 1C12³⁰ 142 4 5 5 13 23 27 39 shepherds Lu21³⁸ 17 18 20 the dead Lu7¹⁵ in the ear Lu23³ prophets Lu24²⁵ 1C14²⁰ of that which we have perceived Jn3¹¹ of the earth Jn3³¹ from himself Jn7¹⁸ blind man Jn9²¹ spirit of truth Jn16¹³ 13 s perverse things Ac20³⁰ the law is Ro3¹⁹ secrets 1C14² to men 1C14³ how will it be known 1C14¹⁹ into the air 1C14⁹ women 1C14³⁴ 35 I believe wherefore I 2C4¹³ not allowed to 2C12⁴ s the truth Ep4²⁵ in psalms Ep5¹⁹ younger widows s what they must not 1Ti5¹³ the word s through messengers Hb2² concerning the impending inhabited earth Hb2⁵ even if we are s thus Hb6⁹ tardy to Ja11⁹ s as about to be judged Ja2¹² s no guile 1Pt3¹⁰ of the world 1Jn4⁵ seven thunders Rv10³ 4 4 voice out of heaven Rv10⁸ wild beast (as a dragon) Rv13¹¹ (image s) Rv13¹⁵ (AMk96 sJn1520 AAC528 B237 sRo319 B1C65). preach⁶, say¹⁹, speak²⁴⁴, -after¹, -of², -with², talk¹², -with¹, teach¹, tell¹¹, utter¹.

speak. See say.

speak, apprise¹, argue¹, declare⁹, utter³, (provoke to s), quizz¹.

dia lal e'ō THROUGH-TALK

speak about, declarations (John's birth) Lu16⁵ scribes s a Jesus Lu6¹¹, commune¹, noise abroad¹.

kata lal e'ō DOWN-TALK

speak against, one another Ja4¹¹ 11 11 you, as of evil doers 1Pt2¹² 316, speak against¹, -evil of⁴.

speak against, contradict³, (not to s a), gain-said (not to be)¹.

speak among, confer¹.

speak any more, add¹.

speak before, declare before², say before¹.

speak evil. See evil (speak).

speak evil of, speak against¹.

speak for self, defend¹.

speak forth, declaim¹.

speak of, announce¹.

ek lal e'ō OUT-TALK

speak out, to no one Ac23²², tell¹.

speak out, shout out¹.

speak reproachfully, reviling¹.

pros lal e'ō TOWARD-TALK

speak to, Paul s to (proselytes) Ac13⁴³ (to Jews of Rome) Ac28²⁰, speak to¹, -with¹.

speak to, shout to².

speak unto, shout to¹.

speak with, speak to¹.

speaker. See word.

speaking. See speech.

speaking (much), loquacity¹.

spear, lance head¹.
 spearman, slinger¹.
 special, happen¹.
 species. See race.

[h]oriz'ō SEELZE

specify, designate, make clearly visible to the mind. Christ (going as) Lu22²² (given up in God's a counsel) Ac2²³ God s (Christ as Judge) Ac10⁴² 17³¹ (setting of the seasons) Ac17²⁰ (a certain day) Hb4⁷ designate: gifts for the brethren Ac11²⁹ Christ d Son of God Ro1⁴, declare¹, determine¹, limit¹, ordain².

dcig'ma SHOW-effect

specimen. Sodom and Gomorrah Ju¹. example¹.

phan'taz'ō mai APPEARIZE

spectacle, so fearful was the Hb12²¹. sight¹. spectacle, theater¹.

cp op'tēs ON-VIEWER

spectator. of Christ's magnificence 2Pt11⁶. eye-witness¹.

cp op'teu'ō ON-VIEW

spectator (be). of the saint's (ideal acts) 1Pt 2¹² (pure behavior) 1Pt3², behold².

lal'ia TALK

speech, speaking. Christ's Jn8⁴³ Peter's (making him evident) Mt26⁷³ (is alike) Mk14⁷⁰ speaking: Samaritan woman's Jn4⁴², saying¹, speech³.

speech, word⁸.

speechless, deaf-mute¹, dumbfound¹, (be) s, muzzle¹.

speed (with all), quickly (most)¹.

speedily, swiftly¹.

dapan a'ō SPEND

spend, pay out, as money, bear expense Ac 21²⁴, woman s her all on physicians Mk5²⁶ the prodigal s his all pLu15¹⁴ Paul, for the sake of the saints f2C12¹³ on gratifications Ja4³, be at charges¹, consume¹, spend³.

spend, consume¹.

spend. See do.

spend lifetime. See lifetime (spend).

spend more, expend¹.

spend time, opportunity (have)¹.

spent (be), bankrupt¹.

em c'ō SPEW

spew, forcibly eject from the mouth. about to s out FRv31⁶ABs².

a'rō ma SPICE

spice, aromatic, women (buy) Mk16¹ (make ready) Lu23³⁶ (bringing) Lu24¹ bind Jesus' body with Jn19⁴⁰, sweet spices¹.

spike (nard), veritable².

spill. See pour out.

neth'ō SPIN

spin, draw and twist fibers into thread. aemones not fMt6²⁸ Lu12²⁷.

pneuma BLOW-effect

spirit, blast. By implication, spirit, the invisible, intangible power of action, life and intelligence. The divine power as manifested in His invisible, intangible operations, Jn4²⁴, the spirit of God, the holy spirit Mt11¹⁸ Jn3⁸ Ac13² in coming on men for power Ac18, baptizing for cleansing Ac15 and unifying 1C12¹³ns, filling for utterance Ac24⁵ Ep18, sealing for safety Ep13. In the past the spirit came on God's servants, now the spirit makes its home in the saints 1C31⁶.

The life principle common to animals Ec 32¹, and mankind Gn6¹⁷, to be distinguished from soul, which is the effect of the combination of spirit with a body, and consists in conscious sensation, feeling, seeing, hearing, tasting and smelling, while the spirit is that which vivifies Jn6⁶³.

Metaphysical beings 2Ch18²⁰ without flesh or bones Lu24³⁹ which are usually unclean or evil 1Ti4¹, as well as demons Lu4³³, and messengers Hb1⁷.

The intelligent principle of action Lu8⁵⁵ 2C12¹⁸, as the spirit of meekness 1C4²¹, of prophecy Rv19¹⁰, of faith 2C4¹³, of sonship Ro8¹⁵, of power and love and sanity 2Ti1⁷, of slavery Ro8¹⁵, of stupor Ro11⁸, of the world 1C2¹².

It is contrasted with the letter (not of the scriptures, but) of the law 2C3⁶ Ro7⁶, with the flesh Ga5¹⁷.

Every man has his own spirit 1C2¹¹ and may have the spirit of God 1C2¹². A man may be absent in body while present in spirit in space 1C5³ or time Rv1¹⁰, may be obsessed by an evil spirit Lu13¹⁶, and may manifest qualities of spirit Ep1¹⁷.

God's spirit: perceived as a dove Mt3¹⁶ demons cast out by Mt12²⁸ pouring out from Ac21¹⁷ 18 homing in you Ro8¹⁷ 11 13 sons of God led by Ro8¹⁴ testifying together 1Ro 8¹⁶ in the power of Ro13¹⁹ God (reveals through) 1C2¹⁰ (has given) 1Jn4¹³ no one knows except the 1C2¹¹ soulish man not receiving 1C2¹⁴ justified by 1C6¹¹ Paul presumes he has 1C7¹⁰ no one speaking by 1C 12³ letter engraven with 2C3³ saints offering divine service in Ph3³ you know 1Jn4² seven Rv3¹ 5⁶ s of the Lord: is on Me (Jesus) Lu4¹⁸ agree to try (Ananias and Sapphira) Ac5⁹ snatching away Philip Ac3³⁹ there is freedom 2C3¹⁷ the L is the s Mc2 3¹⁷ as from the L the s 2C3¹³

apparently God's spirit: Jesus (led into wilderness by) Mt4¹ Mk1¹² Lu4¹ (as a dove descending on) Mk1¹⁰ (returns in power of) Lu4¹⁴ (remaining on) Jn1³³ (said concerning) Jn7³⁹ (coming through) 1Jn5⁶ a s blasphemy of Mt12³¹ David in s calling Him Lord Mt22⁴³ Simeon came into sanctuary in Lu22⁷ John gazed upon Jn1³² 33 begotten of Jn3³ 6 8 God not giving by measure Jn3³⁴ABs² 1Jn3²⁴ s (and) truth (worshipping in) Jn4²³ 24 (of) Jn4¹⁴ 15 26 16 13 1Jn 4¹⁰ (is the) 1Jn5⁶ the s gave (apostles to de-claim) Ac2⁴ (through imposition of hands) Ac8¹⁹ (word of wisdom) 1C12⁸ (of knowledge) 1C12⁹ (faith) 1C12⁹ (graces of healing) 1C12⁹ seven men full of Ac6³ Stephen spoke with Ac6¹⁰ the s said (to Philip) Ac8²⁹ (to Peter) Ac10¹⁹ 11² (explicitly) 1Ti4¹ (to the ecclesiastical) Rv27¹¹ 17 29 36 13 22 (resting from toil) Rv14¹³ (and the bride) Rv22¹⁷ Agabus signifies through Ac11²⁸ disciples said to Paul through Ac21¹⁴ life (law of the s of) Ro8² (because of righteousness) Ro8¹⁰ (s of), entered the two witnesses) Rv11¹¹ (disposed to that which is of Ro8⁵ s disposition of Ro 8⁶ 12³ firstfruit of Ro8²³ aiding our infirmity) Ro8²⁶ pleading for us Ro8²⁶ love (of the s) Ro15³⁰ (fruit of, is) Ga5²² demonstration of 1C2⁴ searching all 1C2¹⁰ words taught by 1C2¹³ apportionments of graces, same s 1C12⁴ manifestation of 1C12⁷ was operating 1C12¹¹ all made to imbibe one 1C 12¹³ns a vivifying s (last Adam) N1C15⁴⁵ earnest of (God giving) 2C12²² 5⁵ dispensa-

tion of 2C38 did you get by works Ga32 5A promise of, through faith Ga34 if led by Ga518 we both have access in one Ep218 built together in Ep222 unity of AEp43 4 rejuvenated in Ep223 sword of Eph17 standing firm in Ph127 quench not 1Th519 holiness of 2Th213 1Pt12 eonian Hb914 out-rages s of grace Hb1029 Christ vivified in 1Pt318 testifying 1Jn56 8 soulish, not having 1Jn19 John came to be in vRv42

the s of the Father: speaking in disciples Mt1020 placing My s (on My Son) Mt1218 staunch through Ep318 be subject to the F of Hb129

Holy Spirit: Jesus generated of Mt120 baptize in (the One coming will) Mt311 Mk18 Lu316 (into the name of) Mt2819 (you shall be) Ac1116 saying sought against Mt1232 blaspheming Mk329 Lu1210 said (in David) Mk1230 (through David) Ac16 (Owner) Ac425 speaks (in disciples) Mk1311 (through Isaiah) 1Ac2825 filled with or full of (John) Lu115 (Elizabeth) Lu141 (Zechariah) Lu167 (Jesus) Lu41 (Peter) Ac48 (apostles) Ac431 (Stephen) Ac65 755 (Saul) Ac197 (Barnabas) Ac1124 (Paul) Ac139 (disciples at Iconium) Ac1352 came on (Miriam) Lu135 (Simeon) Lu225 (disciples at Ephesus) Ac196 Simeon apprized by Lu226 Jesus (s descends on) Lu322 (exalts in) Lu1031 (directing apostles through) Ac12 (God anoints with) Ac1038 the Father giving, Lu1113 disciples (will be teaching) 1Lu1212 (Jesus saying, get) Jn2022 not yet given Jn739 the consoler Jn1426 promise of Ac233 gratuity of Ac238 1045 Ananias falsifies Ac53 God gives Ac592 158 1Th48 Jews ever clashing with 1Ac751 obtain (pray that they may) Ac815 (at placing of hands on) Ac817 10 (be baptized) Ac1047 (did you, when believing) Ac192 consolation of Ac931 falls on those hearing Ac1044 1115 said (sever to Me) 1Ac132 (Jews binding Paul) 1Ac2111 (if hearing His voice) Hb37 Barnabas and Saul sent out by 1Ac134 not placing one more burden 1Ac1528 Paul (forbidden by) 1Ac166 (certifies to) 1Ac2023 (conscience testifying with) Ro91 (commending ourselves in) 2C66 neither hear we if there is Ac192 appointed you supervisors 1Ac2028 God's love poured out through Ro55 peace and joy in Ro1417 in the power of Ro1513 offering hallowed by Ro1516 temple of (bodies) 1C619 no one able to say Lord Jesus except by 1C123 communion of 2C1314 do not be causing sorrow to Ep430 evangel came in 1Th15 with joy of 1Th16 making home in you 2Ti114 renewal of Tit35 partings of Hb24 partakers of Hb64 making it evident Hb98 testifying Hb1015 dispatched from heaven 1Pt112 prophesy carried on by 2Pt121 praying in Ju20

Christ's spirit: s of Jesus (does not let Paul go into Bithynia) Ac167 of C (if anyone has not) Ro89 (in the prophets) 1Pt11 of His Son (God designates) Ga46 (staunch through) Ep316 of Jesus C (supply of) Ph119 the Lord J (the s of His mouth) 2Th28

the human spirit: happy in s, the poor Mt65 is eager Mt2641 Mk1438 operating in the sons of stubbornness Ep22 soul and s (parting of) Hb412 body dead apart from Ja226 which dwells in us Ja45 meek and quiet s 1Pt34

personal spirits: of Jesus (He lets out) Mt2750 (recognizing in) Mk28 (sighing in) Mk812 (was staunch in) Lu240A (into God's

bands committing) Lu2346 (mutter in) Jn1133 (disturbed in) Jn1321 (gives up) Jn1930 of Elijah (John to come in) Lu117 of Miriam exults 1Lu147 John staunch in Lu180 of Stephen Ac759 Paul's (was incited) Ac1716 (pondered in) Ac1921 (bound in) Ac2022 (offering divine service in) Ro19 (saints gathered and my s) 1C54 (is praying) 1C1414 15 (playing music) 1C1415 (these men soothe) 1C1618 (no ease in) 2C213 (with Colossians in) Co25 Apollos fervent in Ac1825 testifying with our Ro816 may be saved 1C55 holy in 1C734 spiritual endowments 1C1412 32 of Titus 2C713 of the Galatians Ga618 Philippians Ph423 ABA1 Timothy 2Ti422 Philemon Phn25 of the just Hb1223 of the prophets vRv226

Others (Indefinite): of infirmity Lu1311 disciples suppose they are beholding Lu2437 s and life (declarations) Jn665 Sadducees saying no s Ac238 if a s speaks to Paul Ac239 of holiness Ro14 circumcision of heart in Ro229 walking according to Ro815 4 Ga516 saints (are in) if so be Ro89 (living in accord with) Ro813 testifying 1Ro816 fervent in Ro1211 one s 1C617 discrimination of 1C1210 in s speaking secrets 1C142 blessing in 1C1416 pollution of 2C71 a different 2C114 undertaking in Ga33 persecuted the one according to Ga429 awaiting Ga55 if living in Ga525 25 1Pt46 of meekness Ga61 sowing for the Ga68 8 in s nations joint enjoyers Ep36 praying in Ep618 if any communion of Ph21 saint's love in s Col8 unimpaired 1Th523 not be alarmed through 2Th22 secret of devoutness justified in 1Th316 ministering Hb114 of glory and power 1Pt414 every s (do not believe) 1Jn41 (avowing Jesus) 1Jn42 (not) 1Jn43 test the 1Jn41 seven s Rv14 to give s to the image vRv1315 John carried away in vRv173 2110

evil spirits: Jesus cast out Mt816 unclean s: Jesus (gives disciples authority over) Mt101 Mk67 ABA1 (enjoining) Mk126A s 27 Lu436 (prostrated to J) Mk311 (Jews said J had) Mk330 (man with, meets J) Mk52 (J said, come out) Mk58 (rebukes) Mk925 Lu939 42 (charged) Lu829 (whenever coming out) Mt1243 Lu1124 man in the synagogue with Mk129 entered into hogs Mk513 a woman's daughter has Mk725 subject to disciples Lu1020 those molested by Ac518 many of those having Ac87 three, as if frogs vRv1613 Babylon, jail of vRv182 seven different Mt1245 Lu1126 man's son having a dumb s Mk917 20 deaf-mute s: (Jesus enjoining) Mk925 wicked s: (Jesus cures many of) Lu721 (some women cured of) Lu82 (go out) Ac1912 (sons of Sevea) Ac1913 15 16 python s: (maid having) Ac1616 18 s in jail 1Pt310 of deception 1Jn46 of demons vRv1614

blast: blowing where it will Jn38 God making His messengers vHb17 (AT127 b412 s1Jn227 A58). ghost2, Ghost89, lifel, spirit 151, Spirit137, spiritual gift1, spiritually1, wind1.

spirit, phantom2.

pne u m a t i k o n' BLOWING

spiritual, having the qualities of spirit. A man is spiritual or fleshly 1C31 or soulish Ju19 according as his spirit, his flesh or his soul rules his life, s grace (sharing some) Ro111 the law is Ro144 things (participate in) Ro1527 matching that which is 1C213A s who are s (with those) 1C213 (you) Ga61 he who

is s examining all 1C215ABs¹¹ if we sow the s 1C19¹¹ all ate the same s food 1C10³ all drank of the same s drink 1C10⁴ s endowments 1C12¹ 14¹ if anyone presuming to be 1C14⁷ s body 1C15¹⁴ 44 not first the s 1C15⁴⁰ 46 blessing Ep1³ songs Ep5¹⁹ as Co 316 forces of wickedness Ep6¹² understanding Col9 house 1Pt²⁵ sacrifices 1Pt25AB.

pne u ma t ik os BLOWIC-AS
spiritually. examined 1C214 called Sodom vRv 11⁴ (1C1219).

ptu'o SPIT
spit, eject saliva from the mouth. Jesus (s touches deaf-mute's tongue) Mk7³³ (s into blind man's eyes) Mk8²³ (on the ground) Jn9⁶.

em ptu'o IN-SPIT
spit on or idiomatically spit. on Christ Mt26⁶⁷ 27³⁹ Mk10³⁴ 14⁶⁵ 15¹⁹ Lu18³², spit on², -upon³, -in¹.

spitefully entreat, outrage².

ptu's ma SPITTLE
spittle, saliva, the fluid secretion of the mouth. Jesus makes mud out of Jn9⁶.

lamp r on' SHINING
splendid, reflecting or transmitting light, resplendent. in s attire (Herod clothing Jesus) Lu23¹¹ (man stood by Cornelius) Ac10³⁰ (in the synagogue) Ja2³ all that is s perished vRv18¹⁴ resplendent: dressed in r (linen) vRv15⁶ (cambic) vRv19⁸ river of water of life vRv22¹ r Morning Star vRv22¹⁶, bright², clear¹, gay¹, goodly², gorgeous¹, white².

lamp r os' SHINE-AS
splendidly, figuratively, with brightness. making merry s Lu16¹⁹, sumptuously¹.

sko'tops SPLINTER
splinter, the Septuagint uses this word in Ho2⁶ for a briar, in Ez28²⁴ for butcher's broom, in Nu33³⁵ for part of a hedge. In classical use it denoted sharp stakes used in making a palisade. Figuratively, that which rankles like a foreign body which has pierced its way into the flesh r2C12⁷, thorn¹.

sku'on FLAY
spoil, the pelt of a slain animal, figuratively, spoil, distributing vLu11²².

spoil, despoil, plunder¹, strip off¹, spoiling, pillage¹, spoils, booty¹.

spo[n]g'g os SPONGE
sponge, an absorbent, porous mass of elastic substance, filling with vinegar Mt27⁴⁸ Mk 15³⁶ Jn19²⁹.

r[n]gg'u os SPONSOR
sponsor, one who takes the responsibility. Jesus s of a better covenant Hb7²², surety¹.

aut o'mat on SAME-IMPELLED
spontaneously, earth bearing fruit Mk4²⁸ iron gate opens Ac12¹⁰, of one's own accord¹, of one's self¹.

pat'z o HIT-
sport, the people rise to 1C10⁷, play¹, sport one's self, luxuriate in¹.

spi'l os SPJIT
spot, ecclesia not having vEp5²⁷ men are r2Pt 21³, spot, reef¹, (without s), flawless¹, spotless³.

spil o'o SPOT
spot, cause to be spotted, tongue s whole body rJa3⁰ tunic s by the flesh Ju2², defile¹, spot¹.

spray. See cast.
spread. See have and pasture (with have).
spread. See strew.
spread, disseminate¹, strew under¹, spread abroad, come out², spread abroad fame, blaze abroad¹.

ek petan'n u mi OUT-EXPAND
spread out. God s o His hands rRo10²¹, stretch forth¹.

spread (with places). See strew.

peg e SPRING
spring, of woman's blood Mk2²⁹ Jesus at Jacob's Jn4⁶ will become in him rJn4¹⁴ not venting sweet and bitter rJa3¹¹ these are waterless M2Pt2¹⁷ s of water (living) rRv7¹⁷ (star falls on) vRv8¹⁰bs (Maker of) vRv14⁷ (pours bowl into) vRv16⁴ (of life) vRv 21⁶bs, fountain⁸, well¹.

spring, arise², generate¹.

eis ped a'o INTO-SPRING
spring in, the warden Ac16²⁹.

ek ped a'o OUT-SPRING
spring out. Barnabas and Paul at Lystra Ac 14¹⁴, run in¹.

ana ped a'o UP-SPRING
spring up, blind man at Jericho Mk10⁵⁰bs, rose¹.

spring up, germinate², leap¹, shoot up², sprout³, step up², spring up with, sprout together¹.

r[h]ant i'z'o SPRINKLE
sprinkle, scatter a liquid in small drops. Jews not eating except Mk7⁴⁸ s the contaminated rHb9¹⁵ Moses s (the scroll) Hb9¹⁹ (vests) Hb9²¹ with hearts s Hb10²².

r[h]ant i s m os' SPRINKLING
sprinkling, blood of Hb12²⁴ (of Jesus Christ) r1Pt1².

sprinkling, pouring against¹.

phu'o SPROUT
sprout, the first stage of growth in plants, seed rLu8⁶ s root of bitterness s rHb12¹³ (s' Lu8⁸), spring up¹.

ek phu'o UP-SPROUT
sprout out, fig leaves rM24³² Mk13²⁸, put forth².

sum phu'o TOGETHER-SPROUT
sprout together, grain and thorns rLu8⁶, spring up with¹.

ap cip'on FROM-LAY (say)
spurn, hidden things of shame 2C4², renounce¹.

par otr u'n o BESIDE-INSTIGATE
spur on, goad into action. Jews, the reverent women Ac13⁵⁰, stir up¹.

kata skop e'o DOWN-NOTE
spy, our freedom rGa2⁴.

kata'skop os DOWN-NOTER
spy, Rahab received Hb11³¹.

spy, eavesdropper¹.
no ss os' TOUNGLING
squab of doves, two s of Lu22⁴, young¹.

spirit'a BAND

squad Jn18³², squadron of soldiers, used for a Roman maniple, cohort, or a smaller number, the whole s Mt27²⁷Mk15¹⁶ Cornelius, a centurion of Ac10¹ captain of Ac21³¹ Imperial Ac27¹, band¹.

spat'a a'ō SQUANDER

squander, spend freely and foolishly Ja5⁵, prodigal It15⁶, live in pleasure².

plat'u' BROAD

square, broad gate PMt13³, as the streets of the orient are very narrow, there is usually a common, or plaza, or square, which is broad, where people can congregate, praying at the corners of Mt6⁵ Jesus' voice not in the Mt12¹⁹ coming out into Lu10¹⁰ 14²¹ teach in Lu13²⁶ carrying the infirm into Ac5¹⁵ corpses will be at vRv11⁸ the city s is gold vRv21²¹ center of, tree of life vRv22², street¹⁰.

dus'kol os ILL-VICTUALS

squeamish, distressingly sick, the rich s entering the kingdom PMt10²⁴, hard¹.

dus'kol' os ILL-VICTUALS-AS

squeamishly (adverb), rich s entering kingdom PMt19²³Mk10²³Lu18²⁴, hardly³.

pie z'ō SQUEEZE

squeeze, press together, ideal measure PLu6³⁸, press down¹.

kam mu'ō DOWN-CLOSE

squint, Israel's eyes PMt13¹⁵ Ac28²⁷, close².

ek kent e'ō OUT-PIERCE

stab, Him whom they Jn19³⁷ Rv17¹, pierce².

ster e'ō ma SOLIDITY

stability, Colossians s of faith vCo2⁵, steadfastness¹.

stability. See stable (be).

ster e'ō SOLIDIFY

stable (be), ecclesias Ac16⁵, give stability Ac37¹, establish¹, make strong¹, receive strength¹.

stablish, confirm², establish⁶.

Stach'us EAR (of plant)

Stachys, proper name, a Roman saint. Ro16⁹.

st a'd ion STANDARD

stadium (plural stadia), a distance which stands or is established, being 600 Greek feet, or 625 Roman feet, or one eighth of a Roman mile, equivalent to 606 2/3 English feet. It also refers to a race course, a stadium, which was this length PlC9²⁴, ship many s from land Mt14²⁴ from Jerusalem (a village sixty s) Lu24¹³ (Bethany about fifteen) Jn11¹⁸ disciples rowed twenty-five or thirty Jn6¹⁹ blood from 1600 s vRv14²⁰ the city four-square 12000 s vRv21¹⁶, furlong¹, race¹.

staff. See rod.

staff, wood⁵.

stagger, doubt¹.

ana bath mo's UP-STEP

stair, literally the means to "step up". Paul on Ac21³⁵ 40.

stall, manger¹.

mogi la'os DIFFICULTLY-TALKER

stammerer, brought to Jesus Mk7³², having an impediment in speech¹.

stanch. See stand.

st[h]is'tē mī STAND

stand, maintain or assume an upright posi-

tion, place in a balance in order to weigh Mt26¹³, so often in the Septuagint, nominate, stand for election Ac12²³, assign a day vAc17³¹. Idiomatically, stanch a flow of blood Lu8⁴⁴, establish a course of action vRo10³ Hb10⁹. Christ (star s over) Mt12²⁹ (Adversary s Him on the wing of the sanctuary) Mt4⁵ Lu4⁹ (brothers s outside) Mt12⁴⁶ 47b Mk3³¹ Lu8²⁰ (s little child in midst) Mt18² Mk9³⁶ Lu9⁴⁷ (s, summons blind men) Mt20³² Mk10⁴⁹ Lu8⁴⁰ (s the sheep at right) Mt25³³ (in front of Pilate) Mt27¹¹ (beside lake Gennesaret) Lu5¹ (on an even place) Lu6¹⁷ (woman s behind) Lu7³⁸ (Zacchaeus said to) Lu19⁸ (scribes s accusing) Lu23¹⁰ (friends s afar off) Lu23⁴⁹ (s in disciples midst) Lu24³⁶ Jn20¹⁹ 26 (in midst of you One s) Jn12²⁶ (s and cries, if anyone) Jn7³⁷ (Mary beholding Him s) Jn20¹⁴ (on the beach) Jn21¹ (Stephen perceived Him s) Ac7⁵⁵ 56 (to Paul, rise and s) Ac26¹⁸ AB⁵ (I s at the door) vRv32⁹.

Others: hypocrites praying s Mt6⁵ parted with s (house) PMt12²⁵ Mk3²⁵ (Satan) Mk3²⁶ kingdom (how then shall it) Mt12²⁶ Lu11¹⁸ (not able to) Mk3²⁴ throng s (on the beach) Mt13³² (on other side of the sea) Jn6²² (hears voice) Jn12²⁹ (before the throne) vRv7⁹ some s (who not tasting death till) Mt16²⁸ Mk9¹ Lu9²⁷ (at the cross) Mt27⁴⁷ (near the colt) Mk11⁵ every declaration made to vRt18¹⁶ 2C131 workers in the market PMt20³ 6 g abomination of desolation Mt24¹⁵ Mk13¹⁴ in the courtyard Mt26¹³ disciples (to s before governors) Mk13⁹ (with sad countenance) Lu24¹⁷ (looking into heaven) Ac11¹ (seven s before apostles) Ac6⁶ messenger (at right of altar) Lu11¹ (before Cornelius) Ac10³⁰ 1113 (at four corners of the earth) vRv7¹ (around the throne) vRv11¹ (at the altar) vRv8³ (on the sea) vRv10³ 8 (in the sun) vRv19¹⁷ ships beside lake Lu5² man with withered hand Lu6⁸ 8 those bearing the bier s Lu7¹⁴ s outside householder's door PLu13²⁵ AB⁵ lepers s ahead Lu17¹² Pharisees s prayed PLu18¹¹ tribute collector s afar off PLu18¹³ in front of the Son of Man-kind Lu21³⁶ people s beholding crucifixion Lu23³⁵ John (again s and two disciples) Jn13⁵ (friend of Bridgetown) Jn3²⁹ a woman in midst [Jn8³] Adversary does not s in the tribe vJn8⁴⁴ Jews, in the sanctuary Jn11⁵⁶ Judas, with deputies Jn18⁵ Peter (at door outside) Jn18¹⁶ (warming himself) Jn18¹⁸ 25 (with the eleven) Ac21⁴ (in the Sanhedrin) Ac4⁵ 527 (before the portal) Ac12¹⁴ deputies s by the fire Jn18¹⁵ beside the cross Jn19²⁵ Mary, outside at the tomb Jn20¹¹ lame man Ac38⁴ 4 apostles, in the sanctuary Ac50²⁵ AB⁵ prison guards Ac53² put false witnesses on Ac6¹³ place on which Moses Ac7³³.

God (Lord, Thou shouldst not s) vAc7⁶⁰ (able make him s) vRo14⁴ (solid foundation) s vRt12¹⁹ (the Judge before the doors) vJas⁵⁹ (messengers who s before) vRv8² (lampstands before the Lord) vRv11⁴ eunuch orders chariot to Ac38³⁸ Paul (men with P s dumb-founded) Ac9⁷ (Macedonian s entreating) vAc16⁹ (in the Areopagus) Ac17²³ (on the stairs) Ac21⁴⁰ (centurion s by) Ac22²⁵ (in the Sanhedrin) Ac22³⁰ 2420 21 (at dais of Caesar) Ac25¹⁰ (those accusing him) Ac25¹⁸ (I s being judged) Ac26⁶ (attesting to both small and great) vAc26²² (in midst of those on ship) Ac27²¹ saints (grace in which we) vRo5² (to

own Master s or falling) fRo144 (settled in his heart) f1C737 (he who is supposing he s) f1C1012 (evangel in which you) f1C151 (fast in the faith) f2C124 (to enable you) fEp611 13 (s then girded) Ep614 (mature) fCo412 (in the true grace of God) f1P512 (God to s you flawless) fJu24 nations s in faith Ro120 chief priest s ministering Hb1011 to the poor, you s there Ja23 Lambkin (s as though slain) vRv50 (on mount Zion) vRv141 who is able to vRv617 two witnesses vRv1111 dragon s before the woman vRv124 wild beast, on the sand vRv131 conquerors, on glassy sea vRv152 afar off from Babylon (kings) vRv1810 (merchants) vRv1815 (mariners) vRv1817 dead, before the throne vRv2012 (AAc2220 s2Ro331 bs/Rv111). abide1, appoint2, be brought1, -established2, -holden up1, covenant with for1, continue1, lay to one's charge1, make stand1, present1, set1, -up1, stand116, -by3, -forth3, -still1, -up2, staunch1.

stand. See stand firm.

stand, be, commend1, present2, remain1, (make s), stand1.

peri'st ē mi ABOUT-STAND
stand about, stand aloof from. the throng, about Jesus Jn1142 Jews s about Paul Ac257 stand aloof from: saints to s a from (profane prattlings) f2Ti216 (stupid questions) fRt139. avoid1, shun1, stand by1, -round about1.

stand aloof. See depose.

stand aloof from. See stand about.

stand before. See present.

stand before, stand by1.

stand beside. See present.

epi'st ē mi ON-STAND
stand by, of persons, be imminent (rain) Ac282 (Paul's dissolution) f2Ti46. messengers s b (shepherds) Lu29 (Peter) Ac127 Hannah in same hour Lu238 Christ (s b Peter's mother-in-law) Lu439 (Martha s b) Lu1040 (scribes and elders) Lu201 that day, unawares fLu2134 two men, at tomb Lu244 Sadducees s b apostles Ac41 elders, against Stephen Ac612Ans2 men from Cornelius Ac1017 1111 Jews s b house of Jason Ac175 Paul (Ananias s b) Ac2213 (at Stephen's death) Ac2220bs (the Lord s b) Ac2311 (Ly-sias s b with troop) Ac2327 extermination fRt153 Timothy to s b the word f2Ti42, assault1, be at hand1, -instant1, come1, -in1, -to1, -upon1, present1, stand1, -before1, -by3, -over1, untol1.

stand by. See present.

stand by, stand3, -about1.

stand fast, stand firm6.

st ē k'ō STAND-FIRM
stand firm, stand, saints (in the faith) f1C1613 (be not enthralled) fGa51 (in one spirit) fPh127 (in the Lord) fPh41 1Th35 (hold to the traditions) f2Th215 stand: whenever s praying Mk1125 to his own Master fRo144. stand2, -fast6.

stand forth, stand3.

stand here, present1.

stand over, stand by1.

stand round about, stand about1.

stand still, stand4.

stand together. See commend.

stand up, present1, rise8, stand2.

stand upright, rise1.

stand with, come along with1, commend1, pre-sent1.

sta' si s STANDING

standing Hb98, figuratively, insurrection, com-mo-tion, insurrection: Bar-Abbas Mk157Lu23 19 25 Paul charged with Ac245 commo-tion; over circumcision Ac152 in Ephesus Ac1340 Pharisees and Sadducees Ac237 10, dissen-sion3, insurrection1, sedition3, standing1, up-roar1.

standing (give). See present.

ast ē'p GLEAMER

star, of Bethlehem Mt22 7 9 10 falling Mt2429 Mk1325 vRv613 810 91 another glory of 1C 1541 41 41 straying fJu13 seven vRv116 20 20 21 31 the morning S fRv228 2216 name of, Absinth vRv811 third of (eclipsed) vRv812 (dragon dragging) vRv124 wreath of twelve vRv121.

star, constellation1.

tr'ibēlos THREE-CAST

star thistle, a species of knapweed, botanically, centaurea calcitropa, having hard spines for a flower sheath, not thorns on the leaves or stems, figs not from fMt116 land bring-ing forth fHb68. thistles1, thorns1.

ptur'ō STARTLE

startle, mentally confuse by fear, not s by those opposing Ph123, terrify1.

st a tēr' STAND-

stater, a coin, probably of silver, worth about sixty cents, or two shillings sixpence, so called because money was "stood", or weighed Mt2615, hence it was called a "weight", or stater, in the fish's mouth Mt 1721, piece of money1.

[h]ēlik'ia PRIME

stature, the greatest or highest point of de-velopment, the prime of life Hb1114, of time, come of age Jn921 23, who is able add to Mt627Lu1225 Jesus progressed in Lu252 Zac-chaes little in Lu102 s of the complement of the Christ rEp413, of age2, past-1, sta-ture2.

kar ter'ē HOLD

staunch (be), Moses, as seeing the Invisible Hb1127, endure1.

kra t ai o'ō HOLD-

staunch (be), s in spirit (John) Lu180 (Jesus) Lu240 saints (to be) 1C1613 (to be made s) fEp316, be strong1, strengthen1, wax strong2.

epi men'ō ON-REMAIN

stay in a place, persist in an action or condi-tion. Cornelius asks Peter to Ac1048 Paul (Jews ask him s in Ephesus) Ac1820s2 1C168 (s in Tyre) Ac214 (at Caesarea) Ac2110 (in Syracuse) Ac2812 (brethren entreat) Ac2314 (in Corinth) 1C167 (with Cephas 15 days) Ga119 (in the flesh) Ph124 persist: the Jews, in asking Jesus [Jn57] Peter, in knocking Ac1216 not p in sin that grace fRo61 in God's kindness fRo1122 in unbelief fRo1123 p in the faith fCo129 Timothy to p in the teaching f1Ti416 (AAc217). abide1, continue2, tarry1.

stay. See help.

stay, attend to1, retain1.

steadfast, confirmed1, settled2.

st ē r i g m os' SOLIDNESS

steadfastness, lest falling from 2P317.

steadfastness, stability1.

stead (in), over2.

klep'tō COVER

steal, thieves (tunneling and) Mt619 20 (not coming except to) Jn1010 you shall not be Mt1938s Mk1019Lu1820 Ro139 Jesus' body (lest disciples s) Mt2764 (soldiers say disciples) Mt2813 Jews heralding not to Ro221 21 let him that s no longer be Ep428 28.

steep place, precipice³.

met ag'ō WITH-LEAD

steer with, horses, w bits rJa33 ships by ruler rJa34, turn about².

step, foot print³.

step down, descend¹.

su[n]g kata ba i n'ō TOGETHER-DOWN-STEP.

step down with, the Jews, Festus Ac255AB. go down with¹.

pros ana ba i n'ō TOWARD-UP-STEP

step further up, friend s f u rLu1410, go up¹.

em ba i n'ō IN-STEP

step into, a ship (Christ) Mt33 91 132 1539 Mk41 518 810 13 Lu53 822 38 (disciples) Mt1422Mk645 Jn617Ps 213 (the throng) Jn624 ABs² (Paul) Ac216ns² pool of Bethesda Jn54 (s*) Jn622. enter⁸, step in¹.

step into. See step on.

apo ba i n'ō FROM-STEP

step off, eventuate, disciples, from the ship Lu52 Jn219ABs² eventuate: for a testimony rLu2113 in salvation Ph119, come¹, go out¹, turn².

em bi ba a z'ō IN-HAVE-STEP

step on board ship. Paul and others Ac276. put¹.

epi ba i n'ō ON-STEP

step on board ship Ac212 4 272, step into province or prefecture Ac2018 251, mount an ass Mt213, come into², enter into¹, go aboard¹, sit upon¹, take ship¹.

ana ba i n'ō UP-STEP

step up, ascend, come up of plants etc., go up, climb up, from the water (Jesus) Mt316Mk110 (Philip and the eunuch) Ac339 Jesus, into the ship Mk651 Philip, into the chariot Ac831 ascend: Jesus (into the mountain) Mt51 1423 1529 Mk313 Lu928 (messengers a on) Jn151 into heaven (no one except Christ) Jn313 (David did not) Ac231 (who will) Ro106 (the two witnesses) vRv1112 12 Christ (a where He was) Jn682 (not as yet) Jn2017 (to My Father) Jn2017 (on high) Ep48 9 10 prayers vAc104 Rv84 to which the heart of man did not rLC29 messenger, from the orient vRv72 fumes, out of the well vRv92 1411 wild beast (out of the abyss) vRv117 178 (out of the sea) vRv131 (out of the land) vRv1311 smoke of Babylon vRv193

come up: thorns, smother seed PMt137Mk47 the first fish Mt1727 seed PMk48 mustard PMk482 reasonings FLu2438 on Moses' heart FAc723 allegation, to the captain Ac2131 John told vRv41 went up: Joseph, from Galilee Lu21 into sanctuary (two men) FLu1840 (Jesus) Jn714 (Peter and John) Ac31 into Jerusalem (Jesus) Jn213 51 710 (many) Jn1135 (Peter) Ac112 (Paul) Ac2115ABs² 2411 Ga21 2 (Festus) Ac251 Jesus' brothers, to the festival Jn710 Peter (into the ship) Jn211AB (on the house-top) Ac109 the eleven, into upper chamber Ac13ABs² God and Magog (breadth of the earth) vRv209

go up: Christ and Peter into the ship Mt1432 into Jerusalem (Jesus) Mt2017 Lu1928

(and disciples) Mt2018Mk1032 33Lu1831 (Jesus' parents) Lu242 (Paul and Barnabas) Ac152 (Paul entreated not to) Ac2112 (is Paul willing) Ac259 men and paralytic to the house-top Lu519 to the festival (Jesus' brothers) Jn78 (Jesus not) Jn78 (some Greeks) Jn1220 Paul (to Caesarea) Ac1322 (up stairs) Ac2011 climb up: on fig mulberry (Zaccheus) Lu191 thief c u elsewhere rJn101 (Bs*) Mk158 AJn 617 s1624 s4Ac216. arise², ascend¹⁰, - up³, climb up², come², - up¹⁰, - again¹, enter², go up²⁷, - upon¹, grow up², rise up², spring up².

Steph a n a s WREATH

Stephanas, household of (Paul baptizes) 1C116 S and Fortunatus (firstfruit of Achaia) 1C1615 17.

Steph e n. See wreath.

prum'n a STERN

stern, the hinder part of a ship. Jesus drowns in Mk438 of Paul's ship Ac2729 41. hinder part², stern¹.

steward, administrator⁸, manager², (be s), administrator (be)¹.

stewardship, administration³.

ereid'ō STICK

stick, fix firmly, ships proc Ac2741. stick fast¹.

stick, kindling¹.

stick fast, stick¹.

stick on. See place about.

stiffen. See erect again.

sklēr o trach'ēl ON HARD-NECKED

stiff-necked, Jews FAc754.

sun pui'g ō TOGETHER-CHOKE

stifle, the word, by riches PMt1322Mk419ABs¹ Lu314 seed, by thorns PMk47 Jesus, by the throngs Lu842 (sMk419). choke¹, throng¹.

c'ti STILL

still, an adverb of time or degree, longer, idiomatically, more, for nothing does salt avail PMt513 Christ (s speaking) Mt1246 2647 Mk535 1443 Lu549 2247 (while s living) Mt2763 (why s bothering) Mk535 (while s approaching) Lu942 (in Galilee) Lu246 (s with you) Lu244 Jn733 1333 (in the place) Jn1130Bs (much to say) Jn1612 while Peter s speaking Mt175 Lu2200 Ac1044 s more witnesses Mt1816 in what deficient s Mt1920 need have we (of witnesses) Mt2685Mk1463 heart s caloused Mk317A s one had he, a son PMk126 s of his mother's womb Lu115 s there is place Lu1422 s more his soul Lu1426 being s at a distance FLu1432 1520 s one thing lacking Lu1822 neither can they s be dying Lu2036 what need have we s of testimony Lu2271 disciples s disbelieving Lu2441 s four months (harvest) Jn1435 s a little time Jn1235 1419 being s darkness Jn201 flesh s tenting in expectation Ac226 Saul s breathing out threatening Ac91 Paul (remaining s) Ac1818 (s more, led Greeks) Ac2128 (s being judged) Ro37 (s showing a path) 1C1231 (if I s pleased men) Ga110 (if s heralding) Ga511 (being persecuted) Ga511 (s being with you) 2Th25 saints (while s in firm) Ro564s (in accord with era) Ro56 (s sinners) Ro548 (how s living in) Ro62 (s not able) 1C32As³

2C110 (not s reminding) Hb812 1011 (s once more quaking) Hb1228 27 s in your sins 1C1517 not s under law Ga518s² superabund-

ing s more Ph1¹⁹ Levi s in loins Hb7¹⁰ what need s for different priest Hb7¹¹ s more superabundantly sure Hb7¹⁵ front tabernacle s has a standing Hb9⁸ s how very little Hb10³⁷ dying, Abel s speaking Hb11⁴ what a may I be saying Hb11³² s of bonds Hb11³⁶ resting s a little vRv6¹¹ s two woes vRv9¹² neither their place s found vRv12⁸ lest s deceiving vRv20³ let him (injure s) vRv22¹¹ (be filthy s) vRv22¹¹bs (do righteousness s) vRv22¹¹ (be hallowed s) vRv22¹¹ longer: no! be administrator vLul6² nothing l on the conscience Hb10² not hungering l vRv7¹⁰Ab not thirsting any l vRv7¹⁶ more: coming out nevermore vRv31²Ab Babylon found nevermore vRv18²¹ trumpeters heard nevermore vRv18²² artificer found nevermore vRv18²²Ab sound of millstone nevermore vRv18²² light of lamp nevermore vRv18²³bs bride heard nevermore vRv18²³ sen is no more vRv21¹ death will be no vRv21¹Ab no m doom vRv23²Ab² night no vRv23²As (s)Ro6¹⁴ also, any further³, longer¹, even¹, further³, longer¹, more¹⁷, moreover², still¹⁴, thenceforth¹, yet⁵¹, -more².

ill (be). See muzzle.

mé k'e'ti NO-NOT-STILL

ill (by no means), or longer, (adverb). eating fruit from the fig tree vMk11¹⁴ Sanhedrin threatening Peter and John Ac4¹⁷ saints (slaving for Sin) Ro6⁶ (judging) Ro14¹³ (living to themselves) 2C5¹⁵ (be minors) Ep4¹⁴ (be walking) Ep4¹⁷ (be stealing) Ep4²⁸ place in these regions Ro15²³ drinking water (Timothy) 1Ti5²³ spend rest of life time 1Pt4² by no means longer: fruit come of you vMk12¹⁹ manifestly entering city (Jesus) Mk1⁴⁵ room in the house Mk2²² unclean spirit enter the boy Mk9²⁵ bothering the teacher Lu8⁴⁹bs be sinning Jn5¹⁴ [811] return to decay (Christ) Ac13³⁴ Paul (to live) Ac25²⁴ (refrain) 1Th3¹ s, any longer¹, henceforth¹, -no more¹, -not², hereafter¹, no longer⁴, -more⁷, not any more¹, -henceforth¹, no¹, no...henceforward¹.

kent'r on PIERCER

ing, goad Ac26¹⁴, a pointed instrument. s of death v1C15⁵⁵ 56 like scorpions vRv9¹⁰, prick¹, sting³.

ink, smell.

kin e'ō STIR

ir, set in motion, move a short distance, wag the head Mt27³⁹ Mk15²⁹, Pharisees not s loads vMk23⁴ whole city Ac21³⁰ Paul accused s insurrections Ac24⁵ move: in God we are living and Ac17²⁸ m lampstand Rv2⁵ every mountain vRv6¹⁴bs, move¹, mover¹, remove¹, wag¹.

ir, disturbance².

su(n)g kin e'ō TOGETHER-STIR

ir up, the people Ac12¹².

ir up, confusion¹, excite¹, rekindle¹, rouse², -up¹, shake¹, spur on¹.

irred (be), incite¹.

kin'ē si s STIRRING

irring, slight moving. of the water Jn5³.

ocks. See wood.

st o i k on' STANDING

oic, pertaining to a Greek philosophy, the author of which taught in the portico of Athens, parleyed with Paul Ac17¹⁸.

stom'a ch os MOUTH-

stomach, first the gullet leading to the stomach, then the stomach itself. sip of wine for 1Ti5²³.

lith'os STONE

stone, used also of a precious stone, a gem. The singular is used where English usage requires the plural. rouse children out of Mt3⁹ Lu3⁸ becoming bread Mt4⁴ Lu4⁴ Christ (lest dashing foot against) Mt4⁶ Lu4¹¹ (door of His tomb) Mt27⁶⁰ 66 28² Mk15⁴⁶ 16³ 4 Lu24² Jn20¹ (this is the S) vAc4¹¹ (living S) 1Pt2⁴ (which builders reject) 1Pt2⁷ (to vision like a jasper) Rv4³ requesting bread, handing him a vMk7⁹ Lu11¹⁴bs builders reject vMk21⁴² 4 Mk12¹⁰ Lu20¹⁷ 18 of the sanctuary (no s left on) Mt24² 2 Mk13² 2 Lu21⁶ 6 (what manner of) Mk13¹ (adorned with ideal) Lu21⁵ man gashing himself with Mk5⁴ a millstone about the neck Mk9⁴² Lu17²³ will be crying Lu19⁴⁰ in Jerusalem not a s on Lu19⁴⁴ 44 a s throw Lu22³¹ sinless one first cast [Jn8⁷] the Jews (pick up) Jn8⁵⁹ (bear) Jn10³¹ on Lazarus' tomb Jn11³⁸ 39 41 Divine is not like Ac17²⁹ in Zion (a stumbling) vRo9³² 33 (corner capstone) 1Pt2⁶ 8 saints (building precious) 1Pt3¹² (as living s) 1Pt2⁵ letters chiseled in 2C3³ precious s (woman gilded with) vRv17¹⁴ 1816 (cargo of) vRv18¹² (bride's luminosity like) vRv21¹¹ (city wall adorned with vRv21¹⁹ strong messenger lifts vRv18²¹ (ABRv15⁶ A18¹² s18²¹), another⁶, stone⁸.

lith'in on STONE

stone, water pots Jn2⁶ tablets 2C3³ idols vRv9²⁰.

lith a z'ō STONEIZE

stone, cast stones at. Moses directs such are to be [Jn8⁵] Jesus (Jews bear s to) Jn10³¹ (because of which act) Jn10³² (for an ideal act we are not) Jn10³³ (Jews sought to) Jn11⁸ deputies fear lest they be Ac5²⁶ Jews s Paul Ac14¹⁹bs 2C11²⁵ saints of old Hb11³⁷.

kata lith a z'ō DOWN-STONEIZE

stone, the people will Lu20⁶.

stones (cast), *stones* (pelt with)¹.

lith o bol e'ō STONE-CAST

stones (pelt with), a farmer's slave vMk21³⁵ Mk12⁴ Jerusalem, those dispatched to her Mt23³⁷ Lu13³⁴ Stephen Ac7⁵⁸ 59 Jews at tempt s Paul and Barnabas Ac14⁵ a wild beast Hb12²⁰ (Ac14¹⁹), cast stones¹, stone⁸.

stony, rocky place¹.

kupt'ō BEND

stoop. John the baptist Mk1⁷ Jesus [Jn8⁶].

kata kupt'ō DOWN-BEND

stoop. Jesus [Jn8⁶]. stoop down¹.

stoop down, peer¹.

kata pau'ō DOWN-CEASE

stop, hardly s throngs from sacrificing Ac14¹⁸ God, on the seventh Hb4⁴ Joshua causes Israel Hb4⁸ the saints, from works Hb4¹⁰, cease¹, rest², restrain¹.

stop, bar³, press¹.

stop mouth, gag¹.

a kata'pau s on UN-DOWN-CEASED

stop (not), ungodly from sin 2Pt2¹⁴, that cannot cease¹.

kata'pau si s DOWN-CEASING

stopping. God's (place of My) Ac7⁴⁹ (entering into) Hb3¹¹ 13 41 3 3 5 10 11, rest⁹.

emporion IN-GO

store, a place of merchandise. My Father's house not a merchant's Jn216, house of merchandise¹.

store. See hoard and home.

store house, storeroom¹.

store (keep in), hoard¹.

tameion STOREROOM

storeroom. enter into your Mt68 Lo. He is in Mt2426 what you speak in vLu123 ravens have no Lu124, closet², secret chamber¹, store house¹.

la'ilaps VERY-LAP

storm 2Pt217, whirlwind Mk437Lu823, lap up as the wind in a storm. storm², tempest¹.

storm (rain). See rain storm.

story (relate). See relate story.

tri'steg on THREE-EXCLUDER

story (third). Eutychus falls from Ac209, third loft¹.

pachun'ō STOUTEN

stouten, make fat and dull. heart of this people vMt1315 Ac2827Ab82, wax gross².

klibanos STOVE

stove, a fire box, in which material is burned. grass cast into Mt630Lu122, oven².

eu thu' WELL-PLACED

straight. make His highways vMt33Mk13Lu34 the crooked vLu33 Simon's heart not s vAc 521 street called S Ac911 Elymas perverting the s ways vAc1312 leaving the s path v2Pt 215, right³, straight¹, Straight¹.

straight, upright¹, (make s), erect again¹, straighten¹.

straight course, run straight².

straight (run). See run straight.

eu thu n'ō WELL-PLACE

straighten, helmsman Ja34, the road of the Lord vJn123, governor¹, make straight¹.

straightly, charge¹, many².

eu thu s' WELL-PLACE

straightway. Mt316 1320 21 1427 213 Mk110Bb 12Bs 20Bs 23Bs 28ABs² 29B 30Bs 42Bs 43Bs 28Bs 12Bs 30Bs 45Bs 13Bs 16Bs 17Bs 20Bs 52s 20Bs 30Bs 42Bs 62Bs 27Bs 43Bs 50Bs 54Bs 72Bs 35s 41Bs 91Bs 20Bs 24Bs² 1052Bs 112Bs 3Bs 1443Bs 45Bs 72Bs 151Bs Lu619Bs Jn1330Bs 32 1934 213A Ac1016 (sMt1431 s212 B2674 sMk118 s21). anon², as soon as¹, by and by¹, forthwith³, immediately¹⁰, straightway¹, when¹.

straightway, forthwith¹, immediately¹⁸, instantly¹.

strain at, strain out¹.

diuliz'ō THROUGH-STRAIN

strain out, put through a sieve. a gnat vMt 2324, strain at¹.

strait, cramped³, (be in a s), press¹.

straiten, distress².

straitened (be), press¹.

strange. See guest.

strange, alien², different¹, out¹.

strange (be). See lodge.

strange thing, paradox¹.

stranger. See guest.

stranger, alien¹, expatriate¹, foreigner¹, repatriate¹, sojourner², (be a s), sojourner¹, (dwell as s), sojourner¹, (lodge s), hospitable (be)¹.

apa[n]qch'ō FROM-COMPRESS

strangle. Judas s himself Mt275, hang self¹.

pniktōn' CHOKED

strangled. nations forbidden to eat what is Ac1520 29 2125.

strategem. See systematizing.

kalam'ē REED

straw, the hollow stalk of grain. works of s 1C312, stubble¹.

plan a'ō STRAY

stray, move from place to place, then, as such persons were usually imposters, in an evil sense, lead others astray, deceive, sheep (if should be led) vMt1812 12 (99 which have not) vMt1813 Israel s in heart vHb310 priest moderate with vHb52 saints (s in wilderness) vHb1138 (if anyone led) vJa519 (were as s sheep) v1Pt225 the unjust led v2Pt215 deceive: the Sadducees are Mt2229Mk124 27 false prophets d many Mt24 5 11 24Mk135 6 saints (beware that you may not be) vLu218 (once were) vTit33 (d ourselves) vJn118 (those d you) vJn226 (let no one be) vJn37 Jesus accused of Jn712 deputies d Jn747 be not d (neither paramours) v1C69 (evil conversations) v1C1533 (God not to be sneered at) vGa67 (beloved brethren) vJa116 swindlers d and being v2Ti313 13 Jezebel d vRv220 Satan d whole earth vRv129 203 8 wild beast d vRv1314 all nations vRv1823 false prophet vRv1920 Adversary vRv2010 (bRv202). be out of the way¹, deceive²⁴, err⁶, go astray⁵, seduce², wander¹.

plan e't ēs STRAYING

straying, stars vJu13, wandering¹.

stream, river².

r[h]u'm'ē HAUL-

street, narrow, alley-like. doing alms in Mt62 slave to come out vLu1431 s called Straight Ac911 Peter and messenger in Ac 1210, lane¹, street³.

street, market¹, square¹⁰.

ischu's STRENGTH

strength, the quality which gives power and endurance. God (loving with your whole s) Mk1230 33 Lu1027 (operation of the might of His) vEp119 (invigorated in the might of His) vEp610 (the glory of His) v2Th19 (furnishing s) v1Pt411 (s be our) vRv712 messengers being greater in v2Pt211 Lambkin worthy to get vRv512, ability¹, might², mighty¹, power², strength⁴.

strength, authority¹, might¹, power⁷, (be of s), strong (be)¹, (increase in s), invigorate¹, (receive s), stable (be)¹, (without s), infirm¹.

en ischu'ō BE-IN-STRONG

strengthen, messenger s Christ Lu2243 Saul s with nourishment Ac919 (s'Ac1916).

strengthen, endure¹, establish³, firm¹, invigorate², staunch (be)¹.

cuton'ōs WELL-STRETCH-AS

strenuously, (adverb). s accusing Jesus Lu2310 Apollos s confuted the Jews Ac1828, mightily¹, vehemently¹.

pro tein'ō BEFORE-STRETCH

stretch before. s Paul b them with thongs Ac2225.

stretch beyond measure, overstretch¹.

stretch forth, cast on¹, spread out¹, stretch out¹⁰.

ep ek tein'ō ON-OUT-STRETCH

stretch on out. Paul, toward the goal vPh313, reach forth unto¹.

ek tein'ō OUT-STRETCH

retch out, the hand (Christ) Mt8³ 1240 1431 Mk14¹ Lu5¹³ (man with withered hand told to) Mt12¹³ 13Mk3⁵ 5Lu6¹⁰ (to pull a sword) Mt26⁵¹ (chief priests do not) Lu22⁵³ (Peter will) Jn21¹⁸ (God beseeched to) Ac4³⁰ (Paul) Ac26¹ s anchors out Ac27³⁰ (sLu6¹⁰). cast out¹, put forth³, stretch forth¹⁰, -out².
rew, scatter², spread².

strō n'n u mi STREW

rew, spread Ac9³¹, with places spread (upper room) Mk14¹⁵ Lu22¹², the throng s (their garments) Mt21⁹ Mk11⁸ (boughs) Mt21⁸ (soft foliage) Mk11^{8A}. make - bed¹, spread², strew².

kata strō n'n u mi DOWN-STREW

rew along, Israel, in the wilderness 1C10⁵. overthrow¹.

[h]upo strō n'n u mi UNDER-STREW

rew under. s garments u Jesus Lu19³⁶. spread¹.

ricken (well), advance².

rickest. See exact.

e'ri s STRIFE

rife, enmity or zeal in action, evil competition, filled with Ro12⁹ saints (not to walk in) Ro13¹³ (to stand aloof from) Ti13⁹ among the Corinthians 1C11³³ lest there be 2C12²⁰ of the flesh Ga5²⁰ heralding Christ because of Ph1¹⁵ out of controversies ITi6⁴. contention², debate², strife⁴, variance¹.

rife, contradiction¹, faction⁵, fighting¹, rivalry¹.

rife of words, controversy¹.

rike, beat¹, lower¹ smite¹.

rike. See cast and hit.

apo kop t'ō FROM-STRIKE

rike off, hand or foot Mk9⁴³ 45 a slave's ear Jn18¹⁰ 26 ropes of the skiff Ac27³² ought to s themselves o Fga5¹². cut off⁶.

ek kopt'ō OUT-STRIKE

rike off, hew down (unproductive tree) Pmt310 719 Lu3⁹ 137 9, hew out (boughs) FRo11²² 21, hand or foot Pmt30 18⁸ 8s² the incentive F2C11¹². cut down², -off⁴, -out¹, hew down³, hinder¹.

riker, quarrelsome².

ring, bond¹.

ek du'ō OUT-SLIP

rip, of clothes, soldiers s Jesus Mt27²⁸ As1⁵ 3¹ Mk15²⁰ man s by robbers FLu10³⁰ saints not wanting to be 2C5⁴. be unclothed¹, strip², take off from².

ap ek du'ō mai FROM-OUT-SLIP

rip off, Christ s o sovereignties FCo21⁵ saints to s o old humanity FCo3⁹, put off¹, spoil¹.

ripe, blow⁵.

ripes, welt¹.

ap ek du'ō si s FROM-OUT-SLIPPING

ripping off, body of flesh FCo21¹, putting off¹.

rive, ambitious (be)1, brawl¹, complete², contend³, fight⁴, - it out¹.

rive about words, controvert¹.

rive against, contend against¹.

rive together, compete together¹, struggle together¹.

riiving, fighting¹.

isch u r on' STRONG

rong, the opposite of weak, severe (famine) Lu15¹⁴. Jesus s than John Mt31¹ Mk1¹ Lu31⁶

s one (entering house of) Pmt1229 Mk327 (first binding) Pmt1229 Mk327 (guarding his own) PLu11²² 22 Peter observing s wind Mt14³⁰ God (weakness s than men) 1C12⁵ (disgracing the s) 1C127 (are we s than He) 1C10²² (s is the Lord G) vRv18⁸ you (Corinthians) are s 1C4¹⁰ Paul's epistles s2C10¹⁰ s clamor and tears sHb5⁷ consolation sHb6¹⁸ faithful s in battle Hb11³¹ youths 1Jn21⁴ a messenger (heralding) vRv5² (descending) vRv10¹ (lifts a stone) vRv18²¹ s the s hide themselves vRv6¹⁵ messenger cries with a voice vRv18² s city Babylon vRv18¹⁰ thunders vRv19⁶ flesh of the vRv19¹⁸. boisterous¹, mighty¹⁰, powerful¹, strong¹⁴, valiant¹.

strong, able³, great¹, operation¹, solid², (be) s, invigorated³, staunch (be)¹, (make) s, invigorated¹, stable (be)¹, (wax) s, staunch (be)².

ischu'ō be-STRONG

strong (be), avail, s have no need (physician) Pmt912 Mk21⁷ man with wicked spirit too s Ac1916 As2² word of the Lord vAc19²⁹ Paul s for all, in Christ Ph4¹³ not s enough: passing through that road Mt4²⁸ disciples (to watch) Mt2640 Mk14³⁷ (cast spirit out) Mk9¹⁹ (draw the net) Jn21⁶ to tame the demoniac Mk5⁴ river, to shake the house PLu6⁴⁸ to be cured Lu8⁴³ enter cramped door PLu13²⁴ Jews not s e (answer Jesus) Lu14⁶ (get hold of declaration) Lu20²⁶ (withstand Stephen) Ac6¹⁰ (demonstrate against Paul) Ac25⁷ finish up the tower PLu14²⁹ 39 not s e to dig PLu16⁶ Israel, to bear the yoke Ac15¹⁰ hold off skill Ac27¹⁶ dragon's messenger not vRv12⁸

avail: salt of no a except be cast out Mt5¹³ circumcision a nothing FGa5⁶ covenant is not a at any time Hb9¹⁷ petition of the just a much Ja5¹⁶ (sGa5¹⁵). avail³, be able⁶, - good¹, - of strength¹, - whole², can¹¹, have much work¹, may¹, prevail¹.

ex is chu'ō be-OUT-STRONG

strong (be). saints should be s to grasp Ep3¹⁸. be able¹.

stronghold, bulwark¹.

agōn'ia CONTEST

struggle. Jesus in Gethsemane PLu22⁴⁴. agony¹. struggle. See contend and contest.

sun agōn iz'ō mai TOGETHER-CONTENT

struggle together. Paul, in prayers Ro15³⁰. strive together¹.

stubble, straw¹.

a pei'th es UN-PERSUADABLE

stubborn. John to turn the s to prudence Lu11⁵ Paul not s to the apparition Ac26¹⁹ s to parents Ro13⁹ 2Ti3² Cretans Tit1¹⁶ we also were Tit3³. disobedient⁶.

a pei'th e'ō UN-PERSUADE

stubborn (be), refuse to be persuaded. as to the Son Jn3³⁶ s Jews (at Iconium) Ac14¹² (at Ephesus) Ac19⁹ (in Judea) Ro15³¹ as to the truth Ro2⁸ Israel Ro10²¹ 1131 Hb3¹⁸ nations once s Ro11³⁰ in Jericho Hb11³¹ being s (stumbling at the word) 1Pt2²⁸ as to the word 1Pt3¹ in the days of Noah 1Pt3²⁰ as to God's evangel 1Pt4¹⁷. believe not⁸, disobedient¹, be -3, obey not³, unbelieving¹.

a pei'th ei a UN-PERSUADABLENESS

stubbornness, of Israel (you now were shown mercy by) Ro11³⁰ (did not enter because of) Hb4⁶ (falling into the same example of) Hb4¹¹ God locks all up in Ro11³² sons of S

(spirit now operating in) Δ Ep22 (God's indignation coming on) Δ Ep50 Co3^{as}, disobedience³, unbelief⁴.

kata mathō δ DOWN-LEARN

study, the anemones Φ Mt6²³, consider¹.

study, ambitious (be)¹, endeavor¹.

stuff, instrument¹.

stumble. See dash against.

stumble, trip¹.

pros kop ē' TOWARD-STRIKE

stumble (cause to). Paul giving no one Φ C6³, offence¹.

pros'kom ma TOWARD-STRIKE

stumbling, stumbling block. Israel s on the s stone Φ Ro9³² 1Pt2⁸ laying in Zion s a stone Φ Ro9³² to whom eating is Φ Ro14²⁰ s block; saints not to place Φ Ro14¹³ lest saint's right becoming Φ C8⁹, offence¹, stumbling³, -block².

a pros'kop on UN-TOWARD-STRUCK

stumbling block (no). Paul's desire to be Φ Ac 24¹⁶ saints to be Φ C10³² Ph1¹⁰, give none offence¹, void of -, without -¹.

stumbling (occasion of), snare¹.

mōr on' INSIPID

stupid, mentally tasteless, whoever saying Mt 5²² likened to a s man Φ Mt7²⁶ and blind Φ Mt23¹⁷ 19u virgins Φ Mt25³ 8 God (s of) Δ C1²⁵ (chooses) Δ C1²⁷ let the wise become Δ C3¹⁸ Paul's because of Christ Φ C14¹⁰ questionings 2Ti2²³ Ti3³, fool², foolish², foolishness¹.

mōr ai n'ō be-INSIPID

stupid (make), make insipid (salt) Φ Mt5¹³ Lu 14³⁴, the wise are m s Ro12² God m s the wisdom of this world Δ C1²⁰, become a fool¹, lose savor², make foolish¹.

mōr o log i'a INSIPID-LAY (say) ing

stupid speaking, not proper Ep5⁴, foolish talking¹.

mōr i'a INSIPIDITY

stupidity, word of the cross Δ C1¹⁸ (s of heralding) Δ C1²¹ heralding Christ (to the nations), Φ C1²³ to the soulful man Δ C2¹⁴ with God (wisdom of the world is s) Δ C3¹⁹, foolishness².

kata'nu x is DOWN-NIGHT

stupor, spirit of Ro1⁸, slumber¹.

style. See apprise.

plas t on' MOIDED

suave, not in the rough, with s words 2Pt2³, feigned¹.

kat agōn iz'o mai DOWN-CONTENT

subdue, men of faith s kingdoms Hb1¹³.

subdue unto, subject¹.

[h]upo ta s's δ UNDER-SET

subject, middle be subject, passive be subjected. Jesus s to Joseph and Mary Lu2³¹ demons, to the disciples Lu10¹⁷ 29 God (flesh not s to law of) Ro7¹ (Israel not s to His righteousness) Ro10³ (s all under Christ's feet) Δ C15²⁷ AHS¹ 21 27 Ep1²² (Who s all to Him) Δ C15²⁸ 28ARS¹ (Son Himself shall be) Δ C15²⁸ (not to messengers does He) Hb2⁵ (Thou dost s all) Hb2⁸ 8 (not as yet seeing all) Hb2⁸ (rather s to the Father) Hb1²⁹ creation s to vanity Ro8²⁰ 20 saints s (to superior authorities) Ro13¹ 5 (women in ecclesia) Δ C14³¹ (to fellow workers) Δ C16¹⁰ (to one another) Ep5²¹ (wives to husbands) Ep5²² As Co3¹⁸ Tit

25 1Pt3¹ 5 (slaves to owners) Tit2⁹ (s to sovereignties) Tit3¹ (be s then to God) Ja4⁷ (to every human creation) 1Pt2¹³ (domestics to owners) 1Pt2¹⁸ (younger men to elders) 1Pt5⁵ spiritual endowments of the prophets s to 1C14³² Christ (ecclesia s to) Ep5²⁴ (s all to Himself) Ph3²¹ (powers being s to) 1Pt3²², be in subjection³, be made subject², -obedient unto², -under obedience¹, put in subjection³, -under δ , subdue unto¹, subject¹⁰, submit one's self⁸.

subject to, liable¹.

subject to decree. See decree (subject to).

subject to just verdict. See just verdict (subject to).

subjected (be). See subject.

[h]upo tag ē' UNDER-SETTING

subjection, of the saint's avowal 2C9¹³ Paul (not for an hour do we simulate by) Ga2⁵ women learning with all 1Ti2¹¹ supervisor's children in 1Ti3⁴.

subjection (be in), subject³, (bring into s), slavery (lead into)¹, (put in s), subject³.

ana ti' thē mi UP-PLACE

submit, put before. Paul's case to Agrippa Ac25¹⁴ the evangel Ga2² communicate¹, declare¹.

submit self, defer¹, subject⁸.

pros ana the- (ti' thē mi) TOWARD-UP-PLACE submit to, Phoe (I did not s it to flesh and blood) Ga1¹⁶ (s nothing to me) Ga2⁶, add in conference¹, confer¹.

[h]upo ba' l'ō UNDER-CAST

suborn, witnesses against Stephen Ac6¹¹.

[h]us'ter on WANT-

subsequent, eras 1Ti4¹ (Bm2¹³¹), latter¹.

[h]us'ter on WANT-

subsequently, wanting at the time, (adverb). Jesus (s hungers) Mt4² Lu4^{2A} (s manifested) Mk16¹⁴ (disciples s following) Jn13³⁶ child regretting Φ Mt21²⁹ priests not regretting Mt21³² s dispatches his son Φ Mt21³⁷ s the woman dies Mt22²⁷ Lu20³² rest of the virgins Φ Mt25¹¹ two false witnesses Mt26⁶⁰ discipline rendering fruit of righteousness Hb12¹¹, afterward⁸, last¹.

[h]up ērc t e'ō UNDER-ROW

subserve, David s his own generation Ac13³⁶ Paul's need s (by his hands) Ac20³⁴ (friends) Ac24²³, minister², serve¹.

kata bi ba z'o DOWN-HAVE-STEPIZE

subside, Capernaum to the unseen Mt11²³ Lu10¹⁵ As, bring down¹, thrust down¹.

substance, assumption¹, belong¹, estate¹, property¹.

Kata chthon'i on DOWN-TERRANEAN

subterranean, every knee bowing Ph2¹⁰, under the earth¹.

subtly with (deal), deal astutely¹.

subtly, craftiness¹, guile².

ana trep'ō UP-REVERT

subvert, Hymeneus and Philetus s faith of some Φ 2Ti2¹⁸ those of the Circumcision Φ Tit 1¹¹, overthrow¹, subvert¹.

subvert, dismantl¹, turn out¹.

subverting, overthrow¹.

dia dech'o mai THROUGH-RECEIVE

succeed, the fathers who s Moses Ac7⁴⁵, came after¹.

dia'doch os THROUGH-RECEIVER
successor. to Felix Ac24²⁷, come into room¹.

a mun'ō SUCCOR
succor, aid in distress. Moses s the one being injured Ac7²⁴, defend¹.

succor, help².
succorer, patron¹.

toi ou't o THOUGH-SAME
such. Ro16¹⁸ 1C7²⁸ 15¹⁸ 48 2C2⁷ 10¹¹ 11 1113
 Tit3¹¹ Phn⁹ Hb7²⁶ etc. etc. such⁴¹, - a fellow¹, - - man¹, - an one⁸, - thing⁹.

such, such a way¹, now the¹.
such a man, so-and-so¹.

[h]oi'ou WHICH-WHICH
such as. great affliction Mt24²¹Mk13¹⁹ no fuller on earth Mk9³ the word of God Ro9⁶ the soilish are 1C15¹⁸ the celestial 1C15¹⁸ Paul (lest not finding Corinthians s a)2C12²⁰ (having same struggle)Ph1³⁰ (sufferings)2Ti3¹¹ (s I undergo)2Ti3¹¹ s a the apostles (are in word)2C10¹¹ (became among you)1Th1⁵ earthquake s a did not occur vRv16¹⁸, as¹, such as⁶, what³, which².

such as, what kind¹.

toi on'de THOUGH-WHICH-YET
such a way. voice carried to Christ in 2Pt1¹⁷, such¹.

par om'ō i on BESIDE-LIKE
such like (things)Mk7⁸ 13, like things².
such proportions. See proportions (such).
such things (as ye have), present (be)¹.
suck (give), suckle³.

thēl az'ō NIPPLE-IZE
suckle Lu12¹⁷, feed young by means of the udder, suckling, out of the mouth of Mt21¹⁶ woe to Mt24¹⁰Mk13¹⁷Lu21²³ (ALu23²⁹). suck¹, give -¹, suckling¹.

suckling. See suckle.
sudden, unawares¹.

ex a'ph n'ōs OUT-UN-APPEARED
suddenly (adverb), the lord coming vMk13³⁶ heavenly host came Lu21²³ man's son s crying out Lu9³⁹ light flashes about Paul Ac9³ 22⁶.

suddenly, swiftly¹.

ex a'p'i na OUT-UN-APPEARLY
suddenly (adverb), Mk9⁸.

a'ph n'ō UN-APPEAR
suddenly (adverb), glare out of heaven Ac2² a great quake Ac16²⁶ expecting Paul to s fall dead Ac28⁶.
sue. See judge.

pasch'ō EMOTION
suffer, feel bad. Jesus (must be s much)Mt16²¹ (presents Himself alive after His)Ac1³ (outside the gate)Hb13¹²Ans² Son of Man-kind (is about to)Mt17¹² (must)Mk8³¹Lu9²² 17²⁵ (much may He be)Mk9¹² Pilate's wife s much Mt27¹⁹ woman s with hemorrhage Mk5²⁰ Galileans Lu13³² Christ (years to eat passover before His)Lu22¹⁵ (must not the C be s)Lu24²⁰ 46 Ac17³ (God announces before the s of)Ac31⁸ns (must often be)Hb9²⁶ (for our sakes)1Pt2²¹AB (s, threatened not)1Pt2²³ (having s for our sakes)1Pt4¹ ABs² Paul (must s for Christ's name's sake) Ac9¹⁶ (s nothing evil)Ac28⁵ (we also are) 2C10 2Ti1¹² whether one member s 1C12²⁰ so much did you s feignedly Ga3¹ saints (s for Christ's sake)Ph12⁹ (seeing that you s

the same)1Th2¹⁴ (for the kingdom of God) 2Th1⁵ Chief Priest has s, undergoing trial Hb2¹⁸ the Son learned obedience through Hb5⁸ unjustly 1Pt2¹⁹ doing good and 1Pt2²⁰ if because of righteousness 1Pt3¹⁴ better to be s for doing good 1Pt3¹⁷ s in the flesh has ceased from his sins 1Pt4¹ as a murderer 1Pt4¹⁵ according to the will of God 1Pt4¹⁹ briefly 1Pt5¹⁰ what you are about to be Rv2¹⁰ (B1Pt3¹⁸). be vexed¹, feel¹, suffer³⁹, passion¹.

suffer, bear with¹, endure¹, experience¹, give², leave⁹, - toward¹, let⁴, permit¹⁰, refrain¹.
suffer adversity, maltreat¹.

pro pasch'ō BEFORE-EMOTION
suffer before. Paul in Phillip1 1Th2².

kak o pa th'e'ō EVIL-EMOTION
suffer evil. Paul s e unto bonds 2Ti2⁹ as an ideal soldier 2Ti4¹ABs² is anyone s e among you Ja5¹³, be afflicted¹, endure affliction¹.
suffer trouble¹.

sun kak o pa th'e'ō TOGETHER-EVIL-EMOTION
suffer evil with. Paul 2Ti18²³.

suffer long, patient (be)¹.
suffer manner, nurse (carry as a)¹.
suffer not, forbid¹.
suffer shame, dishonor¹.

sun pasch'ō TOGETHER-EMOTION
suffer together. the saints Ro8¹⁷ all the members are 1C12²⁶, suffer with².
suffer trouble, suffer evil¹.
suffer violence, violently force¹.
suffer with, suffer together².
suffer with meekness. See meekness (suffer with).

path'ē t'ōn' EMOTION
suffering, adjective. Paul attesting to the s Christ Ac26²³, should suffer¹.

path'ē ma EMOTION
suffering, passion, of this current era Ro1⁸ s of Christ (are superabounding in us)2C1³ (fellowship of His)Ph3¹⁰ 1Pt4¹³ (because of the s of death)Hb2⁹ (s pertaining to)1Pt1¹¹ (Peter a witness of)1Pt5¹ Paul (endurance of the same s)2C16 (participants of the) 2C1⁷ (rejoicing in my)Col²⁴ (such as occurred to me)2Ti3¹¹ to perfect the Inaugurator of salvation through Hb2¹⁰ a vast competition of Hb10³² the same s completed 1Pt5⁹ passions: of sins Ro7⁵ the flesh together with its Ga3²⁴, affliction¹, motion¹, suffering¹¹.

suffering affliction, suffering evil¹.
suffering and meekness. See meekness (suffering and).

kak o pa th'e'ī EVIL-EMOTIONING
suffering evil, example of the prophets Ja5¹⁰AB, suffering affliction¹.

ark c'ō SUFFICE
suffice, be sufficient, adequate for the need, not s oil vMt25⁹ soldiers, with their rations Lu3¹⁴ 200 denarii worth of bread not Jn6⁷ show us the Father and it is Jn14⁸ s for you is My grace 2C12⁹ saints to be s with (sustenance and shelter)1Ti6⁸ (what is present)Hb13⁵ Diotrophes not s Jn1¹⁰, be content⁴, - enough¹, - sufficient², content¹, suffice¹.

suffice, sufficient¹.
sufficiency, competency¹, contentment¹.

ark e'ton' SUFFICIENT

sufficient, for the day is its own evil Mt634
for disciple becoming as teacher Mt1025 is
the time which has passed by 1Pt43, enough1,
sufficient1, sufficient1.

sufficient, enough3.

sufficient (be). See suffice.

suggest. See jeopardize.

ascuted to. See down.

ascuting. See down.

the i'on PLACE (God)

sulphur (divine), so called because it was used
in the lustrations of false worship. rains on
Sodom Lu1729 issuing from the horse's mouths
vRv917 18 worshippers of wild beast will be
tormented in vRv1410 lake of fire burning
with vRv1920 2010 218, brimstone7.

the i' o'de's PLACED

sulphurous, divine, cuirasses vRv917, of brim-
stone2.

kepha' ai on HEAD

sum. Until modern times addition was from
the bottom up, so that the sum was at the
head of the column. captain acquires citi-
zenship with Ac2228 s of what is being said
Hb81.

sum, value1.

sum up. See head up.

kephal is' HEADING

summary (of the scroll) FHB107, volume1.

ther'os WARM

summer, the season of greatest warmth, is
near (leaves sprouting) PMt2432 Mk1328 Lu2130.

summer. See shoot.

lip a r on' SLEEK

sumptuous. all that is s perished vRv1814,
dainty1.

sumptuously, splendidly1.

[h]e' i' os SUN light

sun, the great luminary which rules the day
Gn116, not considered astronomically, as a
heavenly body, but phenomenally as giving
light on the earth. It is in the atmosphere,
because only there are we sensible of its
luminosity. When used with east, orient vRv
72 1612, rising on wicked and good Mt545
shoots scorched by PMt130Mk46 the just shin-
ing out as Mt1343 Jesus' face shines as vMt
172 vRv116 shall be darkened AMt2429 Mk1324
Ac220 vRv92 when the s sets Mk132Lu440
at the rising of Mk162 signs in Lu2125 de-
faulting of ALu2345 Elymas not observing
Ac1311 light above s brightness (Paul) Ac
2613 not making advent for days Ac2720
another glory of IC1541 do not let sink on
your vexation AEp426 withers the grass Ja
111 became black as sackcloth vRv612 not
falling on the saints vRv710 third eclipsed
vRv812 messenger (his face as) vRv101 (stand-
ing in) vRv1917 woman clothed with vRv121
bowl poured out on vRv168 no need of sun-
light (New Jerusalem) vRv2123 (God's slaves)
vRv225As.

sundry times (at), portions (by many)1.

du n'o SLIP

sunset, literally, the "slipping" down of the
sun. the ill brought at Mk132Lu440, be set-
ting1, set1.

sup, dine3.

peri ss cu'o be-ABOUT-

superabound, exceed 2C39, lavish, cloy Lu1517

1C88, superfluous, superfluity. s more (ex-
cept your righteousness) Mt520 (that your
love may be) Ph19 (that you may be) 1Th4110
the ecclesias s in number Ac165 if the truth
of God s in my lie Ro37 grace (gratuity in
g to the many) Ro515 (to the glory of God)
2C415 (you may s in this g also) 2C87 in
expectation Ro1513As to the edification of
the ecclesia 1C1412As in work (of the Lord)
1C1558 (in every good work) 2C98 the suf-
ferings of Christ s in us 2C13 e'r consolation
also is 2C15 of the Macedonian's joy
2C82 in everything 2C87 dispensation of
this ministry is 2C912 your glorying may
be s in Christ Jesus Ph126 Paul Ph412 12 18
saints to s in love 1Th312

lavish: God l grace 2C98 Ep18 superfluous:
fragments of food Mt1420 1537 Lu917 Jn612 13
superfluity: he shall have a Mt1817 2529
the rich cast out of their Mk1244 Lu214 life not
in s of possessions Lu1215, abound15, - more1,
make-2, abundance3, have-1, have more-1,
- more abundant2, - left1, the better1,
- enough and to spare1, exceed2, excell1, in-
crease1, redound1, remain3, - over and above1.

superabound. See superexceed.

peri ss ci'a ABOUT-

superabundance, of grace Ro517 of joy 2C82
magnified (Paul) 2C1015 of evil Ja1218s.
abundance2, superfluity1.

peri ss cu-ma ABOUT-effect

superabundance, surplus fragments Mk88, of
the heart Mt1234 Lu645 s is for their want
2Cs14 14 (Ja121). abundance2, that was
left1.

superabundantly. See excessive.

superabundantly (more). See exceedingly
(more) and excessive (more).

[h]uper peri ss cu'o OVER-ABOUT

superexceed (grace) Ro520 (Paul, in joy) 2C74,
abound much more, be exceeding joyful1.

[h]uper peri ss os' OVER-ABOUT-AS

superexceedingly, astonished Mk737, beyond
measure1.

[h]uper ek peri ss ou' OVER-OUT-ABOUT

superexcessively (able to do s above) Ep320
(Paul beseeching) 1Th310, exceedingly distin-
guished (deem those above you) 1Th513, abun-
dantly above1, exceedingly1, very highly1.

superfluity. See superabound.

superfluity, superabundance1.

superfluous. See excessive and superabound.

superfluous, excessive1.

ep eis ag og e' ON-INTO-LEADING

superinduction, of a better expectation FHB719,
bringing in1.

[h]uper ech'o OVER-HAVE

superior (be), authorities Ro131 deeming one
another Ph23 knowledge of Christ Ph38 peace
of God Ph47 the king as 1Pt213 (AdJ7).
better1, excellency1, higher1, pass1, supreme1.

superior station. See superiority.

[h]uper och e' OVER-HAVING

superiority (of word) IC21, superior station
(those in) IT122, authority1, excellency1.

superscription, inscription5.

superstition, religion1.

superstitious, religious1.

epi skop e'o ON-NOTE

supervise, that no one be wanting Hb1215 not

of compulsion 1Pt52ABs². look diligently¹, take the oversight¹.

epi skopē ON-NOTING
supervision (Judas') Ac120 (if anyone craving)
1Ti3¹, visitation. era of Lu1944 day of 1Pt
212 (1Pt50). bishoprick¹, office of bishop¹,
visitation².

epi skopos ON-NOTER
supervisor. holy spirit appointed Ac2028 Paul
writes to Ph11 must be irreprehensible 1Ti32
unimpeachable Tit1¹ of your souls (Christ)
1Pt1225. bishop¹, overseer¹.

supper, dine¹, dinner¹³.

[h]ik e tēr'ia REACH-
supplication. Christ offering Hb57.
supplication, petition⁶.

epi chorē g'ē ON-CHORUS-LEAD
supply. God s (seed to the sower) 2C910 (the
faith) Ga35 entire body being PCo219 in your
faith s virtue 2Pt15ABs² entrance to eonian
kingdom 2Pt141. add¹, minister¹.

epi chorē g'ē ON-CHORUS-LEAD
supply. assimilation of the Ep416 of the spirit
of Jesus C Ph119.

supply, fill¹, - up², replenish², uphold¹.

anti'la[m]b[an]o'ō mai INSTEAD-GET-[UP]
support. God s Israel His boy Lu154 saints
to s the infirm Ac2035 s of the benefaction
1Ti6², help¹, partaker¹, support¹.

anti'tēps IS INSTEAD-GETTING
support. God placed in the ecclesia 1C1228.
help¹.

suppose. See seem.

suppose, deem¹, infer⁹, perceive¹, reckon², sur-
mise¹, suspect¹, take up².
supreme, superior (be) 1.

kata'dēl on DOWN-EVIDENT
sure. still more superabundantly s Hb715, evi-
dent¹.

sure, believing¹, confirmed³, secure¹, solid¹, (be
s), perceive³, (make s), secure³.

ge SURELY
surely, a particle indicating that no doubt is
possible, or that a statement is beyond rea-
sonable denial. from their fruit s recognizing
FMt720 consequently the sons s free Mt
1726 s because of his pestering PLu18ABs¹
because of the weariness PLu85 s together
with all these things Lu2421 s may grope
for Himr Ac1727 27Bs s He Who spares not
Ro832 would that you s reign IC18 I (Paul)
s am an apostle to you IC92 etc.

surely, sooth (in) 1, truly³, undoubtedly¹, yeal-
to i g a r o u n'

THOUGH-SURELY-CONSEQUENTLY-THEN
surely in consequence. 1Th48 Hb121. there-
fore¹, wherefore¹.

surety, sponsor¹, (of a s), truly¹.
surface. See face.

plē s mon ē' FULL-REMAINING
surfeit. of the flesh Co223. satisfying¹.
surfeiting, crapulence¹.

klū'd on SURGE
surge, swelling, rushing water. Jesus rebukes
e of the water Lu824 the doubting one simu-
lates FJa16, raging¹, wave¹.

klū'd on i z'o mai SURGIZE
surge hither and thither. saints should not be
vEp414. be tossed to and fro¹.

oi'o mai MAY
surmise. John is Jn125 s to arouse afflic-
tion for Paul Ph117 let not the doubting
man be s Ja17. suppose¹, think¹.
surmising, suspicion¹.
surname. See invoke.
surname, call¹, place on².
surplus. See superabundance.

lath'ra OBLIVIOUSLY
surreptitiously (ejecting the apostles) Ac1637, co-
vertly. Mary (Joseph intended dismiss c)
Mt110 (Martha summons her sister c) Jn1128
Herod c calling magi Mt27. privacy³, se-
cretly¹.

kukleu'ō SURROUND
surround. the nations s the citadel of the
saints vRv209Ab (Djn1034). compass¹.

kukl o'ō SURROUND
surround. Jerusalem, by encampments Lu2120
Jews s Jesus Jn1024As disciples s Paul at
Troas Ac1420 Jericho Hb1130 (sRv209). come
round about¹, stand - -1, compass¹, - about².

peri kukl o'ō ABOUT-AROUND
surround. enemies, Jerusalem Lu1943. compass
round¹.

peri leip'ō ABOUT-LACK
survive, to the presence of the Lord 1Th415 11.
remain².

Sousan'na (Hebrew) anemone
Susanna, a woman's name. dispensed to Jesus
Lu83.

[h]upo no e'ō UNDER-MIND
suspect, think beneath the surface. John not
what they s Ac1333 the wicked things Festus
s Ac2518 mariners s some country Ac
2727, deem¹, suppose¹, think¹.

met eōn i z'o WITH-AMIZE
suspense (be in). disciples not to Lu1229. be
of doubtful mind¹.

[h]upo no i'a UNDER-MIND
suspicion. wicked 1Ti64. surmising¹.

[h]i st an'ō SUSTAIN
sustain. faith s law FRo31ABs¹. establish¹.

dia trophē THROUGH-NOURISHMENT
sustenance. having 1Ti68, food¹.

sustenance, provender¹.
suzerain. See chief.

spargan o'ō SWADDLE
swaddle, wrap in cloths. Miriam s Jesus Lu27
12. wrap in swaddling clothes².

kata pi'ō DOWN-DRINK
swallow. a camel FMt234 earth s the river
FRv1246 s up (Death, by victory) FC1554 (by
more excessive sorrow) 2C27 (the mortal, by
life) F2C51 (Egyptians) FHb1129 (Adversary
seeking some one to) F1Pt58Bs, devour¹,
drown¹, swallow¹, - up¹.

buth os' SUBMERGED
swamp, land sunk beneath water. Paul in 2C
1125, deep¹.

buth i z'o SUBMERGE
swamp, sink beneath the surface. both ships
Lu57 desires s men F1Ti69. begin to sink¹,
drown¹.

othon'ion SHEET(dim.)
swathing, a little sheet, or lengths of a sheet.
used to bind Jesus' body Lu2412 Jn1940 203
6 7, linen cloth⁵.

sain'ō SWAY
sway, swing to and fro. not to be s by afflic-
tions F1Th33. move¹.

om'nu ó or om'nu mi SWEAR

swear, promise with an oath. saints not to Mt54³⁰ Ja512 s by (the temple)Mt2316²⁰ 20 (the gold of)Mt2316²¹ 21 (the altar)Mt2318 (the oblation)Mt2318 (heaven)Mt2322²² Peter s, I am not Mt2674 Mk1471 Herod s to Herodias' daughter Mk623 God s (to Abraham)Lu173 (to David)Ac230 (in My indignation)Hb311⁴³ (to the stubborn)Hb318 (no one greater to s by)Hb613 (by Himself)Hb613 (and not regretting)Hb721 men s by a greater Hb616 a messenger s vRv106,

[h]ork óm o s'á OATH-SWEARING
swearing oath, not apart from Hb720²⁰ the Son a priest with Hb721²⁰, oath⁴.

[h]id ró s' SWEAT-GUSH
sweat, as clots of blood (Jesus)Lu2244,

sar o'ó SWEEP
sweep, brush out with a broom. finding house s rM1244 Lu1125 woman s the house PLu158,

kath o'ou DOWN-WHOLE
sweeping, all-including. charge not to utter aught Ac418, at all,

gluk u' SWEET
sweet, tasting like honey, the opposite of bitter. no spring venting s and bitter rJa311¹² s as honey (scroll)vRv109¹⁰, fresh¹, sweet³, sweet savor¹, - smell², fragrance³, sweet spices, spice¹.

gluk'os SWEET
sweet wine, unfermented grape juice, must, bloated with Ac213, new wine¹.
swell, inflamed (become)¹.
swelling, puffing up¹.

a stoch e'ó be-UN-IN-A-ROW
swerve, from the faith rTi16⁶²¹ Hymeneus and Philatus 2Ti218, err², swerve from¹.

tach u' SWIFT
swift, moving with speed. s to hear rJa119,

tach in on' SWIFT
swift (destruction)2Pt21, swiftly (Peter's tabernacle to be put off)2Pt114, shortly¹, swift¹.
swift, sharp¹.

tach u' SWIFT
swiftly, quickly, in a speedy manner (adverb). go s to disciples Mt287⁸ not able s speak evil of Jesus Mk939 Miriam roused Jn1129 Christ coming s Rv216³¹¹ 2212²⁰ third woe coming Rv1114 quickly: humoring your plaintiff Mt525 q bring forth the first robe Lu1522BS (bRv29), lightly¹, quickly¹¹, swift¹.

tach'os SWIFTHNESS
swiftly, quickly. God (avenging s) Lu188 (crushing Satan)Ro1620 what must occur Rv11²²⁶ quickly: Peter to rise Ac127 Paul to come out of Jerusalem Ac2218 Festus going out Ac254 (AlTi314), quickly³, shortly¹, speedily¹.

tach c'ós SWIFT-AS
swiftly, quickly. Paul coming 1C410 transferred to a different evangel Gal6 quickly: come out q into the squares PLu1421 being seated q write fifty PLu166 Mary rose q Jn1131 Paul (to send Timothy)Ph219 (coming q)Ph224 (come to me q)2Ti49 saints (not to be q shaken)2Th22 (place hands q on no one)1Ti522, hastily¹, quickly², shortly¹, soon², suddenly¹.

swiftly. See swift.

tach'elion SWIFTERLY

swiftly (more), (John runs)Jn204, more quickly. what you are doing do m q (Judas)Jn1327 Paul expecting to come 1Ti314bs restored to you Hb1319 if Timothy coming Hb1323, quickly¹, shortly², the sooner¹.

kolumb a'ó SWIM
swim, support and propel the body in water. orders those able to Ac2743as.

ek kolumb a'ó OUT-SWIM
swim out, lest the prisoners s o flee Ac2742 (BAc2743).

go'és MOANER
swindler, one who moans incantations, then, as they were dishonest, a swindler. shall wax worse 2Ti313, seducer¹,
wine, hog¹.

mach'a'ir a FIGHT
sword, the means of fighting, a symbol of authority or of offensive warfare. Jesus casting a s on the earth aMt1034 in Gethsemane (throng with)Mt2647 55Mk1443 48Lu2252 (Peter pulls)Mt2631 Mk1443Jn1810 (turn away your)Mt2632Jn1811 (all those taking)Mt2652 52 (shall we be smiting with)Lu2249 edge of (falling by)Lu2124 (fled from)Hb1134 buy a s Lu2236 here are two Lu2238 with the s (Herod assassinate James)Ac122 (if anyone will be killing)vRv1310¹⁰ pulling a s (warden, at Philippi)Ac1627 shall s separate us from God's love aRo835 the authority not feignedly wearing aRo134 of the spirit Ep617 two edged s (word of God keeper)Hb412 saints of old murdered by Hb1137 a huge s vRv64 blow of the s (wild beast)vRv1314.

sword, blade⁷.
sycamine, black mulberry¹.
sycamore, fig mulberry¹.

Suchar' STCHAR
Sychar, a Samaritan town. Jesus coming to Jn45.

sum'path c's TOGETHER-EMOTIONED
sympathetic. saints to be 1Pt38, having compassion for one another¹.

sum'path e'ó TOGETHER-EMOTION
sympathize. Christ as Chief Priest able to Hb415 with my prisoners Hb1034, be touched with the feeling of¹, have compassion¹.

sun ag óg e' TOGETHER-LEAD
synagogue. Jesus (teaching in)Mt433 933 1354 Mk6 Lu415 1310 Jn639 1520 (came into their) Mt129 Mk139 (entering, in Capernaum)Mk121 (coming out of)Mk129 (entering again into) Mk31 Lu416 66 (all in, looking intently at) Lu420 (rising from)Lu438 (heralding in)Lu444 as the hypocrites do in Mt63 disciples (scourging you in)Mt1017 (will be lashed in) Mk139 (bringing you before)Lu1211 (giving you up into)Lu2112 Pharisees foud of front seats in Mt236Mk1239Lu1143 2046 prophets will be scourged in Mt2334 man with unclean spirit in Mk123Lu433 those in s filled with fury Lu438 centurion builds Lu75 the chieftainship of (Jarius)Lu811 s termed Freedmen Ac69 Paul (letters to s of Damascus)Ac92 (heralded Jesus in)Ac920 (announced word of God in)Ac135 (entering) Ac1314 141 1710 (argues in)Ac1715 184 19 (spoke boldly in)Ac198 (lashing those in)Ac2219 2611 (neither found him in)Ac2412 being broken up Ac1343 Moses read every sab-

bath in Ac15²¹ s in Thessalonica Ac17¹
 Titus Justus' home adjacent to Ac18⁷ Apollos
 speaks boldly in Ac18²⁶ if a man with gold
 ring entering Ja2² s of Satan Rv2⁰ 39.
 assembly¹, congregation¹, synagogue³⁵.

apo sun ag'og on FROM-TOGETHER-LEAD
 synagogue (put out of), anyone avowing Jesus to
 be Christ Jn9²² 12⁴² disciples will be
 Jn16².

Sun tuch'e TOGETHER-HAPPEN
 Syntyche, one of the saints Ph4².

Surak'ousai SYRACUSE
 Syracuse, a city in Sicily, about 37° north, 15°
 east. Paul landing at Ac28¹².

Sur'ia SYRIA
 Syria, a region north and east of Palestine.

stretching from the Mediterranean to the
 Euphrates, and from Arabia to the Taurus
 mountains. tidings of Christ came into Mt
 42¹ Quirinius' governing of Lu2² brethren
 of Ac15²³ Paul (came through) Ac15⁴¹ (sailed
 off to) Ac18¹⁸ 21³ (to set out for) Ac20³
 (came into) Gal2¹.

Sur'os SYRIAN
 Syrian, a native of Syria. Naaman Lu4²⁷.
Sur o phoin ik'iss a SYRIA-PHENICIAN
 Syro-Phœnicia (of). Greek woman, native of
 Mk7²⁶.

meth od ei'a WITH-WAY
 systematizing, a method of procedure, (of the
 deception) Ep4¹⁴, strategem, in an evil sense.
 (of the Adversary) Ep6¹¹, whereby they li
 in wait¹, wile¹.

T

the, tit, ttheir denotes that.

tthe denotes their.

tdat, tdagainst, tdamong, tdfor, tdain, tdsso,

tdwith, denotes toward.

tawith denotes together.

thduring, thafter the lapse, *thby, thby* the
 means of, denotes through.

tod denotes toward.

tfor denotes that.

onto denotes on.

skén'c' DOOTH
 tabernacle, a temporary shelter or booth, espe-
 cially the divine abode in the wilderness and
 in the land until Solomon's temple, figura-
 tively, God's temporal presence in the new
 earth. three t (Peter would make) vMt17⁴
 Mk9³ Lu9³³ eonian t (receiving you into)
 vLu16⁹ of Moloch Ac7⁴³ of the testimony
 Ac7⁴⁴ vRv15⁵ of David vAc15¹⁶ the true
 (Christ Minister of) Hb8² Moses (when
 completing) Hb8³ (sprinkles) Hb9²¹ is constructed
 Hb9² termed the holy of holies Hb9³ front
 of (priests pass continually into) Hb9⁶ (while
 it still has a standing) Hb9⁸ more perfect
 not made by hands vHb9¹¹ Abraham dwell-
 ing in Hb1¹⁰ offer divine service in Hb13¹⁰
 of God (wild beast blasphemous) vRv13⁶ (is
 with mankind) vRv21³, habitation¹, taber-
 nacle¹⁰.

skén'os BOOTH
 tabernacle, our terrestrial t house v2C5¹⁴.

skén'o'ō BOOTH
 tabernacle, the Word t among us vJn14⁴ God
 will be vRv7¹⁵ vAb3² 21³ those t in the heav-
 ens vRv12¹² 13⁶, dwell¹⁵.

skén'o'ō ma BOOTH
 tabernacle, for the God of Jacob Ac7⁴⁶ Peter's
 v2Pt11¹³ 14.

episkén'o'ō ON-BOOTH
 tabernacle over, power of Christ (o Paul)
 v2C12⁹, rest upon¹.

skén o pē g'ia BOOTH-FASTENING
 tabernacles, the sixth of the seven annual festi-
 vales established by Jehovah Lv23³⁹ Nu29
 12-40, during which Israel dwelt in booths.
 festival was near Jn7².

Tabi tha' (Aramaic) gazelle
 Tabitha, the Aramaic form of Dorcas, a disci-
 ple in Joppa Ac9³⁶ 40.

tra'pē z a FOUR-FOOT
 table, when used by brokers, a bank Lu19²³
 puppies eating scraps from vMt15²⁷ Mk7²⁸
 of the brokers (Jesus overturns) Mt21¹² Mk
 11¹⁵ Jn21⁵ rich man's vLu16²¹ hand with
 Jesus on (one giving Him up) Lu22²¹ eating
 at My t Lu22³⁰ serving at Ac6² waiting
 set a t before Paul and Silas vAc16³⁴ let
 Israel's t become a trap vRo11⁹ of the Lord
 v1C10²¹ of demons v1C10²¹ in the taber-
 nacle Hb9², bank¹, meal¹, table¹³.

table, couch¹, (at t), lie¹.

tables, tablet³.

pina ki'd i on BOARD(dim.)
 tablet, smeared with wax for writing, Zech-
 ariah requests Lu16³, writing table¹.

plax FLAT
 tablet, stone 2C3³ fleshy t of the heart 2C3³
 of the covenant Hb9⁴, tables³.

tack about. See wander.

tackling, gear¹.

our a' TAIL
 tail, locusts have t like scorpions vRv9¹⁰ 10
 horses' license in their vRv9¹⁹ 19 dragon's t
 vRv12⁴.

tainted. See rotten.
 take. See apprehend and get and take to.
 take, anticipate¹, become¹, bring on¹, do¹, get
 away¹, - hold⁷, grasp³, hold¹⁰, lift²⁵, par-
 take², receive³, retain¹, seize⁸, settle¹, take
 along³², - away from¹, - up³,
 take account. See reckon.
 take (action). See give.

para la[m] b[an]'ō BESIDE-GET[-UP]
 take along, take aside, accept. Joseph to t a
 the Boy (into Egypt) Mt21¹³ 14 (into land of
 Israel) Mt22²⁰ 21 Adversary t Jesus a Mt15⁸
 unclean spirit a seven different vMt12⁴⁵ Lu
 11²⁶ t one or two a with you Mt18¹⁶ one
 is t a and one left Mt24⁴⁰ 41 Jesus t a (Peter
 James and John) Mt26³⁷ (soldiers t Him a)
 Mt27²⁷ Jn15¹⁶ (disciples) Mk4³⁶ (in Jarius'
 house) Mk5⁴⁰ (apostles to Bethsaida) Lu9¹⁰
 (three, into a mountain) Lu9²⁸ Barnabas t

Mark a Ac15³⁹as Paul t four men a Ac21
21 20 captain t a soldiers Ac21³²as cen-
turi- t Paul's nephew a Ac23¹⁸

take aside: Jesus (t Peter, James and John
a) Mt17¹ Mk9² 14³³ (the twelve) Mt20¹⁷ Mk
10³² Lu18³¹ the warden t Paul and Silas a
Ac16³³ accept: Joseph to a Miriam Mt12²⁰ 24
many things Mk7⁴as Christ (His own a
Him not) Jn1¹¹ (be walking in Him) Co2⁶
Paul (a from the Lord) 1Cl1²³ (he gave over
what he a) 1Cl15³ (not from man) Ga1¹² (a
from Paul) Ph4⁹ 1Th2¹³ 41 2Th3⁶ saints
evange you a) 1Cl15¹ (beside that which you)
Ga1⁹ the service Archippus a Co4¹⁷ an un-
shakable kingdom Hb12²⁸ (AAc24²⁵). re-
ceive¹⁵, take³², - unto², - with¹.

sun para la[m]b[an]'o

TOGETHER-BESIDE-GET[-UP]

take along with, John Mark (with Paul) Ac
12²⁵ 13³⁷ 38 Paul t a Titus Ga2¹, take with¹.
take aside. See take along.
take away. See lift.
take away, carry aside¹, eliminate², lead away¹,
lift up¹, take from about³.

ap air'o FROM-LIFT

take away from, whenever the bridegroom is
PMt9¹⁵ Mk2²⁰ Lu5³³, takel, - away².

take before, get before¹.

take by, get hold².

kath air'e'o DOWN-LIFT

take down, pull down. Jesus, from the cross
Mk15³⁹ 46 Lu23³³ Ac13²⁹ pull down: God p d
(potentates) Lu1⁵² (seven nations) FaC13¹⁹ p
d my barns PLu12¹⁸ Artemis' magnificence
FaC19²⁷ reasonings r2Cl0⁵ cast down¹, de-
stroy², pull down¹, put down¹, take down¹.

take for, have¹.

take from, bereave (of)¹.

peri air'e'o ABOUT-LIFT

take from about, expectation of being saved
FaC27²⁰ anchors Ac27⁴⁰AB covering on Is-
rael's heart r2C3¹⁶ sins Hb10¹¹, take away³,
- up¹.

take heed, notel.

take heed unto, attend to¹.

take hold. See get hold and hold.

take in. See gather.

take in, take up².

take in hand. See hand (take in).

take in marriage. See marriage (take in).

take into account. See account (take into).

take into the number, list¹.

take it. See take up.

take journey, travel².

take leave of, greet¹.

take none effect, fall out¹.

take notice. See notice (take).

take off from, strip².

take on, get hold².

take out, cast out¹.

take ship, step on board¹.

take tithe, tithes (take...from)¹.

take tithes from. See tithes (take...from).

pros la[m]b[an]'o TOWARD-GET[-UP]

take to, idiomatically take. Peter t Jesus t
him Mt16²² Mk8³² t t themselves (Jews t
wicked men) Ac17⁵ (Priscilla and Aquila t
Apollos) Ac18²⁰ to yourselves (the inform in
faith) rRo14¹ (one another) rRo15⁷ to Him-
self (God t the one not eating) rRo14⁹ (Christ
t you) rRo15⁷ t Onesimus to yourself (Phile-
mon) Phn1²as 17 take: those on the ship (t

nothing) Ac27³³ (nourishment) Ac27³⁶AB bar-
barians t all in Ac28², receive², take², - unto
them².

take unto, take along², - up¹.

[h]upo la[m]b[an]'o UNDER-GET[-UP]

take up, idiomatically take it. Christ (t u the
lawyer) Lu10³⁰ (cloud t Him u) Ac19⁹ ought
to be t u the brethren Jn3⁹ take it: Simon
said, I t u Lu7⁴³ not drunk as you t u Ac21⁵.
answer¹, receive¹, suppose².

take up, bear¹, lead up, lift³², - up², rouse¹,
take from about¹.

ana la[m]b[an]'o UP-GET[-UP]

take up. the Lord was Mk16¹⁹ Ac12¹¹ 22
Israel (tabernacle of Moloch) Ac7⁴³ utensil
t u from Peter vAc10¹⁶ t u Paul (into ship)
Ac20¹³ 14 (soldiers) Ac23³¹ panoply of God
Ep6¹³ shield of faith Ep16⁶ secret of de-
voutness, in glory 1Ti3¹⁶ Timothy to t Mark
2Ti4¹¹, receive up³, take³, - in², - unto you¹,
- up¹.

take up baggage. See baggage (take up).

take upon, hand (take in)¹.

take with, take along¹, - with¹.

taken (to be), capture¹.

taken with (be), press³.

taking a far journey, travel¹.

pros'leps is TOWARD-GETTING

taking back. of Israel rRo11¹⁵, receiving¹.

ana'leps is UP-GETTING

taking up. days of Jesus' Lu9⁵¹, received up¹.

ta'la n t on WEIGHT

talent, the heaviest unit of weight, used of a
large sum of money, variously estimated
from nearly three hundred to thirty thou-
sand dollars, or sixty to six thousand
pounds, ten thousand t debtor PMt18²⁴
parable of (man given five) Mt25¹⁵ 16 20AB
(gains another five) Mt25¹⁶as 20 20 20 (get-
ting two) Mt25²² 22 (gains two others) Mt25²²
(with one) Mt25¹⁸a 24 25 28 (take the t away)
Mt25²⁸ 28.

ta'la n t at'on WEIGHT

talent weight, probably somewhere between
thirty and a hundred pounds, hail as large
as rRv16²¹.

tales (idle), nonsense¹.

Talitha (Aramaic) maiden

Talitha. Mk5⁴¹.

talk, confer¹, converse², speak¹², word¹.

talk with, confer², converse with¹, speak¹.

talker (vain), vain prater¹.

dam az'o TAME

tame, subdue so as to control, no man strong
enough t the demonic Mk5⁴⁵2 every na-
ture of wild beast has been Ja3⁷ the
tongue no man can rJa3⁸.

burs eu s' HIDER

tanner. Simon Ac9⁴³ 106 32.

tardily (sail). See sail tardily.

brad ut' es' TARDINESS

tardiness, as some are deeming t 2Pt3⁹, slack-
ness¹.

brad u' TARDY

tardy, behindhand, t of heart Lu24²⁵ to speak,
to anger rJa19¹⁹, slow³.

brad un'o bc-TARDY

tardy (be), if Paul should be 1Ti3¹⁵ the Lord
is not 2Pt3⁹, be slack¹, tarry long¹.

tares, darnel¹⁸.

dia tri' b ô THROUGH-WEAR
 tarry, wear away the time. Jesus, in Judea Jn322 in Caesarea (Herod) Ac1219 (Agrippa) Ac2514 Paul and Barnabas (in Iconium) Ac143 (Antioch) Ac1428 1535 Paul (in Philippi) Ac1612 (in Troas) Ac200 Festus, in Jerusalem Ac256 (A Jn1154). abide⁵, be¹, continue², tarry².

tarry, about (be)¹, delay³, do¹, hope¹, remain¹⁰, seated (be)¹, stay¹,
 tarry behind, endure¹.
 tarry for, wait¹.
 tarry long, tardy (be)¹.
 tarry there, remain with¹.

Tarsus cu's TARSIAN

Tarsian, a native of Tarsus. Ananias to seek a T vAc911 Paul a T Ac2139, of Tarsus².

Tars os' TARSUS

Tarsus, the principal city of Cilicia, birthplace of Saul, who became the apostle Paul. About 37° north, 35° east. the brethren send Saul to T Ac930 Barnabas came away to T Ac1125 Paul born in T Ac223.

Tarsus (of), Tarsian².

tartar o'ô TARTARUS-

Tartarus (thrust into). God t sinning messengers into 2Pt24. cast down to hell¹.

kras'ped on HANG-FOOT

tassel, a small appendage, usually hanging on the bottom of a robe about the feet. of Jesus' cloak Mt920 1436 Mk656 Lu844 Pharisees magnifying Mt235. border¹, hem².

gcu'o mai TASTE

taste, perception or sensation produced by contact with the tongue. Figuratively, for eating a very little, having a slight experience of, as death, shall not t death (some here) Mt1628 Mk9Lu927 (for the con) Jn852as Jesus t (the wine) Mt2734 (death) Fhb29 not t my dinner PLu1424 water become wine Jn25 Peter wanted t food Ac1010 Paul Ac2011 to t nothing (Jews) NaAc2314 you should not be Co221 t the celestial gratuity Fhb64 t the ideal declaration of God Fhb65 that the Lord is kind 1Pt23. eat³, taste¹².

tattler, gossip.

di da k t on' TEACHED

taught¹, all t of God Jn645 by the spirit 1C213 13, taught¹, which teacheth².

the o di' da k t on PLACE (God)-TEACHED

taught by God, to be loving one another 1Th4⁹, taught of God¹.

dia chlu' a'ô THROUGH-JEER

taunt. Pentecost Ac213. mock¹.

Taber' nai (Latin) TAVERNS

taverns. Three Taverns, on the Appian Way. brethren to meet Paul at Ac2815.

phor'os CARRY

tax, what is necessary to carry on the government, to Caesar Lu2622 232 to the authority Ro136 7, tribute⁵.

tax (poll). See poll tax.

taxed (be), register³.

taxing, registration².

di da'sk ô TEACH

teach, impart instruction. Jesus t in synagogues (in Galilee) Mt423 Lu415 (in cities) Mt935 (in Nazareth) Mt1354 Mk62 (in Capernaum) Mk121 Lu431 Jn659 (man with withered hand) Lu60 (woman with infirmity) Lu

1310 (and in the sanctuary) Jn1820 disciples (on the mountain) Mt52 (that He must suffer) Mk831 (be given up) Mk931 (to pray) Lu111 as One having authority Mt729 Mk122 in the cities Mt111 Lu1322 in the sanctuary (by what authority) Mt1223 (daily) Mt1265 Mk1440 Lu1947 (Christ is the Son of David) Mk1235 (t the people) Lu201 [Jn82] (in the days) Lu2137 (midway of the festival) Jn774 (you are acquainted with Me) Jn728 (in the treasury) Jn820 AR t the way of God Mt2216 Mk1214 Lu2021 beside the sea Mk213 41 Lu53 in parables Mk42 in the villages Mk66 in the wilderness Mk634 the other side of Jordan Mk101 My house shall be called Mk1117 Pharisees were sitting Lu517 in our square Lu1326 correctly Lu2021 down the whole of Judea Lu235ans² will He t the Greeks Jn755 as My Father t Me Jn828 begins to do as well as Ac11 saints t by Christ Ep421

other (proper names): John t his disciples to pray Lu111 Saul and Barnabas in Antioch Ac126 1535 Paul (in Corinth) Ac1811 (at Ephesus) Ac2029 (accused t apostasy from Moses) Ac2121 (t all men against the people) Ac2128 (that which concerns the Lord J C) Ac2831 (in every ecclesia) 1C417 (now was I t the evangel) Ga112 (t every man) Col28 Apollos t accurately Ac1825 Timothy 1Ti411 62 Balaam t Balak cast a snare Ry214 Jezebel Ry220

others: t men the least precept Mt519 10 t the directions of men Mt159 Mk7 soldiers do according as t Mt2815 disciples (to t whatever Jesus directs) Mt2820 (report what they t) Mk630 Lu910a (Jews exasperated) Ac42 (not to be t in name of Jesus) Ac18 52885 (in the sanctuary) Ac521 25 (ceased not) Ac542 the holy spirit will Lu1212 Jn1426 blind man t the Jews Jn934 be circumcised Ac151 t another, yourself Ro221 21 Co316 the teacher in t Ro127 is not nature itself t you 1C1114 as you were t Co27 traditions 2Th215 woman not to be 1Ti212 competent to 2Ti212 what they must not Ti111 rudimentary elements Hb512 his fellow citizen Hb811 no need 1Jn227 27 25 (At1215).

teach, announce¹, disciple (make)², discipline², instruct³.

di da k t ik on' TEACHIC

teach (apt to). must be (supervisor) 1Ti32 (the Lord's slave) 2Ti224.

teach to be sober, sense of duty (bring to)¹.

di da's kal os TEACHER

teacher, one who instructs. Jesus: addressed as Mk810 1238 1916 2216 24 36 Mk438 917 33 1030 35 1214 19 32 131 Lu740 938 1025 1145 1213 1939 2021 28 39 217 [Jn84] (as Good T) Mk1011 Lu1818 eating with sinners Mg911 Mk2168 setting tribute Mt1724 One is your Mt288as² saying (making the passover) Mt2618as Mk1414 Lu2211 why still bothering Mk53 Lu849 Rabbi Jn138 come from God Jn332 the T summoning Miriam Jn1128 shouting to Me Jn1313 14 Rabbini, term for T Jn2016 gives t Ep411

others: disciples not above Mt1024 25 Lu640 40 in the sanctuary Lu246 John the baptist Lu312 Nicodemus Jn310 in Antioch (ecclesia) Ac131 of minors Ro2208s God placed (in ecclesia) 1C1229 29 Paul (of the nations) 1Ti217 2Ti111 in accord with own desires 2Ti43 you ought to be Hb512 do not become many Ja31 (s Mk131), doctor¹, master⁷, Master¹¹, teacher¹⁰.

teacher (false). See false teacher.
 teacher of good things. Ideal (teacher of the) 1.
 teacher of law. See law (teacher of).
 teacher of the ideal. See ideal (teacher of the).

di da s ka' t'a TEACHING

teaching, imparting knowledge. of men Mt159
 Mk17 Co22 the teacher in t Ro127 written
 for this t of ours Ro154 every wind of Ep414
 sound 1Ti110 2Ti143 Tit10 21 of demons 1Ti141
 ideal 1Ti16 Timothy to give heed to 1Ti143 16
 elders toiling in 1Ti157 lest the t be blas-
 phemed 1Ti61 in accord with devoutness 1Ti
 63 Paul's 2Ti310 all scripture beneficial for
 2Ti316 t with uncorruptness Tit27 adorn-
 ing the t of God Tit210, doctrine19, learn-
 ing1, teaching1.

di da ch e' TEACHING

teaching, the knowledge imparted, astonished
 at Jesus' Mt728 2233 Mk122 1118 Lu432 Ac1312
 of the Pharisees Mt1612 some new Mk127
 Ac1719 in parables Mk42 beware of the
 scribes' Mk1238 My t is not Mine but God's
 Jn1716 t chief priest asked concerning Jesus'
 Jn1819 t of the apostles (persevering in)
 Ac242 (filled Jerusalem with) Ac528 type of
 t Ro617 17 Paul in 1Ci46 each has 1Ci4268
 patience and 2Ti42 upholding the word Tit19
 of baptizings Hb62 strange Hb139 remain-
 ing in 2Jn9 9 bringing this 2Jn10 of Balaam
 Rv214 of the Nicolaitans Rv215 whoever
 have not this Rv224, as he has been taught1,
 doctrine29.

da k' r u or da k' r u on TEAR

tear, a drop of the fluid which washes the eye-
 ball and which overflows in strong emotion.
 father of epileptic Mk924 a woman Lu739 44
 Paul Ac2019 31 2C24 Timothy 2Ti14 Jesus
 with clamor and Hb57 Esau Hb1217 God
 brushing away ARv717 214.

tear. See burst.

tear, convulse1, - violently1.

peri r [h] r e' g n u mi ABOUT-BURST

tear off, officers t o garments of Paul and
 Silas Ac1622, rend off1.

tear through. See burst through.

tedious unto (be), hinder1.

apo ku e' o FROM-TEEM

teem forth, produce prolifically, sin t f death
 JAl15 the Father t f us JAl18, beget1,
 bring forth1.

-teen. See ten.

tell. See say.

re-tell, declare1, divulge1, elucidate1, inform1,
 relate1, report16, speak11, - out1, unfold1,
 tell before, declare before1, predict1, say be-
 fore1.

tell fault, expose1.

temper together, blend with1.

temperance, self control1.

temperate, same1, self controlled1, (be t), con-
 trol self1.

tempest. See winter.

tempest, quake1, storm1, tornado1.

cheim a' o WINTER

tempest (toss by). Paul's ship Ac2719.

tempestuous, hurricane1.

na os' o TEMPLE

temple, the sacred edifice near the center of
 the sanctuary, swearing by Mt2316 16 17 21
 murder between t and altar Mt2333 I am
 able to demolish (Jesus accused) Mt2661 2740

Mk1459 1529 Jn219 20 r21 silver pieces in
 (Judas) Mt1275 curtain of Mt2751 Mk1533 Lu
 2345 Zechariah in Lu19 21 22 God not dwell-
 ing in Ac1724 of Artemis Ac1924 of God
 (saints are) m1C316 2C616 (if anyone cor-
 rupting) m1C317 (and idols) 2C616 (seated in)
 2Th24 (pillars in) Rv312 of the holy spirit
 m1C619 growing into a holy Ep221 in heav-
 en vRv715 111 2 19 1415 17 155 6A8 8 8 161A8
 17 no t, the Lambkin is the vRv2122 m22,
 shrine1, temple45.

temple (sexton of). See sexton of temple.
 temporal, temporary1.

pros kair on TOWARD-SEASON

temporary, lasting for a limited period of time.
 no root but t PMt1321 Mk417 what is being
 observed is 2C418 enjoyment of sin Hb1125.
 but for a time1, for a season1, - while1,
 temporal1.

tempt, trial (put on) 5, try28.

temptation, trial19.

tempter, try2.

de' ka TEN

ten, -teen, a numeral equivalent to the number
 of fingers or toes on the normal human
 body. the t disciples Mt2024 Mk1041 eighteen
 (killed) Lu134 (years) Lu1311 16 etc. See un-
 der other keywords.

muri' a or muri as' MYRIAD

ten thousand, fifty thousand (five myriads)
 pieces of silver Ac1919, two hundred millions
 (twice myriads of myriads) of cavalry vRv
 916, talents Mt1824 a throng of Lu121 of
 Jews who have believed Ac2120 escorts 1C415
 words in a language 1C1419 messengers PHB
 1222 vRv511 11 of saints Ju14, hundred
 thousand thousand1, innumerable company1,
 - multitudel, ten thousand6, thousands1.

tend. See shepherd.

par ech' o BESIDE-HAVE

tender, afford, the other cheek Lu29 to whom
 Jesus t this Lu74 God t faith to all Ac1731
 Jews t quietness Ac222 t Paul philanthropy
 (barbarians) Ac282 t that which is just
 (masters) Co41 God t saints all things richly
 1Ti617 as t yourself a model (Titus) Tit27
 afford: weariness (disciples a woman)
 Mt2610 Mk146 (do not a me) FLu117 (a widow)
 FLu135A82 (let no one a Paul) Ga617 a an
 income (a maid) Ac1616 (artificers) Ac1924
 genealogies a exactions 1Ti14, bring2, do
 for1, give3, keep1, minister1, offer1, shew2,
 trouble5.

[h] a' pal on' TENDER

tender, bough becoming PMt12432 Mk1329.

tender, compassion1.

tender hearted, compassionate (tenderly) 1.

kata sken o' o DOWN-BOOTH

tent (David's flesh, in expectation) RAc226,
 roost (birds in mustard) PMt1332 Mk432 Lu1319.
 lodge3, rest1.

de' ka t on TENTH

tenth, tithe, one part in ten. hour Jn130 part
 of the city falls vRv113 stone (chrysope) vRv
 2120 tithe: Abraham parts Hb72 4 obtain-
 ing (dying men, Levi) Hb78 9, tenth4,
 - part1, thite2.

sken o poi os' BOOTH-DOER

tentmaker. Aquila and Priscilla Ac138.

kata' sche si s DOWN-HAVING

tenure, the land to Abraham for Ac75 of the
 nations Ac745, possession2.

Tha'ra (Hebrew) THARA
 era, the *Tera* of Gn124, father of Abraham
 Lu334.

epileg'o ON-LAY (say)
 rm (in Hebrew, Bethesda) Jn52AD, single out
 (Silas) Ac1540 (s'i'Hb1131). call1, choose1.
 rm. See say.

di anu'o THROUGH-TERMINATE
 rminate. Paul's voyage Ac217. finish1.

ep'tge ion ON-LAND
 rrestrial, that which is on the solid earth.
 if I told you of Jn312 bodies 1C1540 40 tab-
 ernacle house P2C51 every knee bowing ce-
 lestial and t Ph210 disposed to Ph310 t wis-
 dom Ja315, earthly2, -things2, in earth1,
 terrestrial2.

rrible, fearful1.

ek'phob on OUT-FEARED
 rrified. Peter James and John K90 Moses
 Hb1221. be sore afraid1, fear exceedingly1.

ek'phob e'o OUT-FEAR
 rrify. lest Paul t the saints 2C109.
 rrify, dismay2, startle1.
 rror, fear3.

Ter'tios (Latin) TERTIUS
 rtius, an amenuensis. who wrote for Paul
 Ro1622.

Ter'tullus (Latin) TERTULLUS
 rtullus, an orator Ac241 2.

dok in a z'o SEEMIZE
 st, form a careful opinion by subjecting the
 senses or mind to impressions. aspect of the
 sky Lu1256 this era Lu1256 five yoke of
 oxen Lu1410 God (men do not) Ro128 (what
 is the will of) Ro122 (what is well pleasing)
 Ep510 (saints t by) 1Th24 4 things of conse-
 quence (the Jews) Ro218 (saints) Ph110
 in that which he is attesting Ro1422 saints (fire
 t work of each) 1C313 (t himself first)
 1C1128 (attested through letters) 1C163 (t the
 genuineness of your love) 2C88 (brother whom
 we t) 2C822 (t yourselves) 2C135B (t his own
 work) Ga64 (t all) 1Th521 (servants to be t
 first) 1Ti310 (faith t by fire) 1Pt17 (t the
 spirits) 1Jn41. allow2, approve3, discern2,
 examine1, like1, prove10, try4.

stator, covenant2.

dok'im on SEEMED
 sted, qualified. by men Ro1418 Apelles, in
 Christ Ro1610 qualified: those becoming ap-
 parent 1C1119 not he who is commending
 himself is 2C1018 not that we may be ap-
 pearing 2C137 q, an unashamed worker P2Ti
 215 one enduring trial Ja112, approved0,
 tried1.

dok im e' SEEMNESS
 stedness. endurance producing Ro54 4 that I
 may know your 2C29 of much affliction
 2C82 of this dispensation 2C913 seeking t of
 Christ (in Paul) 2C133 of Timothy Ph222.
 experience2, experiment1, proof3, trial1.
 stified, testimony1.

mart u r'e'o MARK
 stify, middle attest. God t (concerning the
 Son) Jn597 818 1Jn50 10 (I found David) Ac
 1322 (to the word of His grace) Ac143 (to the
 nations) Ac168 (G t to Abel) Hb114 Christ
 (had no need that anyone t) Jn225 (t to that
 which we have seen) Jn311 (no one getting
 His testimony) Jn332 (a prophet has no hon-

or) Jn444 (about Himself) Jn531 813 14 18 (con-
 cerning the world) Jn77 (one of you will be
 giving Me up) Jn1321 (to the truth) Jn1837
 (in an ideal avowal) 1Ti612 (I send My mes-
 senger to) Vv2210 (He Who is t these things)
 Vv2220 t of Christ (all) Lu422 (Samaritan
 woman) Jn430 (the works) Jn536 1025 (the
 scriptures) Jn539 (the throng) Jn1217 (spirit
 of truth) Jn1520 (all the prophets) Ac1043 (the
 holy spirit) Hb1015 1Jn58 (there are three
 that are) 1Jn57

John the baptist t (concerning the light)
 Jn17 8 (this was He) Jn115 (spirit descending
 on Jesus) Jn132 (this One is the Son of God)
 Jn134 (is baptizing) Jn326 (not the Christ)
 Jn328 (another) Jn532 (is true) Jn532 (to the
 truth) Jn533 John the disciple t Jn1935 2124
 1Jn12 414 3Jn12 Rv12 2218 Paul t (chief
 priest t to) Ac225 (in Rome) Ac2311 (if the
 Jews should be willing) Ac265 (to Israel) Ro
 102 (that God rouses Christ) 1C1515 (beyond
 their ability) 2C93 (rouse out your eyes)
 Ga415 (of Epaphras) Co413 others the Jews
 Mt2331 disciples Jn1527 deputies Jn1823
 elders Hb112 39 Abel Hb114 to Gaius' trust
 3Jn3 strangers 3Jn6

attested: pick out seven a men Ac63 Cor-
 clear) Ac2026 (to small and great) Ac2622 (to
 nelius) Ac1022 Timothy Ac162 Paul a (I am
 every man) Ga53 (to walk) Ep417 1Th212ns
 Ananias Ac2212 a righteousness of God Ro
 321 widows a by ideal acts 1Ti510 of Mel-
 chizedek Hb78 17 Enoch Hb115 Demetrius
 3Jn12 (ALu1148). be witness3, -well report-
 ed off, bear record13, -witness25, charge1,
 give1, -testimony2, -witness1, have a good
 report2, -testimony1, obtain a good report2,
 -witness1, of good report1, -honest-1, testi-
 fy10, witness4.

testify, certify1, depose1.

kata mart u r'e'o DOWN-MARK
 testify against. Jews t a Christ Mt2662 2713
 Mk1460 (AMK154). witness against3.

pro mart u r'o mai BEFORE-MARK-
 testify beforehand, to the sufferings pertain-
 ing to Christ 1Pt111.

pseud o mart u r'e'o FALSE-MARK
 testify falsely. you shall not Mt1918 Mk1019 Lu
 1820 Ro1398 against Jesus Mk1456 57. bear
 false witness0.

sum mart u r'e'o TOGETHER-MARK
 testify together. conscience (men's) Ro215
 (Paul's) Ro91 the spirit Ro816 (B'Hb24). bear
 witness3, testify unto1.

testify unto, testify together1.

mart u r'a MARK
 testimony. not consistent Mk1456 59 what need
 have we still of Lu2271 of John the baptist
 (concerning the light) Jn17 (when Jews
 came) Jn110 (is true) Jn532 (Christ has a t
 greater than) Jn536 t of Christ (getting)
 Jn311 32 33 534 (is true) Jn531 813 14 (he
 who is believing has) 1Jn510 (t of Jesus) Rv
 12 9 1215 1940 10 204 the t of two is true
 Jn817 of John the disciple Jn1935 2124 3Jn12
 6 of Paul Ac2218 identical (superior) must
 have) 1Ti37 of the Cretans 1Th113 of men
 1Jn59 of God 1Jn59 9 10 that God gives life
 eonian 1Jn511 slain because of Rv69 of the
 two witnesses Rv117 conquer through word
 of Rv1211 (B'MK1455). record7, report1, tes-
 timony14, witness15.

mart'u'ri on MARK

testimony. for a t (to the priests) Mt14¹⁴ Mk14¹⁴ Lu5¹⁴ (to governors and kings) Mt10¹⁸ Mk13⁹ Lu21¹³ (to all the nations) Mt14¹⁴ (to those not receiving you) Mk6¹¹ Lu9⁵ (of that which shall be spoken) Hb3⁵ apostles rendered Ac 4³³ the tabernacle of the Ac7⁴⁴ vRv15⁵ the t of Christ (was confirmed) 1C16 (Timothy not to be ashamed of) 2Ti18 of God (Paul announcing) 1C2¹³ Paul (t of our conscience) 2C11² (t was believed) 2Th1¹⁰ the t in its own eras 1Ti2⁶ by their venom a t (gold and silver) Ja5³ testimony¹³, to be testified¹, witness¹.

testimony. See testify.

testimony (false). See false testimony.

[h]a mar'tu'ri on UN-MARKED

testimony (without). God leaves not Himself w Ac14¹⁷ without witness¹.

dok im'i on SEEMING

testing. of your faith Ja1³ 1Pt1⁷ (trial, trying)¹.

dok im a si'a SEEMING

testing. the fathers try God in Hb3⁹.

te tr arch'is FOUR-ORIGIN

tetrarch. Herod the t (hears of Jesus) Mt14¹ Lu9⁵ (exposed by John) Lu3¹⁹ (his foster brother Manaen) Ac13¹.

te tr arch e'ō FOUR-ORIGIN

tetrarch (be). Herod, Philip, Lysanias Lu3¹ 11.

Thaddai'os (Hebrew) THADDEUS

Thaddeus, surname of the apostle Judas. Jesus calls Mt10³ Mk3¹⁸.

Tha'mar (Hebrew) PALM-TREE

Thamar, ancestress of our Lord. in our Lord's lineage Mt13³.

than. See beside and or.

than, beside¹⁴, moreover¹, over².

eu char'ist e'ō WELL-JOY

thank, give thanks. t God (Pharisee) Lu18¹¹ (Paul) Ac27³⁵ 28¹⁵ Ro18⁷ 25³⁵ As 1C14¹⁴ 14¹⁸ Ph13 Col3 1Th12 213 Phn⁴ (men do not) Ro12³ (eating and) Ro14⁶ (may be t for us) 2C11¹ (we ought to) 2Th13 213 Jesus (depr t) Lu17¹⁶ (t the Father) Jn11⁴ Lord God Almighty Rv11⁷ ecclesias t Prisca and Aquila Ro16¹

give thanks: Jesus (for bread) Mt15³⁶ Mk8⁶ Lu22¹⁹ Jn6¹¹ 23 1C11²⁴ (for the cup) Mt26²⁷ Mk14²³ Lu22¹⁷ Paul 1C10³⁰ Ep11⁶ ideally 1C14¹⁷ to the Father Co12 to God Co3¹⁷ in everything 1Th5¹⁸ (AMt26²⁰ APH218 BPh 218). he thankful, bless¹, give thanks²⁶, rejoice², thank¹².

thank, acclaim².

eu char'ist on WELL-JOYED

thankful. saints to become Co3¹³.

thankful (be), thank¹.

thankfulness. See thanksgiving.

thanks. See grace and thanksgiving.

thanks, thanksgiving², (give t), avow¹, response (make)¹.

thanks (give). See thank.

eu char'ist i'a WELL-JOY

thanksgiving, thankfulness Ac24³, giving of thanks 1C14¹⁶, thanks Rv4⁹ 712, grace superabounding in 2C4¹⁵ to God (producing) 2C9¹¹ 12 (requests made known) Ph4⁶ (repay) 1Th3⁹ without jesting, but rather Ep5⁴ superabounding in Co2⁷ watching in

prayer with Co4² for all mankind 1Ti2¹ for food 1Ti4³ 4.

eke'in o OUR-TO-BE

that, those, idiomatically, fit the, the, (their, etc. See under other keywords. he (she, it, they etc.)¹⁰⁰, (self) same³⁰, that (same) (very) (way)⁷, the other², this¹.

that, account (on)¹, as⁵, -much as¹⁸, if⁵, into³⁰, same³, somehow¹, so that⁴², this⁴⁸, through¹, when¹, whenever¹.

[h]i'na THAT

that, a conjunction introducing the logical result. Occurs often, see under other keywords. albeit¹, because¹, so as¹, -that², that³⁴², to the intent¹, to the intent that¹, etc.

[h]o'ti WHICH-ANY

(that, a connective indicating the reason or ground of what is said, or the substance or contents of a statement, tfor Col1⁹. Herod perceiving t Mt2¹⁶ t He Who undertakes 1Ph1⁶ etc. Too frequent to list. See under other keywords.

kak e'io AND-OUT-TO-BE

that (and), those (and) he, them, they. a t one they dispatch Mk12⁴ 5Lu20¹¹ a t man showing the disciples upper room Lu22¹² those (and): a t (things) contaminating Mt15¹⁸ Mk7²³ these do and not leave t Mt23²³ Lu11⁴² t also Christ must be leading Jn10¹⁶ he: and h inside the house Lu1⁷ h will be living Jn6⁵⁷ He (God) has commissioned Me Jn7²⁹ Jesus (works I am doing h also) Jn14¹² (H also will be disowning) 2Ti2¹² and h perished (Judas the Galilean) Ac5³⁷ they: t (disciples) hearing that Jesus is living Mk16¹¹ 13 believing to be saved as t Ac15¹¹ Israel (and t if not persisting in unbelief) Ro12³ (as t also lust) 1C10⁶ (even as t also evangelized) Hb4² them: Paul left t there Ac18¹⁹.

that is, if-ever even. See even.

can' per IF-EVER EVEN

that is if. Hb3⁶ A 63. if³.

[h]i'na me' THAT NO

that not, lest, with the conditional negative. Occurs often. lest⁴⁴, that no³, -not⁵³, -nothing².

that nothing, that not².

that so. See so that.

that time, then⁴.

to, [h]o(masc.), [h]ē(fem.) THE

the, the definite article, answering in large measure to the English article to distinguish the particular from the general, but differing in usage in some regards. It is sometimes used as a demonstrative pronoun Ac17²⁶.

It is often omitted before appellatives of persons or things of which only one of the kind exists, as sun, God, Christ. With the verbal adjective or participle, the article forms a substantive, as the one dipping, the baptist Mk6¹¹.

In the keyword edition it is indicated by a high period just before the word, when not translated into English. Occurs too often to list.

the top, above (from)³.

the'a tr on gazing-place

theater, a place, so arranged that many can place their eyes on one point. At Ephesus

Ac19²⁰ 31 apostles, to the world r1C49.
spectacle¹, theater².
thee, yourself¹.

klo pe' COVER
theft. out of the hem Mt15¹⁰.

klo'e m ma COVER-effect
theft. men do not repent of vRv9²¹.

their. See same.

their, own².

their. See that.

them. See that (and).

them of, out¹.

themselves, one another¹².

to'te THE-BESIDES
then, with from, thenceforth Mt4¹⁷ 16²¹ 26¹⁰
Lu16¹⁶. Occurs often. that time¹, - then
was¹, then¹⁴⁹, when¹.

oun' THEN
then, a conjunction introducing the logical
conclusion, distinguished from then (time)
by position. Occurs often. and⁵, but⁴, now⁷,
-then¹, so¹¹, then¹⁹², therefore²⁴⁵, where-
fore⁷.

then, besides², consequently¹², now then¹, rest¹,
thereafter¹¹, thereupon⁹.

ek e'i'then OUT-BE-PLACE
thence, adverb of place. See under other key-
words. afterward¹, from thence (that place)¹⁵,
thence¹⁹, there¹.

ka k e'i'the n AND-OUT-BE-PLACE
thence (and), adverb of place. rising from t
Mk10¹ dwells in Charan, a t Ac7⁴ a t they
request a king Ac13²¹ a t they sail away
to Antioch Ac14²⁶ a t to Philippi Ac16¹²
sailing from t Ac20¹⁵ Rhodes, a t to Patara
Ac21¹ a setting out t Ac27¹⁴ a t the
brethren Ac28¹⁵, and afterward¹, - from
thence³, thence also¹, etc.

thence (and from), thence (and)².

thence (from), whence¹.

thenceforth. See from and then.

thenceforth, still¹.

The o'phil os PLACE (God)-FOND
Theophilus, a man's name. Lu13 Ac1¹.

ek e'i' OUT-BE
there. Jesus: His own country t Mt13⁵⁸Mk6⁵
on mountain (t alone) Mt14²³ (sat t) Mt15²⁹
Jn6³ A15² t am I in midst Mt18²⁰ other side
of Jordan (cures t) Mt19² (remains) Jn10⁴⁰ 42
Bethany (camped out) Mt21¹⁷ (not t) Jn11¹⁵
(make a dinner for Him) Jn12⁹ Gethsemane
(praying t) Mt26³⁶ (often t) Jn18² 3 on Gol-
gotha (soldiers kept Him t) Mt27³⁶ (t they
crucify Him) Lu23³³ Galilee (disciples to see
Him t) Mt28⁷Mk16⁷ must be heralding else-
where Mk13⁸ in the wilderness Mk6³³ Cap-
ernaum (remain not many days) Jn21² (no
other boat t) Jn6²² 24 Judea (He tarried t)
Jn3²² 23 (art Thou going t) Jn11⁸ Sychar
(remains two days t) Jn4⁴⁰ where I am t my
servants Jn12²⁶ Joseph's tomb they place
Him Jn19⁴²

Others: Joseph and Mary (t in Egypt)
Mt21¹³ 15 (afraid to go t to Judea) Mt22² (t
in Bethlehem) Lu26 oblations t in front of
altar Mt5⁴ wherever your treasure Mt6²¹
Lu23⁴¹ shall be lamentation Mt8¹² 13 50
22¹³ 24 51 25³⁰ Lu13²⁸ unclean spirit dwell-
ing t Mt12²⁵ Lu13³⁶ to this mountain, pro-
ceed t Mt17²⁰ man t without wedding ap-
parel Mt22¹¹ t the vultures Mt24²⁸ Lu17³⁷

a maid saying to the men t Mt26¹¹ at the
crucifixion (some of those) Mt27⁴⁷ (many
women t) Mt27⁵⁵ Mary Magdalene t at the
tomb Mt27⁶¹ scribes sitting t Mk26 a man
t in the synagogue Mk3¹ Lu6⁶ herd of hogs
t Mk5¹¹ Lu8³² disciples to remain t (that
house) Mk6¹⁰ Lu9⁴ those standing t near the
colt Mk11⁵ here is Christ, lo t Mk13²¹ to
make passover ready t Mk14¹³ Lu22¹² if a
son of peace t Lu10⁶ I will gather t my
grain Lu12¹⁸ t dissipates his estate Lu15¹³
lo here, lo t Lu17²¹ 23 casting two mites
Lu21² Cana (mother of Jesus t) Jn2¹ (six
stone pots t) Jn2⁶ Sychar (Jacob's spring t)
Jn4⁶ Bethesda (infirm man t) Jn5^{AB} Laza-
rus' tomb (Mary lamenting t) Jn11³¹ Lydda
(Peter found Eneas t) Ac9³³ Timothy (t at
Lystra) Ac16¹ (remains in Berea) Ac17¹⁴ Paul:
Ephesus (leaves Priscilla and Aquila t) Ac
18¹⁹ Jerusalem (after coming to be t) Ac
19²¹ (willing be judged t) Ac25⁹ sent for-
ward t to Spain Ro15²⁴ to winter t in Ni-
copolis Tit3¹² others: Casarea (king tarried
more days t) Ac25¹⁴ t they will be called
sons Ro9²⁶ yet t one that is living Hb7⁸
you stand t Ja2³ t is turbulence also Ja3¹⁶
spending a year t Ja4¹³ t those holding
teaching of Balaam Rv2¹⁴ in the wilder-
ness Rv12⁶ 6 14 no night t Rv21²⁵ (AMk
655 s2C317). there⁹⁶, thither⁸, -ward¹, yon-
der¹, -place¹.

ek e'i'se OUT-BE
there. Ac 21³ 22⁵.
there, here¹, lie¹, place (in this)¹, thence¹.

ei'ta TIERAFTER
thereafter, the next in order, adverb of se-
quence. Mk4¹⁷ 28 28 825 Lu12 Jn13¹⁵ 1927
2027 1C15⁷B3² 24 1Ti213 310 Hb129 Ja115 (B1C
155). after that³, -ward¹, furthermore¹,
then¹¹.

therefore. See this and through.
therefore, because¹, but³, consequently⁴, for¹,
instead¹, means (by all)¹, now then³, so
that⁹, surely in consequence¹, then²⁴⁵, where-
fore¹⁰.

thereon, on¹.

ep'eita ON-THEREAFTER
thereupon, adverb of sequence. Lu16⁷ Jn11⁷
1C12²⁸ 28 155^{AS} 6 7 23 46 Ga18 21 21 1Th4¹⁷
Hb7⁷ Ja3³ 44 (AMk75 AS¹1C155). after-
ward³, after that¹, then¹².

these. See this.

these many, so much¹.

these things, now then¹.

Thessa lonic cu s' THESSALONIAN
Thessalonian, a resident of Thessalonica. Aris-
tarchus Ac20⁴ 272 ecclesia of 1Th1⁴ 2Th1¹.

Thessaloni'k e THESSALONICA
Thessalonica, a city near the center of Mace-
donia, near Saloniki. About 41° north, 23°
east. Paul came to Ac17 Bereans more
noble Ac17¹¹ Jews from Ac17¹³ Philippians
sent to Paul at Ph416 Demas went to 2Ti4¹⁰.

Thucudas' THEUDAS
Theudas, an insurrectionist. Ac5³⁶.
they. See same and that (and).
they of, out¹.

kle'p't es COVERED
thief, tunneling and stealing (on earth) Mt6¹¹
(not in heaven) Mt6²⁰ t coming (at unknown
hour) Mt24⁴³ Lu12³⁹ (not into heaven) Lu12⁴⁰

³³ climbing up (elsewhere) vJn101 (to steal) vJn101¹⁰ those coming before Jesus are vJn 108 Judas Jn12²⁶ not enjoying the kingdom allotment 1C6¹⁰ the day of the Lord is as a 1Th5² 4 2Pt3¹⁰ suffering as a 1Pt4¹⁵ Christ arriving as vRv3³ 16¹⁵.

thief, robber¹¹.

mér os' THIGH

thigh. Christ's name on vRv19¹⁶.

thine. See your.

thing, declaration³, matter⁶, word⁴.

thing to say, word¹.

think, appear¹, apprehend¹, brood², deem⁴, disposed (be)⁵, infer⁵, reason¹, reckon¹⁰, seem³³, surmise¹, suspect¹.

think highly, overweening (be)¹.

think on, engross¹.

think worthy, worthy (count)².

tr'it on THIRD

third, the ordinal of the number. day: Christ (troused) Mt16²¹ 17²³ 20¹⁹ 27⁶⁴ Lu9²² 18³³ 24⁷ 21 46 Ac10⁴⁰ 1C15⁴ (perfected) Lu13³² wedding at Cana Jn2¹ toss over the ship's gear Ac27¹⁹ time: Christ (prays) Mt26⁴⁴Ps (coming to disciple) Mk14¹¹ (Pilate said to) Lu23²² (was manifested) Jn21¹⁴ (says to Peter) Jn21 17 17 hour Jn19¹⁴s² 1, teachers (in ecclesia) 1C12²⁸ Paul ready to come 2C12¹⁴ 131 etc. See also under other keywords. third³², thirdly¹, the third day², - - part¹⁵, - - time⁸.

third day, third².

third story. See story (third).

thirdly, third¹.

dips a'o THIRST

thirst, feel the lack of water. for righteousness Mt5⁶ Jesus Mt23³⁵ 37 42 44 Jn19²⁸ Samaritan woman Jn4¹³ 15 shall not be vJn4¹¹ 16²⁵ vRv7¹⁶ if anyone vJn7³⁷ if your enemy Ro12²⁰ Paul 1C4¹¹ to him who is vRv21⁶ 22¹⁷, be athirst¹, - thirst⁴, thirst¹⁰.

dip's os THIRST

thirst, the sensation. Paul in 2C11²⁷.

thirsty (be), thirst¹.

tri'a kont a THREE-TY

thirty. thirtyfold increase vMt13⁸ 23Mk4²⁰ pieces of silver Mt26¹⁵ 27⁹ about t years (Jesus) Lu3²³ t eight years (infirmary) Jn5⁵ Ga3¹⁷ Jn6¹⁹ four hundred t years (the law) Ga3¹⁷.

tou'to THE-SAME

this, these, the demonstrative pronoun, with thru, therefore. Occurs often. he², she¹², that⁴⁸, these¹³⁸, - things¹⁷⁵, this⁵⁹⁹, - man⁴², etc.

this, now², same¹, that¹.

this hour, present (at)¹.

this man, same¹, this⁴².

this place, here².

this present, now³, present (at)².

this time, now².

thistle (star). See star thistle.

thistles, star thistle¹.

thither-ward, there⁹.

Thomas (Hebrew) TWIN

Thomas, one of the twelve apostles. Mt10³ Mk 3¹⁸ Lu6¹³ Jn11¹⁶ 14⁵ 20²⁴ 26 27 28 21² Ac1¹³.

[h]im as' STRAP

thong, long, thin strips for tying, especially sandals. of Jesus' sandals Mk17¹ Lu31⁶ Jn1²⁷ stretch Paul before them with Ac22²⁵, lat- chet³, thong¹.

ak'anth a POINT-FLOWER

thorn, culling grapes from vMt17¹⁶ Lu6⁴⁴ seed falls on vMt13⁷ 7 22Mk4⁷ 7 18Lu8⁷ 7 14 wreath of Mt27²⁹ Jn19² bringing forth vHb6⁸.

thorn, splinter¹.

bat'os THORN-BUSH

thorn-bush, probably the Acacia nilotica, the Hebrew seneh bush. Moses at Mk12²⁰ Lu20³⁷ Ac7³⁰ 35 not picking grapes from vLu6⁴⁴. bush⁴, bramble -1.

thorns, star thistle¹, (of t), thorny².

ak'an'th in on POINT-FLOWERY

thorny. wreath Mk15¹⁷ Jn19⁵. of thorns².

thoroughly, every¹.

thoroughly confute. See confute (thoroughly).

those. See that.

those, same¹.

those (and). See that (and).

though, and even³, ever (and)⁴, if ever¹², - so

be that¹, though to be sure².

though it be but, likewise¹.

kai'toi ge AND-THOUGH-SURELY

though to be sure. Jesus Himself did not baptize Jn4² not far from each God is inherent Ac17²⁷ (s¹ Ac14¹⁷). nevertheless¹, though².

en'noia IN-MIND

thought, the mental contents. of the heart Hb 4¹² arm yourselves with the same 1Pt4¹. intent⁴, mind⁴.

thought, apprehension¹, cogitation¹, notion¹, reasoning², reckoning¹, sentiment¹, (take t), worry¹¹.

thought beforehand (take), worry beforehand¹.

thought thereon, cast on¹.

chili as' THOUSAND

thousand, literally in the plural. 10,000 (against 20,000) vLu13³¹ 31 (10,000) vRv5¹¹ 11 5000 believe Ac4⁴ 23,000 fam 1C10⁸ 1000 (1000) vRv 5¹¹ 11 144,000 (sealed) vRv7⁴ (with the Lamb-kin) vRv14¹ 3 12,000 (sealed) vRv7⁵ 5 5Ab 6 6 6 7Ab 7 7 8 8 8 (stadia) vRv21¹⁶ 7000 men killed vRv11¹³.

ch'i li a THOUSAND

thousand, literally in the plural. years (a day is as a) 2Pt3⁸ 8Ab (Satan bound) vRv20² Ab 3 (saints reign) vRv20⁴ 6 (till finished) vRv20 5Ab 7 days (1260) vRv11³ 126 stadia (1600) vRv14²⁰.

thousand (four). See four thousand.

tri's chi'li a THREE-THOUSAND

thousand (three). souls Ac24¹ (s¹ Jn6¹⁰).

di's chi'li a TWO-THOUSAND

thousand (two). hogs Mk5¹³.

thousands, ten thousand¹.

patr ol'o's FATHER-THRESHER

thrasher of father. law laid down for 1Ti10. murderer of a father¹.

metr ol'o's a MOTHER-THRESHER

thrasher of mother. law laid down for 1Ti10. murderer of a mother¹.

ap eil e'o FROM-WHIRL

threaten. Sanhedrin t the disciples Ac4¹⁷ Christ t not 1Pt2²³.

threaten further, menace¹.

ap eil e' FROM-WHIRL

threatening, a menacing statement. of the Sanhedrin Ac4²⁹ Saul Ac9¹ saints to be lax in Ep6⁹.

tri'a THREE

three. days: *christ* (throughs with) Mt1532 Mk
82as (rises) Mt2709 Mk891 931 1034 (at age of
twelve found Him) Lu246 Saul blind Ac99
Festus Ac251 Paul (Publius lodges) Ac287 (in
Syracuse) Ac2812 (calls the Jews) Ac2817 3
days and a half: (corpse) vRv11 11 3 months:
(Miriam with Elizabeth) Lu150 (Moses reared)
Ac720 (Paul) Ac198 203 2811 3 years: fig
tree Lu137 Paul came to Jerusalem Ga118
3 years six months: no rain Lu425 Ja517
others: two or t (gathered) Mt1820 (against)
Lu1252 32 became an associate of Lu1030
these 1C1313 etc. See under other keywords.

tri'a ko'si'a THREE-hundred

three hundred. denarii (attar) Mk145Jn125.
three score. sixty.
three score and fifteen. seventy five.
three score and sixteen. seventy six.
three score and ten. seventy.
three times. thrice.

tri et i'a THREE-YEAR

three years (for). Paul admonishing Ac2031.
space of three years¹.

[h]alo a'o THRESH

thresh. separate the kernel of grain from the
husk and straw, usually done in the East by
treading it under the feet of oxen, muzz-
ling the t ox PiC99 1Ti518 the t to partake
PiC910, thresh, tread out the corn².

[h]alo n THRESHING-floor

threshing floor, usually a level, elevated, ex-
posed area of hard earth, where grain was
trod and winnowed. Jesus scouring His
FtM312 Lu317, floor².

tr is THIRCE

thrice, three times. Peter (renouncing Jesus)
Mt2634 75Mk1430 72Lu2234 61Jn1338 (utensil
came to) vAc1016 1110 Paul (flogged, beat-
wrecked) 2C1125 25 (entreats the Lord) 2C128.
three times¹, thrice¹.

eu por i'a WELL-GO

thrive. disciples Ac1120, ability¹.

eu por i'a WELL-GO

thrive (lit. thriving). by this vocation Ac1925.
wealth¹.

lar'u[n]g LARYNX

throat, the passage leading down from the
mouth, an open sepulcher Ro313.
throat (take by the), choke¹.

thron'os THIRONE

throne, the royal seat of state, of God: heaven
Mt534 2322 Ac740 Christ seated AHB81 122
Rv321 seven spirits before vRv14 in heaven
vRv42 2 3 4 5 6 6 6 9 10 51 6 7 11 13 616
7 10 11 15 15 83 143 194 5as 213as 5 man
child snatched away to vRv125 river issuing
out of vRv221 and the Lambkin vRv223 of
Christ: seated on Mt1928 2531 Rv321 of the
Son AHB18 Lambkin vRv717

Others: disciples on twelve AMt1928 Lu2230
David's ALu132 Ac230 God pulls down poten-
tates from ALu152 created in Christ AColl16
of grace AHB416 Satan's ARv213 24 elders on
vRv44 4AB 1110 of the wild beast vRv132 1610
John perceived vRv204 white t vRv2011 12
(bRv1110 AB1617). seat¹, throne⁵⁴.

throne, dais¹.

och'los THRONG

throng, a crowded concourse of people, in
Jairus' house Mt923 25 afraid of (Herod)
Mt145 (Jews) Mt2146 Mk1212 in Gethsemane

Mt2617 55Mk1443 Lu2247 wanted Bar-Abbas
Mt2715 20Mk159 11 15 with Jesus Mk24 39 29
524 27 30 31 714 17 33 Lu510 819 193 Jn513
John said to Lu37 tribute collectors Lu220
disciples Lu617 minus a t (Judas) Lu220
knows not the law Jn749 of 120 at Pentec-
cost Ac115 of the priests obeyed the faith
Ac67 assailed Paul and Silas Ac1622 Jew-
disturb Ac178 13 Paul not making a con-
course of Ac2412 18 out of all nations vRv79
waters are vRv1715 in heaven vRv191 6 (stn
235) etc. See also under other keywords,
company¹, multitude⁷⁹, number¹, of people¹,
people⁸², press⁵.

throng, afflict¹, crowd², press¹, stiffl¹.

dia' THROUGH

through, a characteristic connective of the
genitive case denoting the channel, or agent,
but when used with the accusative case it
signifies because, and, idiomatically, *thby*
means of Ac820 1C1312, of time, *thdurng*
Mk1458, *thafter* the lapse Ac2417 Ga21, by Mk
62, with every, continually Hb1315. When the
genitive is not standard, through, small italic
superior letters *th* are prefixed, as above.
The accusative because is marked *bc*. Com-
bined with this, therefore Mt625. Occurs
often, after 3, among², at², avoid¹, because²⁴,
of 29, - that², by 243, - reason of 4, - occasion
of 1, for 59, for... sake¹⁷, - this cause¹⁴, from¹,
in⁸, of 3, out of 1, that¹, therefore⁴⁴, through³⁰,
- out¹, to¹, wherefore¹¹, with¹⁷, etc.

through, down¹, in³⁷, out², up¹.
through out, down¹, through¹.

dia nuk tr eu' THROUGHT-NIGHT

throughout the night. Jesus in prayer Lu612.
continue all night¹.

bol e' CAST

throw. a stone's t FLu2241, cast¹.
throw, cast³, toss¹.
throw down, demolish³.

ex oth e'o OUT-THRUST

thrust Ac2739, thrust out Ac745, drive out¹,
thrust in¹.

thrust. See cast and send.

ap oth e'o FROM-THRUST

thrust away. Israelites t Moses a Ac727 39
Jews, the word of God Ac1346 God not t His
people a Rv111 2 faith and a good con-
science t1Ti119, cast away², put -1, - from¹,
thrust away¹, - from¹.

thrust down, subside¹.

thrust from, thrust away¹.

thrust in, thrust¹.

thrust into Tartarus. See Tartarus (thrust
into).

thrust out. See thrust.

thrust out, cast out², lead back¹.

br on t e' THUNDER

thunder, the sound which follows lightning.
Sons of God Ac137 voice (throng said of God's)
Jn1229 (first seal) vRv61 out of the throne
vRv45 occurred (seventh seal) vRv83 (tem-
ple opened) vRv1119 (seventh bowl) vRv1615as
seven t speak vRv103as82 4 4 sound of vRv
142 196, thunder⁸, -ing⁴.

Hban o t os' (Hebrew) WHITE-

thurbile, frankincense. a golden vRv83 3
censer².

[h]o u't's THE-SAME-AS

thus, the adverbial form of the demonstrative pronoun. Christ (His birth t) Mt118 (t they the Son) Mt1240 t it is written Mt125 t they persecute Mt512 let your light shine Mt510 teaching men t Mt519 be praying Mt69 God t (garbing the grass) Mt630 (became a de-light) Mt1126 you also be doing Mt712 t every good tree Mt717 never appeared t Mt933 will it be Mt1243 etc. See under other keywords. after this manner³, - that manner¹, as they were¹, even¹, - so³, for all that¹, in like manner¹, - this manner¹, likewise¹, on this fashion¹, - - wise⁰, so¹⁵⁸, thus¹⁷, what¹.

thus, now the¹.

thy. See your¹.

thyine, citron¹.

thyself. See yourself.

Thun'taira THYATIRA

Thyatira, a city of Lydia, about 33° north, 28° east. Lydia of Ac164 write to Rv11 ecclesiastical in Rv18 24.

Tiberias' (Latin) TIBERIAS

Tiberias, a city on the western shore of lake Galilee, or the lake itself, 32° 47' north, 35° 32'45" east. sea of Jn61 211 boats out of Jn623.

Tibe'ri os (Latin) TIBERIUS

Tiberius, the Roman emperor during the ministry of Christ Lu31.

kneth'ō TICKLE

tickle. the hearing f2Ti43. have itching¹.

ako e' HEARING

tidings, hearing, that which is heard. t of Jesus (came out) Mt424 Mk128 (Herod hears) Mt141 of battles Mt240 Mk137 who believes our Jn1238 Ro1018 faith is out of Ro1017 hearing: in h you will be hearing Mt1314 Ac2826 man's h opened Mk1735 in the h of the people Lu71 bringing to our h Ac1320 where were the h 1C121:17 h of faith Ga325 the word h from us 1Th213 h being tickled 2Ti43 turning h away 2Ti44 word h does not benefit Hb42 dull of Hb511 h from day to day 2Pt28 (Ro1518), audience¹, ears¹, fame³, hearing¹⁰, preached¹, report¹, rumour¹, which ye heard¹.

tidings, allegation¹, word¹, (bring glad t), evangelize¹, (bring good t), evangelize¹.

sun'de s m os TOGETHER-BOND

tie, fetter (of injustice) fAc23, ligament Co219, t of peace fEp43 of maturity mCo314, band¹, bond³.

tie, bind⁴.

ke'ram os HOLD-

tile, a roof covering made of pottery. cot let down through Lu510, tiling¹.

tiling, tile¹.

[h]e os' TILL

till, a conjunction pointing out the limit, usually of time, until 1C18, while Mt25 Jn94 1235, hitherto, Idiomatically to Mt1123 23 208 2335 2431 2638 58 2751 Mk623 1327 1434 1538 Lu215 420 42 1015 15 1151 Jn27 [80] Ac810 938 2C122 Hb811, as far as Mt2427 Lu235 2450 Ac1110 32 1347 1714 15 2323 2611, even Ro312, since Mk921, with finish, ultimately 2C113 connecting verbs: Mt125 2913 518 1820 1011 23 1220 1333 1422 1628 179 1890 34 2244 2390 2434 39 2630 Mk610 45 91 1230 1432 Lu927 1250 50 138 21 35 154 8 178 2043 2132 2210 18 3493 2440 Jn918 1336 2122 23 Ac235 2120 2312 14 21

2521 1C45 2Th27 1Ti413 Hb113 1013 Ja57 2Pt 119 Rv611

before nouns in the genitive: Mt117 17 17 215 1113 2226 2629 2745 64 2820 Mk1425 1533 Lu180 2348 2251 2344 Ac745 840 1320 2823 Ro118 1C168 Ja57

followed by a participle: Mt1821 22 22 2421 278 Mk919 10 1319 1454 Lu541 Jn1024 Ac215Ab 2C135 Rv610

hitherto: Mt1112 Jn210 517 1624 1C413 87 156 1Jn29 (Bm11330 a Lu1616 Bacl22), as far as³, even until¹, - unto², to¹⁸, till⁴⁰, until³⁵, unto²⁸, up to¹, while¹.

till, whenever¹, unto², under³.

chron'os TIME

time, duration, in its extent Ro1265, or a particular point in its course Mt27, or in the sense of delay Rv109, of the star appearing Mt216 much t (after) fMt2519 Hb47 (impotent man) Jn56 (Jesus with Philip) Jn149 (as a husband is living) Ro71 1C739 (as he is a minor) Ga41 whatever t have the bridegroom Mk219 the boy an epileptic Mk921 Elizabeth's Lu157 in a second of Lu45 considerable t (demoniac) Lu827 (man travels) Lu209 (Herod) Lu238as (Simon) Ac811 (Paul) Ac149 279 many (unclean spirit) Lu829 for a t (judge would not) Lu184 (Paul attends to Asia) Ac1922 a little t (Jesus with them) Jn 733 1235 1333 s (souls resting) vRv611 (Satan loosed) vRv203 at this (restore the kingdom) Ac16 t and eras (not for you to know) Ac17 (concerning) 1Th51 all the t (Jesus came in and out) Ac121 (Paul with Ephesians) Ac2018 until the t of restoration Ac321 of the promise Ac717Bs forty years (Moses) Ac723 (God carries Israel) Ac1318 no brief t (Paul at Antioch) Ac1428 spending some t Ac1539 of ignorance Ac1730 more t (asking Paul to stay at Ephesus) Ac1820 23 Paul expecting stay some t 1C167 when the full t came Ga41 before t eonian 2Ti19 Tit12 t you ought to be teachers Hb512 will be lacking Hb132 of your sojourn 1Pt17 in the last t (Christ manifested) 1Pt120 (scoffers) Ju18 spend the rest of his 1Pt42 sufficient is the 1Pt43 give Jezebel t Rv221, a while³, as long as³, long time², oftentimes¹, season¹, space², time³⁰, the world began³.

time. See season.

time, day³, generation², hour¹¹, (but for a t), temporary⁷, (by this t), already¹, (spend the t), linger¹.

time (long). See long time.

time past, old (of)¹, (in t p), once⁸.

time purposed. See purposed (time).

times (five). See five times.

Tim'a i'os (Hebrew) UNCLEAN

Timeus, the father of a blind beggar Mk1046.

de i'lon' DREAD

timid, disciples Mt236 Mk440 their part in the lake of fire vRv218, fearful³.

de i'li'a' DREAD

timid (be). let not your heart Jn1427, be afraid¹.

de i'li'a' DREAD

timidity, spirit of a2Ti17, fear¹.

Tim'on TIMON

Timon, a disciple. one of seven chosen Ac65.

Tim o'the os VALUE-PLACE

Timothy, Paul's son in the faith, disciple named Ac161 Silas and T (remain behind) Ac1714 (directions to) Ac1715 (came from

Macedonia) Ac18⁵ Paul (dispatching T) Ac19²² (to meet Paul in Asia) Ac20⁴ (his fellow worker) Ro16²¹ (sends T to Corinth) 1Co17¹ (and Silvanus and T) 2Co11¹⁰ 1Th1¹ 2Th1¹ (we send T) 1Th3² (T coming to us) 1Th3⁶ (writes to) 1Ti1² 2Ti1² (calls T child) 1Ti1¹⁸ if T should be coming 1Co16¹⁰ brother T 2Co11¹ Col1 Phn¹ Hb13²³ O T! Guard that 1Ti6²⁰.

tinkle, scream¹.

biblaridion small-SCROLL
tiny scroll, a special diminutive, messenger having vRv10⁴ as given John vRv10^{9A} 10A, little book¹.

tip. See extremity.

oin o po't is WINE-DRINKER
tippler, one who drinks to excess. Jesus called Mt11¹⁹ Lu7³⁴, wine bibber².

deka t o'o TENTH
tith, got one part of ten. Abraham Hb7⁶ 9, pay tithes¹, receive -1.

tithe. See tenth.
tith, tithes (take..from)¹.

apo deka t o'o FROM-TENTH
tithes (take..from), of mint etc. Mt23²³ Lu11⁴² from all vLu18¹² from the people Hb7³, tithel, give -1, pay -1, take -1.

tit'los (Latin) TITLE
title, an official designation. Pilate writes Jesus' Jn19¹⁹ 20AB³.
tittle, serif².

Ti'tos (Latin) TITUS
Titus, one of Paul's fellow workers. T Justus Ac18²³ Paul (not finding) 2Co13³ (consoled by presence of) 2Co7⁶ (rejected in T' joy) 2Co7¹³ (boasting before) 2Co7¹⁴ (entreats) 2Co8¹² 18 (mate of) 2Co8²³ does T overreach you 2Co12¹⁸ not compelled to be circumcised Ga2³ gone to Dalmatia 2Ti4¹⁰.

onto. See on.
to. See till.
to, in¹⁵, into²⁸², over¹, sight of (in)¹, so that⁴, through¹, unto¹.
tod. See toward.
to be, be.

men ou'n'ge INDEED-THEN-SURELY
to be sure, a combination of particles, indeed then Lu11²⁸. Ro9²⁰ As² 1018 Ph3⁸, nay but¹, yea doubtless¹, - rather¹, yes verily¹.

to travel with, fellow traveler¹.
to wit. See us.
to us, as¹.

s e'mer on TODAY
today, adverb, our bread being giving us Mt6¹¹ I t have berotten Thee Hb1⁵ 5⁵ Jesus Christ yesterday and t Hb13⁸ etc. See under other keywords.

sun' TOGETHER
together, *to*with, a connective, used with the dative case, denoting a more intimate association than that expressed by with. Mt26³⁵ 27³⁸ 44 Mk4¹⁰ 8³⁴ etc. Occurs often, beside¹, with¹²³.

together, alike³, same time (at the)³, (be gathered t), together (be)¹.

sun'te i mi TOGETHER-BE
together (be), idiomatically those *to*with (Paul) Ac22¹¹, a vast throng being t Lu8⁴ disciples, with Jesus Lu9¹⁸, be gathered together¹, - with².

together (testify). See testify together.

kopi'o STRIKE

toil, labor exceedingly, the result of toil, be weary, anemones not Mt6²⁸ Lu12²⁷ hither to Me all who are Mt11²⁸ disciples t through the night Lu5⁵ reap that which you have not Jn4³⁸ 28 saints to Ac20³⁵ Ep4²⁸ Mary who t much Ro16⁶ in the Lord (Tryphena and Tryphosa) Ro16¹² (Persis) Ro16¹² Paul (with own hands) 1Co12¹ (more exceedingly) 1Co15¹⁰ (lest I t feignedly) Ga4¹¹ (not for naught) Ph2¹⁶ (to present every man mature) Col2²⁹ (and being reproached) 1Ti4¹⁰ subject to every toiler 1Co16¹⁶ to perceive those 1Th5¹² elders t in word 1Ti5¹⁷ the t farmer v2Ti2²⁶

be weary: Jesus, with the journey Jn4⁶ ecclesia of Ephesus not Rv2³ (s'Jn21³), be-tow labor³, be wearied¹, labor¹⁰, toil³.

kop'os STRIKE

toil, weariness, entered into others vJn4²⁸ saints (wages according to) 1Co3⁸ (not for naught) 1Co15⁵⁸ (t of love) 1Th1³ (to remember Paul's) 1Th2⁹ (resting from) vRv11¹⁴ Paul's (in t) 2Co5⁵ 11²⁷ (not boasting in others) 2Co10¹⁵ (lest be for naught) 1Th3³ (night and day) 2Th3³ of the ecclesia in Ephesus Rv2² weariness: affording the woman Mt26¹⁰ Mk14⁶ do not afford me vLu11¹⁷ widow affording a judge vLu15⁵ Paul (in w more exceedingly) 2Co11²³ (let no one afford me) Ga6¹⁷, labor¹³, weariness¹.

toil, torment¹.

tekm e'ri on TOKEN

token, a visible evidence. Christ presents Himself with many Ac1³, infallible proof¹.

token, sign¹, signal¹.

an ek ton' UP-HEAD

tolerab'e, more t for Sodom etc. Mt10¹⁵ 11²² 21 Mk6^{11A} Lu10¹² 14.

tolerate. See bear with.

mn'e'ma REMIND-

tomb, man dwelling in Mk5³ 5Lu8²⁷ Jesus placed in Mk15⁴⁶ Lu23⁵³ women bring spices to Lu24¹ David's Ac2²⁹ Abraham purchases Ac7¹⁶ witnesses not placed in Rv11⁹.

tomb, sepulcher¹.

mn'e m ei'on REMIND-

tomb, coming out of (demons) Mt28²⁸ (man with unclean spirit) Mk5² Pharisees adorning Mt23²⁹ many t opened Mt27⁵² AB² saints coming out of Mt27⁵³ of Joseph of Arimathea (Jesus placed in) Mt27⁶⁰ Jn19⁴¹ 42 Ac1²⁹ (stone rolled on to door of) Mt27⁶⁰ Mk15⁴⁶ (women coming away from) Mt28⁸ Lu24²² (women coming to) Mk16² Lu24²² (who will roll the stone from) Mk16³ (women enter) Mk16⁵ (fled from) Mk16⁸ (gaze at) Lu23⁵³ (find stone rolled from) Lu24¹² Jn20¹ (Peter ran to) Lu24¹² (disciples came away to) Lu24²⁴ (Miriam coming to) Jn20¹ 11 (take away the Lord out of) Jn20² (Peter and John came to) Jn20² AB² 4 6 8 John the baptist placed in Mk6²⁹ Pharisees are like Lu11¹¹ lawyers building Lu11⁴⁷ 48A all in the t shall hear Jn5²⁸ t of Lazarus (four days in) Jn11¹⁷ (supposing Mary goes into) Jn11³¹ (Jesus coming to) Jn11³⁸ (summons Lazarus out of) Jn12¹⁷, grave⁸, sepulcher²⁹, tomb³.

tomorrow. See morrow.

glōs's a TONGUE

tongue, the principal organ of speech Mk7³, used also for language v1Co12¹⁰, of the deaf

mute Mk7³³ Zechariah's Lu1⁶⁴ rich man's Plu16²⁴ dividing Ac2³ David's NAc2²⁸ defraud with Ro3¹³ every t (acclaiming God) nRo14¹¹ (Jesus Christ is Lord) nPh2¹¹ bridling JJa1²⁸ grandiloquent Ja3⁵ a fire JJa3⁶ can not tame Ja3⁸ to cease from evil vRt3¹⁰ not loving in AlJn3¹⁸ men gnawed vRv16¹⁰

language: speaking (in new l) Mk16¹⁷ (different) Ac2⁴ (of ours) Ac2¹¹ (Cornelius) Ac10⁴⁸ (in Ephesus) Ac13⁹⁰ (not all are) Ac12³⁰ (Paul) Ac13¹ 145 6 18 19 (not, to men) Ac14² (edifying himself) Ac14⁴ (greater than) Ac14⁵ (pray) Ac14¹³ (if all should be) Ac14²³ (by two or three) Ac14²⁷ (do not forbid) Ac14³⁰ translation of Ac12¹⁰ as species of Ac12²⁸ will cease Ac13⁸ intelligible expression through Ac14¹⁰ praying in Ac14¹⁴ for a sign Ac14²² each has Ac14²⁶ every tribe and (Thou dost buy us out of) ARv5⁹ (wild beast given authority over) ARv13⁷ (evangel) to RVr14⁸ through out of all RVr7⁹ John must prophesy over ARv10¹¹ observing the corpses ARv1⁹ waters are ARv17¹⁵ tongue⁴, unknown tongue⁶.

tongue, vernacular⁵, (unknown t), tongue⁶.

odo us' TOOTH

tooth, one of the hard structures of the mouth, used in biting and chewing, a t for a Mt5³⁸ 38 gnashing (of) Mt8¹² 1342 50 2213 2451 2540 Lu13²⁸ (at Stephen) Ac7³⁴ epileptic grating his Mk9¹⁸ locust's t as if of lions vRv9⁸.

top. See extremity.

chrys o lith os GOLD-STONE

topaz. seventh stone vRv2¹²⁰, chrysolite¹.

topaz, peridot¹.

par'oin on BESIDE-WINER

tope. supervisor must not be tTi3³ Tit1⁷. given to wine².

lamp as' SHINER

torch, a light fed with oil, virgins (getting their) PMt25¹ 3 (got oil with) PMt25⁴ (adorn) Mt25⁷ (our t going out) AMt25⁸ Judas coming with Jn18³ in upper chamber Ac20⁸ seven t of fire vRv4⁵ star burning as vRv8¹⁰, lamp⁷, light¹, torch¹.

ba'san os ORDEAL

torment, literally a touchstone, used to test metals for alloys, then the examination of persons by torture, people with (Jesus cures) Mt4²⁴ rich man in vLu16²³ 28.

torment, chastening¹.

basan is m os' ORDEALING

torment. as of a scorpion vRv9⁵ 5 fumes of vRv14¹¹ Babylon's vRv18⁷ 10 15.

basan iz' os ORDEALIZE

torment. paralytic Mt8⁶ Jesus (didst Thou come to) Mt6²⁰ (Thou shouldst not be) Mk5⁷ Lu8²⁸ ship t by billows Mt14²⁴ disciples, in rowing Mk6⁴⁸ Lot t his soul 2Pt2²⁸ t five months vRv9⁵ two prophets t those vRv11¹⁰ woman being vRv12² t in fire vRv14¹⁰ day and night (Adversary) vRv20¹⁰. pain¹, toil¹, torment⁸, toss¹, vex¹.

tormented (be), maltreat¹, pained (be)².

basan is t os' ORDEALER

tormentor. slave given up to Mt18³⁴.

thu'cila FEEL-WHURL

tornado. Sinai Hb12¹⁸. tempest¹.

kata bar u n' os be-DOWN-HEAVY

torpid (be), disciples eyes Mk14⁴⁰ AB³, heavy².

torture, flog¹.

r[h]ip't os TOSS

toss, pitch, throw carelessly, throngs t as if sheep Mt9³⁶ the sick at Jesus' feet Mt15³⁰ Judas t the silver pieces Mt27⁵ Jews, their garments Ac22²⁷ t over the ship's gear Ac27¹⁹, pitch; demon p the man Lu4³⁵ an advantage to be p into the sea Lu17² p anchors out of ship Ac27²⁹, cast², - down², - off¹, - out¹, scatter abroad¹, throw¹.

toss, torment¹.

r[h]ip iz' os TOSSIZE

toss, driven by the wind and Ja10.

epi rrip't os ON-TOSS

toss on, garments on the coll Lu9³⁵ your worry on Him vRt3⁷, cast upon².

tossed to and fro (be), surge hither and thither¹.

[h]ap't os TOUCH

touch (middle), kindle a fire Ac28², (active) light a lamp Lu8¹⁶ 1133 158, followed by of, genitive. Jesus t: (leper) Mt8³⁴ Mk1⁴¹ Lu5¹³ (Peter's mother-in-law) Mt8¹⁵ (eyes of blind men) Mt9²⁹ 2031 Mk8²² (disciples) Mt17⁷ (tongue of deaf-mute) Mk7³³ (little children) Mk10¹³ Lu18¹⁵ (the bier) Lu7¹⁴ (a slave's ear) Lu22⁵¹ t Jesus: (woman with hemorrhage) Mt9²⁰ 21Mk5²⁷ 28 30 31Lu8⁴⁴ 45 45 404 47AB (the ill) Mt14³⁶ 36 Mk3¹⁰ 656 56 Lu6¹⁹ (sinner woman) Lu7³⁹ (Miriam not to) Jn20¹⁷ others: ideal not t a woman 1C7¹ t the unclean vR2C6¹⁷ you should not be Co2²¹ the wicked one is not t him R1Jn5¹⁸ (ALu22³⁵), kindle², light⁴, touch³⁶.

touch, contact (come into)², grace¹, lead down¹.

touched (that might be), handle¹.

touched with the feeling of, sympathize¹.

touching, about¹¹.

pros TOWARD

toward (td), the characteristic connective of the accusative case, denoting direction toward, usually translated to² Jn20¹⁰. To distinguish this from to (dative), a small d is affixed. When otherwise rendered the substitute is preceded by td, as tdat Mk2², tdagainst Lu4¹¹, tdamong Lu20⁵, tdfor Lu8¹³, tduin Lu12³, tdsos 2C3¹³, tduith Mt13⁵⁸, etc. about¹, at¹², according to³, against²⁴, among²⁰, for²⁵, to¹⁶, - answer¹, - be prepared with¹, - give¹, toward¹⁰, unto³⁸, which belong unto¹, - pertain to¹, with⁴², etc.

toward. See over.

toward, into³².

towel, cloth².

pur'nos TOWER

tower, a high building for watching and defence, build (in a vineyard) PMt21³³ Mk12¹ (wanting to) PLu14²⁸ in Siloam Lu13⁴.

kôm o'pol is VILLAGE-MANY (city)

town, a large village, yet not a walled city, going into the next Mk1³⁸.

town, village¹².

townclerk, scribe¹.

Trachôn it is ROUGH-

Trachonitis, a rough country south of Damascus and east of the lake of Galilee, between 32° 40' - 33° 10' north and 36° 15' - 36° 50' east. Philip, tetrarch of Lu3¹.

troch ia' RACE-
track, for the feet PHb1213, path1.

tech'n e' ART
trade, art (the divine not like) Ac1720. Priscilla and Aquila tentmakers by Ac183 no artificer of any t in Babylon RV1822b. art1, craft1, occupation1.

trade. See work.
trading (gain by), business (do)1.

para'do si s BESIDE-GIVING
tradition, of the elder Mt152 3 Mk73 5 8 9 13 of Paul 1C112 2Th215 30 of the fathers Gal11 human Co28, ordinance1, tradition12.
tradition (handed down by..from father). See father (handed down by tradition from).

ep'erc' as'o ON-STRIFF
traduce, pray concerning those Lu28 t your good behavior 1Pt1316, accuse falsely1, use despitely1.

em'por eu'o mai IN-GO
traffic, engage in business, a year Ja412 they will t in you P2Pt23AB. buy and sell1, make merchandise1.

kata di'o'k o DOWN-CHASE
trail, pursue when out of sight. Simon t Jesus Mk136, follow after1.

train. See discipline.

pro do'tes BEFORE-GIVER
traitor. became (Judas) Lu16 (Jews) Ac752 men will be 2Ti34, betrayer1, traitor2.

kata pat'e'o DOWN-TREAD
trample, force down or crush by treading, salt Pmt513 hogs t pearls Pmt76 seed P LuX5 one another Lu121 on the Son of God PHb1029, trample1, tread1, - down1, - under foot2.

on'ar TRANCE
trance, mental perception during an abnormal condition of the senses. Joseph Mt129 213 19 22 mug1 Mt122 Pilate's wife Mt2719, dream6.
trance, amazement1.

[h]uper bal'lo OVER-CAST
transcend, idiomatically transcendent for -ing, the glory 2C310 grace of God 2C911 greatness of God's power Ep119 t riches of God's grace Ep27ANS1 knowledge t love of Christ Ep319, exceed3, excel1, pass1.

[h]uper bol'e' OVER-CAST
transcendence, -nity, inordinate, -Jy, path suited to 1C1231 of the power 2C47 t eonian burden 2C417 17 of the revelation 2C127 inordinate: an i sinner (Sin) Ro713 Paul (burdened i) 2C18 (persecuted the ecclesia) Gal13, abundance1, exceeding2, excellent2, measure2.

meta the (ti the mi) AFTER-PLACE
transfer, barter rJu1, our fathers t to Sychem Ac716 from Christ rGa16 priesthood rHb712 Enoch Hb115 3, carry over1, change1, remove1, translate2, turn1.

transfer in a figure. See transfigure.

meta'the si s AFTER-PLACING
transference, of law PHb712 of Enoch Hb115 of that which is shaken Hb1227, change1, removing1, translation1.

meta sch'em a t i'o AFTER-FIGURE
transfigure, transfer in a figure 1C46, fraudulent workers 2C1113 Satan and his servants 2C1114 15 Christ t the body of our humiliation Ph321, be transferred2, change1, transfer in a figure1, transform self1.

transfigured, transform2.

meta morph o'o AFTER-FORM
transform. Jesus was VMt172Mk92 by the renewing of the mind rRo122 the saints, into the same image P2C318, be changed1, - transformed2, - transformed1.

transform, transfigure2.
para ba'in'o BESIDE-STEP

transgress, step out of bounds, tradition of the elders Mt152 precept of God Mt153 Judas Ac125, fall by transgression1, transgress3.

transgress, pass by1, (who doth t), transgressor1.

para'ba si s BESIDE-STEPPING
transgression, of the law Ro223 where no law, no t Ro415 Adam's Ro514 law added on behalf of Ga319 Eve has come to be in 1Ti211 every t obtained a fair reward Hb22 deliverance of t of those Hb915, breaking1, transgression6.

transgression (fall by), transgress1.

para ba' t es BESIDE-STEPPER
transgressor, of law (if you should be) Ro225 (who through letter are) Ro227 (you have become) Ja21111s commending myself as Ga218 exposed by the law as Ja29, breaker1, transgressor3, who doth transgress1.

transgressor, lawless1.

[h]erm'e'n eu'o TRANSLATE
translate, turn into another language. Cephas t Peter Jn142 Siloam t commissioned Jn57 Melchizedek, king of righteousness Hb72 (s'Jn138 RAc426), be by interpretation3, interpret2.

translate, depose1, transfer2.

[h]erm'e'n e'ia TRANSLATION
translation, of language 1C1210as each one has 1C1426 (R1C1428), interpretation2.

translation, transference1.

di'aug'es' THROUGH-RADIANT
translucent, gold, clear as t glass vRv2131, transparent1.

transparent, translucent1.
transport. See depose.

pag i'd eu'o FASTEN
trap, the Jews t Jesus rMt2215, entangle1.

pag is' FASTER
trap, that day standing by as a Lu2133 let Israel's table become rRo119 of the Adversary 1Ti37 r2Ti226 rich falling into r1Ti69, snare5.

trap, mesh1.

odi no'o PAIN
travail, Paul (with the saints) rGa419 the one not Ga427 woman t to bring forth vRv127, travail1, - in birth2.

travail, labor2, pang1, (be in t), bring forth1, travail in pain together, travail together1.

sun odi no'o TOGETHER-PAIN
travail together, the entire creation rRo222, travail in pain together1.

apo dem e'o FROM-PUBLIC
travel, leave home for foreign places, a householder who t Pmt2133Mk1212Lu209 a man who t Pmt2514 15 younger son t PLu1513, go into a far country3, take journey2, travel into far country1.

travel, pass through1.

travel into far country, travel¹.

apo'dém on FROM-PUBLISHER
traveler, as a man at t Mk13³⁴, taking a far journey¹.

traveler (fellow). See fellow traveler.

phel o'n'és BARK
traveling cloak, but valise according to the Syriac version. Timothy to bring 2Ti4¹⁵, cloak¹.

di od eu'ō THROUGH-WAY
traverse, make way through. Jesus, city by city Lu3¹ Paul and Silas t Amphipolis Ac 17¹, go throughout¹, pass through¹.

pat e'ō TREAD
tread, place the feet upon, especially in walking, upon serpents Lu10¹⁹ Jerusalem, by the nations NLu21²⁴ vRv11² b's wine trough vRv14²⁰ 19¹⁵, tread³, - down¹, - under foot¹.

tread, trample¹.
tread down, trample¹, tread¹.
tread out the corn, thresh².
tread under foot, trample¹, tread¹.

thē s aur os' PLACE-INTO-MORROW
treasure, what is hoarded or stored away. magi opening their AMt21¹ t on earth Mt6¹⁹ in heaven vMt6²⁰ 19²¹ Mk10²¹ Lu12³³ 18²² where your t is Mt6²¹ Lu12³⁴ good and wicked PMt 12³⁵ 35 Lu6⁴⁵ 45⁴ hid in a field vMt13⁴⁴ things new and old Mt13⁵² in earthen vessels v2C4⁷ of wisdom in Christ vCo2³ of Egypt Hb11²⁶.

treasure, exchequer¹, (lay up t), hoard¹.

apo thē s aur i'ō FROM-PLACE-INTO-MORROW
treasure up, ideal foundation vMt16¹⁹, lay up in store¹.

treasure up, hoard¹.

gaz o phul a k'i on EXCHEQUER-GUARD
treasury, Jesus (facing) Mk12⁴¹ (speaks in) Jn8²⁹ through casting into Mk12⁴¹ 43 Lu21¹.

treasury, corban¹.

treasure, word¹.

den'dr on TREE

tree, a large plant with a woody stem. ax at the root of PMt310 Lu3⁹ not producing ideal fruit PMt310 719 Lu3⁹ good PMt71¹⁸ rotten PMt71¹⁸ 18 1233 Lu6⁴³ ideal PMt1233 Lu6⁴³ known by its fruit PMt1233 Lu6⁴⁴ mustard PMt133³² Lu13¹⁹ chopped boughs from Mt21¹⁸ observing men as Mk8²⁴ perceive all vLu 21²⁹ that are seen vJu12 winds not (blowing on) vRv7¹ (injuring) vRv7⁹ 9⁴ a third burned up vRv8⁷ (AMk11¹⁸).

tree. See wood.

tree (cultivated olive). See cultivated olive tree.

tree (fig). See fig tree.

tre'm ō TREMBLE
tremble, be physically affected by fear, so as to vibrate involuntarily. woman with hemorrhage Mk5³³ Lu8⁴⁷ ans¹ audacious, not t 2Pt10¹ (s¹ 1Pt12¹). be afraid¹, tremble³.

tremble, affrighted¹, shudder¹, trembling¹.

tro'm os TREMBLING
trembling, women at the tomb Mk16⁸ Paul 1C2³ Titus 2C7¹⁵ slaves Ep6⁵ Philippians Ph2¹², tremble¹, -ing³.

trembling, tremor (in a),

sphod'ra VEHEMENT
tremendously, much beyond normal, magi rejoiced Mt21¹⁰ disciples t (sorry) Mt17²³ (astonished) Mt19²⁵ (sorrowing) Mt26²² afraid

(Peter James and John) Mt17⁶ (centurion and soldiers) Mt27⁵⁴ fellow slaves t sorry PMt18³¹ stone t great (tomb door) Mk16⁴ certain chief t rich Lu18²³ number of disciples multiplied Ac6⁷ calamity of hail vRv 16²¹, exceedingly¹, -ly¹, greatly², sore¹, very³.

sphod'ra VEHEMENT-AS
tremendously, tossed by the tempest Ac27¹⁸, exceedingly¹.

en'trom on IN-TREMBLING
tremor (in a). Moses Ac7³² Hb12²¹ Philippians jailer Ac16²⁹, quake¹, tremble².

trench, rampart¹.
trespass, offense⁰, sin³.

kom e' TRESSES
tresses, long hair. given to woman 1C11¹⁵, long hair¹.

kom a'ō have-TRESSES
tresses (have). dishonor to a man 1C11¹⁴ a woman's glory 1C11¹⁵, have long hair².

peir'a PROBE
trial, an experimental action involving suffering Hb11³⁶ or uncertainty, attempt Hb 11²⁹, assay¹, trial¹.

peir a s m os' PROBING
trial, bring us not into Mt6¹³ Lu11⁴ pray lest you be entering Mt26⁴¹ Mk14³⁸ Lu22⁴⁰ 46 Jesus (concluding every) Lu4¹³ (with Me in My) Lu22²⁸ in a season of vLu8¹³ which befell Paul Ac20¹⁹ no t taken you but what is human 1C10¹³ the sequel of 1C10¹³ saint's t in Paul's flesh Ga4¹⁴ falling into (intending to be rich) vTi6⁹ (various) Ja12¹ day of (in the wilderness) Hb3⁸ enduring Ja12¹ conflagration becoming a 1Pt4¹² rescue the devout out of (the Lord) 2Pt2⁹ keeping out of the hour of Rv3¹⁰, temptation¹⁹, trial¹.

trial, testedness¹, testing¹.

ek peir az'ō OUT-PROBE
trial (put on), p the Lord o (you shall not) Mt4¹ Lu4¹² (we may not) 1C10⁹ 9 certain lawyer p Jesus o Lu10²⁵, tempt⁵.

trial (undergo). See try.

phul e' SPROUT
tribe, an offshoot from a single ancestor. twelve (apostles to judge) Mt19²⁸ Lu22³⁰ (in the dispersion) Ja1¹ (sons of Israel) vRv2¹² of the land (grieving) Mt24³⁰ Rv1⁷ of Asher (Hannah) Lu23⁶ of Benjamin (Saul) Ac13²¹ (Paul) Ro11¹ Ph3⁵ Christ (of a different) Hb7¹³ 14 (Lion out of Judah's) vRv5⁵ out of every (bought) vRv5⁹ (144,000 sealed) vRv7¹ twelve thousand out of (Judah) vRv7⁵ (Reuben) vRv7⁵ (Gad) vRv7⁵ (Asher) vRv7⁶ (Nephthalim) vRv7⁶ (Manasseh) vRv7⁶ (Simeon) vRv7⁷ Ab (Levi) vRv7⁷ (Issachar) vRv7⁷ (Zebulun) vRv7⁸ (Joseph) vRv7⁸ (Benjamin) vRv7⁸ out of all t (vast throng) vRv7⁹ (observing corpses) vRv11⁹ every t (wild beast given authority over) vRv13⁷ (evangel to bring) vRv14⁶, kindred⁶, tribe²⁵.

all o'phul on CHANGE-SPROUT
tribe (another), illicit to join (a Jew) Ac10²⁸, one of another nation¹.

sum phul e't es TOGETHER-SPROUT
tribesman (fellow), of the Thessalonians 1Th 2¹⁴, countryman¹.

tribulation, affliction²¹, (suffer t), afflict¹.

kri tē'i on JUDGE-instrument
tribunal, unworthy for the least 1C6² 4b's the

rich drawing you to Ja26, judgment1, -seat2, to judge1.

tribute. See finish.

tribute, double drachma2, tax5, poll tax4.

tel on'os FINISHER

tribute collector, one who gathered the civil taxes for the Roman government, a most traitorous occupation in the eyes of a Jew, loving those loving them Mt16 and sinners (lay back at table with Jesus) Mt9 Mk21 (wherefore is your teacher eating with) Mt 9 Mk21 (Jesus a friend of) Mt11 Lu734 (ate with) Mk21 (disciples ate with) Lu520 (nearing Jesus to be hearing Him) Lu151 Matthew Mt103 the disobedient as one of Mt187 preceding the Jews into the kingdom Mt2131 32 came to be baptized Lu312 named Levi Lu527 lying down with disciples Lu529 the people and t c justify God Lu729 parable of Pharisee and t t Phar1810 11 13, publican21.

tel on'ion FINISHER

tribute office, Matthew sitting at Mt99 Mk214 Lu527, receipt of custom2.

tribute (settle). See finish.

tried, tested1, (be t), fire (be on)1.

a peir'as t on UN-PROBED

tried (not), God not t by evils Ja113, cannot be tempted1.

trim, adorn1.

ptai'ō TRIP

trip, entangle the feet so as to lose the balance, Israel not t rRoll11 if t in one thing rJa210 we all t much rJa32 2 not rPt110, fall1, offend3, stumble1.

a p'tai st on UN-TRIPPED

tripping (from), Him Who is able guard you rJu24, from falling1.

thriamb eu'ō TRIUMPH

triumph, celebrate a victory by a procession, etc. God always gives us r2C214 Christ t over sovereignties rC215, cause to triumph1, triumph over1.

triumph over, triumph1.

Trōas' TROAS

Troas, a city on the coast of Mysia, Asia Minor, near the site of Troy, about 40° north, 26° east. Paul (descended into) Ac168 (setting out from) Ac1611 (these remained for us in) Ac205 (came to) Ac206 2C212 (left cloak in) 2Ti413.

stra't eu ma WAR-TROOP

troops, as individuals, in the aggregate, an army, a king sending rMt227 Herod's Lu 2311 descend to Paul Ac2310 27 of cavalry vRv916 army: of heaven with Christ vRv 1944 19 of the kings of earth vRv1910, army6, men of war1, soldiers1.

Trophim'os NOURISHED

Trophimus, a companion of Paul. Ac204 2129 2Ti420.

trouble, afflict4, -ion3, agitate1, alarm3, annoy1, bother3, disturb17, -ancel, harass1, insurrection (raise)1, tender5.

trouble exceedingly, confound1.

trouble self, tumult (make)1.

troubling, disturbance1.

lên os' TROUGH

trough, a large receptacle in which grapes are trodden, a man excavates rMt2133 of the fury of God vRv1410 20 20 1915, wine-press5.

trough, seem1.

truce breaker, implacable1.

alēth e s' TRUE

true, in accord with the facts Jn418AB. Christ: is t Mt2216 Mk1214 testimony t (His) Jn531 813 14 (John's) Jn532 1941 My flesh (blood) is t food and drink Jn653 538 539 present in Him t Jn228 God: is t Jn333 718 828 Rv31 (grace of) 1Pt512 others: testimony (of two men) Jn817 (of John) Jn2124 3Jn12 (of the Cretans) Tit13 occurring to Peter Ac129 as deceivers and t 2C68 whatever is Ph48 proverb 2Pt222 anointing 1Jn227 (sJn816 s1935), true23, truth1, truly1.

alēth in on' TRUE

true, mammon Lu1611 light Jn19 1Jn23 worshippers Jn423 saying(s) Jn437 Rv19 215 226 Bread Jn632 Jesus (He who send me is) Jn 728 (judgments t) Jn316n Rv167 192 (t Grapevine) rJn151 God (the only t) Jn173 (the living and t) Th19 Hb914A (the T One) 1Jn520 John's testimony Jn1935 tabernacle Hb82 holy places representations of the t Hb921 heart Hb1022 Christ (the T One) 1Jn520 20 Rv37 1911 (Witness) Rv314 (holy and) Rv616 (Thy ways t) Rv153.

true, believing2, genuine1, truth1.

alēth cu'ō BE-TRUE

true (be), Paul an enemy by being t Ga416 in love Ep413, speak truth1, tell -1.

alēth ōs' TRUE-AS

truly, Jesus (t God's Son) Mt1439 2754 Mk1539 (t Saviour) Jn442 (t is the prophet) Jn614 700 (t Christ) Jn726 (t My disciples) Jn831 (disciples know t I am from Thee) Jn178 Son of Mankind (I say t) Lu927 1244 213 of God (t is the word) 1Th213A814* (love) 1Jn25 others: t Peter is one of them Mt2639 Mk1470 Nathanael t an Israelite Jn147 Peter knows Ac1211 (sJn418 s1655), indeed6, in truth1, of a -6, of a surety1, surely3, truly2, verily1, very1.

truly, consequently1, indeed2, true1.

trump. See trumpet.

salp'i[n]a x TRUMPET

trumpet, trump Ac1C1552, a wind instrument with a flaring mouth which magnifies the sound, at the coming of Christ Mt2431 1Th 416 giving a dubious sound 1C148 at Sinai Hb1219 at Patmos vRv110 41 the seven vRv 82 6 13 914.

salp is'ō TRUMPET

trumpet, blow a trumpet, not t in front of you (alms) Mt62 Christ will be r1C1532 the seven vRv8 7 8 10 13 91 13 107 1115, sound10, -a trumpet1, trumpet sounds1.

salp is t ēs' TRUMPETER

trumpeter, one who blows a trumpet, heard in Babylon nevermore vRv1822.

trust, confidence1, expect18, persuade10, (put t), persuade1.

trust first, preexpectant (be)1.

alēth e i a TRUTH

truth, that which corresponds with the actual facts, in contrast to the false. Jesus: teaches Mt2216 Mk1214 Lu2021 woman tells Him Mk 533 in t saying ideally Mk1232 of a t I am saying Lu425 speaks the Jn840 45 tells Jn846 167 is the T M Jn146 testifying to Jn1837 gathered against Ac427 t of Christ (in Paul) 2C1110 as the t is in Ep421 t of God (hal- low them by) Jn1717 19 (Thy word is) Jn17

17ABs² (men alter) Ro12⁵ (superabounding in Paul's lie) Ro37² (for the sake of) Ro15⁸ (grace of G in t) Co16¹ (is not in this one) 1Jn2⁴

other (proper names): Peter Lu22⁵⁰ Ac10 31 John Jn6³³ 2Jn1 3Jn1 Adversary (it not in) Jn4⁴ 44 Paul Ac26²³ Ro91 2C714 14 126 138 8 17I27² As Demetrius 3Jn12 others: grace and t Jn11¹⁷ doing Jn321ABs¹ (not) 1Jn16¹ spirit (and) Jn42³ 24 (of) Jn141⁷ 1526 1613 13 1Jn46 (is testifying) 1Jn56 learning Jn645⁴ you will know Jn53² 2Jn1 making you free Jn83² everyone who is of the Jn183⁷ what is Jn183⁸ retaining the t in injustice Ro18 judgment is according to Ro 22 stubborn as to Ro28 form of (in the law) Ro220 unleavened 1C58 rejoicing together with 1C138 manifestation of 2C42 word of AC67 Ep113 2Ti215 Ja113 of the evangel Ga25 14 AC613 persuaded by Ga5⁷ benignity of AeP4²⁴ speaking Ep423 fruit of light is in Ep50 joins sirded with Ep614 in pretense or in Ph113 the love of 2Th210 who do not believe 2Th212 13 realization of 1Ti24 2Ti225 37 Ti11 pillar and base of 1Ti 313 those who realize 1Ti43 deprived of 1Ti 65 serve as to 2Ti218 withstanding 2Ti38 turning the hearing from 2Ti44 Tit114 recognition of Hb1026 falsifying Ja314 the way of Ja1511 obedience of 1Pt122 precept t (established in) 2Pt112 glory of 2Pt25 is not in us 1Jn18 not acquainted with 1Jn221 21 loving in act and t 1Jn318 knowing that we are of 1Jn319 remaining in us 2Jn2 in t and love 2Jn3 walking in 2Jn4 3Jn3 4 testifying to 3Jn3 fellow workers in 3Jn8² true¹, truth¹⁰⁷, verity¹.

truth, true¹, yeal¹, (in t), truly¹, (of a t), really¹, truly⁶, (speak t), true (be)¹, (tell t), true (be)¹.

peira o's mai PROBE

try. Jews to lay hands on Paul Ac26²¹ Christ has been t in all respects Hb415. go about¹, tempt¹.

peira s'o PROMIZE

try. probe, middle, undergo trial (not "tempt"). Christ (by the Adversary) Mt41 3Mk113 Lu42 (by the Pharisees) Mt161 193 2235 Mk811 102 1215 Lu2023A [Jn86] (others t Him) Lu116 (C t Philip) Jn66 (able to help those being t) Hb218 18 God (Sapphira t the spirit of the Lord) Ac59 (Judaizers t) Ac1510 (will not leave you to be) 1C1013 (the fathers t Me) Hb39 (not t by evils) Ja113 13

other (proper names): Saul to join disciples Ac926 Paul t (to go into Bithynia) Ac 167 (accused of t to profane the sanctuary) Ac264 lest Satan may be t you 1C75 Abraham Hb117 others: t yourselves 2C135 that you may not be Ga61 lest the t t you 1Th 35 5 saints of old Hb1137 let no one, undergoing t, be saying Ja113 14 you t those saying (they are apostles Rv22 that you may be t Rv210 t those dwelling on the earth Rv310, assay², examine¹, go about¹, prove¹, tempt²⁷, -er², try¹.

try, test¹.

try. See get.

peri peira o's ABOUT-PROBE

try on all sides. with much pain Ft1Ti610. pierce¹.

trying. See trial.

trying, testing¹.

Tryph' ai n a ENERVATE

Tryphena. Paul greets Ro1612.

Tryph' ai n a ENERVATE

Tryphosa. Paul greets Ro1612.

tho'rub os TUMULT

tumult, the agitation of a multitude expressed in motion and noise. not in the festival lest Mt26Mk142 before Pilate Mt2734 in Jairus' house Mk538 at Ephesus Ac201 at Paul's arrest Ac2134 Paul not with Ac2418, tumult¹, uproar³.

tumult, turbulence².

thorub a'o mai TUMULT

tumult (be in). Martha Lu1041Bs. be troubled¹.

thorub e'o TUMULT

tumult (make). at Jairus' house Mt23 Mk539 Jews at Thessalonica Ac175 over Eutychnus Ac2010, make a noise! - this ado¹, set on an uproar¹, trouble self¹.

chit on' TUNIC

tunic, a white cotton shirt, very wide and full, reaching to the ankles, the usual garment of the farmers of the land, also of the priests, anyone wanting to obtain your Mt 540 Lu629 disciples not to take two Mt1010 Mk69 Lu93 chief priest tearing his Mk1469 be sharing Lu311 Jesus' Jn1923ABs² 23 Dorcas made Ac939 hating Ju23, clothes¹, coat⁹, garment¹.

di orus's o THROUGH-EXCAVATE

tunnel through a mud wall, thieves Mt619 29 house to be PM2144 Lu1239, break through², - up¹.

a kata st a si'a UN-DOWN-STANDING

turbulence, hearing battles and Lu219 God not for 1C1433 Paul in 2C65 lest there be 2C1220 there is Ja316, commotion¹, confusion¹, tumult².

a kata st a t on UN-DOWN-STOOD

turbulent, a man t in his ways Ja18 the tongue a t evil FJa38, unstable¹.

streph'o TURN

turn, move around Jn2014 so as to face in a different direction, and, figuratively, of the heart, etc. Ac739, the other cheek Mt539 hogs PM766 Jesus (to woman with hemorrhage) Mt922 (to Peter) Mt163 Lu2284 (to the throng) Lu79 1425 (to the sinner woman) Lu744 (to James and John) Lu935 (to the disciples) Lu1022A 23 (to women following) Lu2323 (to John and Andrew) Jn138

others: and becoming as children Fm183 Miriam Jn2016 God Ac742 Paul t to the nations Ac1316 waters t to blood Rv116 (in Mt273 nsJn1240), be converted², turn¹⁴, - about², - again¹, - back¹.

turn, become¹, convert², step off², transfer¹, turn aside¹, - back¹⁵, turn about, steer with², turn¹, turn again, turn¹, - back¹.

ek trep'o OUT-REVERT

turn aside. into vain prating Ft1Ti16 younger widows around Satan Ft1Ti515 Timothy to t a from prattlings Ft1Ti620 men will t a to myths F2Ti14 that the lame may not Hb1213, avoid¹, turn¹.

turn aside, retire¹.

turn away. See turn from.

turn away, depose¹, pervert¹, shun¹.

cpistrep'h'o ON-TURN

turn back, turn about, turn F2Pt222, let your peace Mt1013 spirit (unclean) PMt1244 (of

Jairus' daughter) Lu855 not t b (in the field) Mt2418 Mk1310 Lu1731 to the Lord r Lu116 Ac 935 1121 2C310 hearts of the fathers r Lu117 Peter r Lu2232 to God r Ac1415 1510 2620 1Th10 Paul Ac1530 to the poor elements r Ga40 a sinner r Ja510 20 to the Shepherd r Pt225

turn about: lest Israel r Mt1315 Mk412 Jn12 40A Ac2827 Jesus Mk530 833 sinning brother Lu174 Peter Jn2120 Ac940 for the erasure of sins r Ac310 Paul Ac1618 from darkness r Ac2618ns John Rv112 12 (ns) Lu230 s(838), be converted⁰, come again¹, convert², go again¹, return⁸, turn¹⁵, - again¹, - about⁴.

turn back. See over turn and turn about.

turn back, return¹, turn¹.

turn back again, return¹.

apo streph'o FROM-TURN

turn from, turn away, turn back (silver) Mt 27As. all were t f Paul r 2Ti115 men t f the truth r 1Ti14 t f Him from the heavens r Hb1225 turn away: the sword Mt2652 Jesus t a the people Lu2314 from wickedness r Ac 326 irreverence from Jacob r Ro1128 from the truth r 2Ti14 (A Ac2618). bring again¹, pervert¹, put up again¹, turn away¹, -- from¹.

ek streph'o OUT-TURN

turn out, sectarian man has t himself o Tit 311, subvert¹.

turn upside down, insurrection (raise)¹, turning, revolution¹.

epi streph'o ON-TURNING

turning about, of the nations r Ac153, conversion¹.

trug'on COOER

turtle dove, a pair of Lu224.

tutor, manager¹.

do de ka ton TWO-TENTH

welfth. t stone, garnet r Vv2120.

do'deka TWO-TEN

twelve, years (hemorrhage) Mt920 Mk525 Lu843 (Jairus' daughter) Mk542 Lu842 (Jesus) Lu242 disciples Mt101 111 2015 2620 Lu613 panniers Mt1420 Mk643 819 Lu917 Jn613 thrones Mt19 26 Lu2230 tribes Mt1928 Ja11 r Vv2112 the t apostles Mt102 5 2614 47 Mk410 67 935 1032 111 1410As 17 20 43 Lu81 91 12 1831 223 14As2 Jn607 70 71 2024 Ac62 1C155 r Vv2114 legions of messengers Mt2653 Jesus makes t disciples Mk314 10ns hours in a day r Jn119 patriarchs Ac78 men Ac197 days Ac2411 t thousand (from each tribe) Rv75 5 5 6 6 6 7 7 7 8 8 8 (stadia) r Vv2110 stars r Vv2121 portals r Vv2112 21Ab31 messengers r Vv2112 foundations r Vv2114 names r Vv2114 pearls r Vv 2121 fruits r Vv222.

do dek a'phul on TWO-TEN-SPROUT

twelve tribed people, offering divine service Ac260, twelve tribes¹.

ei'kosi TWENTY

twenty, thousand men r Lu1431 t-five stadia Jn610 a hundred and t names Ac115 fathoms Ac2728 t-three thousand (fell in one day) 1C108 t-four thrones r Vv44 4 t-four elders r Vv410 56 1110 194.

di s' TWO-

twice, ere a cock crow t Mk1430Ab 72AB fasting Lu1812 you send once and t Ph410 Paul

wanted to come 1Th218 trees t dying r Ju12 again2, twice⁴.

r[h]ip e' TOSS

twinkle, the upward or downward motion of the eyelid, saints changed in 1C1552, twinkling¹.

stre b lo'o TURN-

twist, Paul's words r 2Pt1316, wrest¹,

su streph'o TOGETHER-TURN

twist together (kindling) Ac283, conspire (against Jesus) Mt1722, abide¹, gather¹.

apo tinas s'o FROM-QUIVER

twitch, so as to shake off, dust, from the feet Lu95 viper, from Paul's hand Ac285, shake off².

du'o TWO

two, if t agree Mt1819 gathered in Jesus' name Mt1820 shall be one flesh Mt195 9Mk 108 8 1C610 Ep531 Jesus dispatches disciples t by t Mk67 Lu101B three against t Lu1255 etc. See under other keywords.

di'ston on TWO-MOTTLED

two-edged, keener than any t sword Hb41: out of Christ's mouth (t blade issuing) Rv11: 212, two-edged², with two edges¹.

two fold more, double¹.

dia ko'sia TWO-HUNDRED

two hundred, denarii (bread) Mk637 Jn67 cubits from land Jn218 soldiers Ac2323 23 t h seventy six souls Ac2737 a thousand t h sixty days r Vv113 125.

two hundred thousand thousand, millions (two hundred)¹.

diet i'a TWO-YEAR

two years, being fulfilled Ac2427 Paul remains in hired house Ac2830.

Tuch'ik os HAPPENIC

Tychicus, a friend of the apostle Paul, arranged to meet Paul Ac204 all to be made known by Ep621 Co47 Paul dispatches (to Ephesus) 2Ti1412 (to Titus) Tit312.

tup'os BEAT

type, model, print (of nails) Jn2025 25AB, the impression produced by beating a die, from Adam to Moses a t r Ro514 t of teaching Ro617 these things, t of us r 1C106 model: Israel made to worship Ac743 tabernacle made according to Ac744 Hb55 the captain writes Felix having this m Ac325 Paul r Ph317 2Th39 the Thessalonians r 1Th17 Timothy r 1Ti412 Titus r Tit27 for the flocklet r Pt523As, ensample¹, example², fashion¹, figure², form¹, manner¹, pattern², print².

tup ik os'o BEAT-AS

typically, befall Israel 1C1011, ensample¹.

kata dun as t eu'o DOWN-ABLE

tyrannize over, by the Adversary Ac1038 are not the rich Ja26, oppress².

Tur'annos MONARCH

Tyrannus, a teacher in Ephesus Ac190.

Tu'r os (Hebrew) ROCK

Tyre, a very ancient Phœnician city, on the coast, about 33° 16' north, 35° 12' east, more tolerable for Mt1121 22Lu1013 14 Jesus retires into Mt1521 Mk724 multitudes from Mk38 Lu617 Paul at Ac213 7.

Tyre (them of) Tyrian¹.

Tu'r i os (Hebrew) ROCK

Tyrian, an inhabitant of Tyre. Herod in a fighting fury with Ac1220, them of Tyre¹.

U

upamidst denotes *up*.

under denotes *on*.

[h]elk'os **DRAWER**

ulcer. Lazarus' FLu1621 upon those having emblem of wild beast vRv162 11AB. sore³.

[h]elk'o mai **DRAW**

ulcers (have). Lazarus, the poor man FLu1620, be full of sores¹.

ultimately. See *finish* and *till*.

ek porn eu'ō **OUT-PROSTITUTE**

ultra-prostitution (commit). Sodom and Gomorrah Ju⁷, give self over to fornication¹.

unable. See *able* (be).

a'dol on **UN-FRAUDED**

unadulterated. milk PLu122. sincere¹.

a'phan t on **UN-APPEARED**

unapparent, and Jesus became Lu2431.

a n e p a's'ch u t on **UN-ON-VILED**

unashamed. worker F2T125. that needeth not to be ashamed¹.

a iph n id'i os **UN-APPEAR-PERCEIVED**

unawares. that day standing by Lu2134 extermination standing by 1Th53. suddenly¹, unaware¹.

unawares, oblivious (be)¹, (bring in u), smuggled in¹.

a pist i'a **UN-BELIEF**

unbelief. Jews (at Nazareth) Mt1358 Mk60 (nullify the faithfulness of God) Ro33 (persisting in) Ro1123 help my Mk924 disciples (the Lord reproaches) Mk1614 Abraham (God's promise not doubted in) Ro420 Israel (broken out by) Ro1120 (could not enter because of) Hb310 Paul ignorant in 1Ti113 wicked heart of AbH312.

unbelief, scant faith¹, stubbornness¹.

a'pist on **UN-BELIEVING**

unbelieving, unbeliever, unbelievable Ac268, unfaithful Lu1246, generation Mt1717 Mk919 Lu941 Thomas Jn2027 wife 1C712 14 husband 1C713 14 apprehensions of the 2C44 nothing clean to the Tit115 unbeliever: suing brother before 1C66ns is separating 1C715 is inviting you 1C1027 languages a sign to 1C1222 22 As 24 yoked with 2C614 what part, believer with 2C615 worse than 1Ti58 their part in the lake of fire vRv218. believe not¹, faithless¹, infidel², thing incredible¹, unbeliever¹, unbelieving⁵.

unbelieving, stubborn (be)¹.

ana kup'tō **UP-BEND**

unbend. woman unable to Lu1311 u and lift up your heads ALu2128 Christ [Jn87 10]. lift one's self up¹, look up¹.

unblamable. See *blameless*.

unblamable, blameless¹, flawless¹.

unblamably, blameless¹.

a kata'gnō s t on **UN-DOWN-KNOWN**

uncensurable. the saints words to be Tit28. that cannot be condemned¹.

uncertain, dubious¹, -ness¹.

uncertainly, dubious¹.

unchangeable, inviolate¹.

a peri'tmē t on **UN-ABOUT-CUT**

uncircumcised. the Jews, in their hearts FAc751, uncircumcised, uncircumcision², (become u), decircumcized¹.

akro bu st i'a **EXTREMITY-HIDE**

uncircumcision. Peter came in to men having Ac113 circumcision has become FRo225. U maintaining the law ARo226 27 reckoned for circumcision FRo220 justifying through faith ARo330 happiness for the ARo49 faith reckoned to Abraham iia Ro104 10 11 12 has anyone been called in 1C718 is nothing 1C719 Ga50 615 the evangel of the AGa27 nations in flesh termed AEp211 of your flesh Co213 no U in the young humanity AC0311. not circumcised¹, uncircumcised², uncircumcision¹⁶.

a kath'ar t on **UN-DOWN-LIFTED**

unclean, idiomatically uncleanness Rv174. spir- its (authority over) FMt103 Mk67 (whenever coming out) PMt124 Lu1124 (man in syna- gogue with) FMk311 26 27 Lu436 (prostrated to Jesus) FMk311 (Jesus charged with having) FMk330 (man with) FMk528 (entered the house) FMk513 (woman's daughter had) FMk725 (Jesus rebukes) FMk925 Lu942 (those annoyed by) FLu618 Ac516 (charged to come out) FLu829 (many of those having) Ac87 (three) Rv1613 (jail of) vRv182 u demon FLu433 Peter never ate anything FAc1014 118 no man is Ac1028 else your children are F1C714 saints not to touch F2C617 u person no allotment FEp55 u bird vRv182, foul², unclean²⁸.

unclean, common (count)¹, common².

a kath'ar si'a **UN-DOWN-LIFT**

uncleanness. sepulchers crammed with Mt2327 men (given over to) FRo124 Ep419 (slaves to) IRo619 not repenting of F2C121 of the flesh FGa519 saints (not to be named among) Ep53 (to deaden) FCo35 (God calls us not for) F1Th47 Paul's entreaty not out of F1Th23.

uncleanness, defiling¹.

unclothe, strip¹.

uncomely, indecent¹, (behave u), indecent (be)¹.

a kata'kri t on **UN-DOWN-JUDGED**

uncondemned. Paul lashed Ac1637 2225.

a kra tes' **UN-HELD**

uncontrollable. men, in the last days 2Ti33. incontinent¹.

a dia phthor i a' **UN-THRU-CORRUPTION**

uncorruptness. saints to be models of, in teaching Ti27b8.

ana kalu'p tō **UP-COVER**

uncover faces of the saints F2C318, discover covenant being nullified F2C314, open¹, un- taken away¹.

uncover, unroof¹.

a kata'kalu p t on **UN-DOWN-COVERED**

uncover. woman's head (disgracing) 1C115 13. unction, anointing¹.

a mi'a n t os **UN-DEFILED**

undefiled. Chief Priest FHB720 bed Hb134 rit- ual FJa127 allotment 1Pt14.

[h]upo' UNDER

under, used with the accusative case it usually has the literal signification, Mt15¹⁵; in the genitive [-of] it points out the efficient cause, as "which is declared by the Lord through the prophet" Mt12²², but idiomatically **under** Mt30Mk15, u my roof Mt8⁸ set u authority Mt8¹⁰ soldier u me Mt8¹⁰ u a measure Mk4²¹ u the fig tree Jn14⁸ every nation u heaven Ac25¹ all u sin Ro3⁹ not u law Ro6¹⁴ u grace Ro6¹⁵ u His feet Ep1²² etc. among¹, by², from², in¹, into¹, of¹, under¹⁸, with¹¹.

under, below¹, inferior¹, less¹, underneath⁶, (put u), subject⁶, (that is not put u), un-subject¹.

under, See on.

[h]upo zon'u mi UNDER-GIRD

undergird, the ship Ac27¹⁷.

[h]upo pher'o UNDER-CARRY

undergo, trial 1C10¹³ Paul u persecutions 2Ti 3¹¹ sorrows 1Pt2¹⁹, bear¹, endure².

[h]upo kat'o UNDER-DOWN

underneath, u Christ's feet (enemies) Mt24⁴ (all) Hb2²⁸ the soil u your feet Mk6¹¹ pup-pies u the table Mk7²⁸ lamp u a couch PLu1⁶ Nathaniel u fig tree Jn1⁵⁰ u the earth (no one able open scroll) vRv5^{3Ab} (ev-ery creature) vRv5^{13Ab} u the altar (souls) vRv6⁹ moon u woman's feet vRv12¹ (BMc 1236), under⁹.

sun i'e mi TOGETHER-LET

understand, make out the meaning. Israel not u Mt13¹³ 14¹⁵ Mk4¹² Lu8¹⁰ Ac28²⁶ 28² hear-ing the word and not PM13¹⁹ 23 disciples (do you u) Mt13⁵¹ (u that Jesus said) Mt16¹² 17¹³ (u not about the cakes) Mk6⁵² (not as yet) Mk8¹⁷ 21As (u none of these things) Lu 18³⁴ (Christ opens their minds to) Lu24⁴⁵ hear and u Mt15¹⁰ Mk7¹⁴ Joseph and Mary do not Lu2⁵⁰ Moses inferred his brethren Ac7²⁵ 25 not one is Ro3¹¹ they who have not heard shall Ro15²¹ those commending themselves do not 2C10¹² the will of the Lord Ep5¹⁷ (sJn12⁴⁰), be wiset, consider¹, understand²⁴.

understand, apprehend¹⁰, ascertain¹, disposed (be)¹, hear¹, learn¹, perceive², versed (be)¹, (easy to be u), intelligible¹, (give to u), known (make)¹, (hard to u), apprehend (hard to)¹.

understand not, ignorant (be)³.

sun'e si s TOGETHER-LETTING

understanding, loving God with whole Mk12³³ people amazed at Jesus' Lu24⁷ of the intel-ligent 1C11⁹ Paul's u in the secret Ep3¹ spiritual u Col¹⁹ the assurance of Co2² the Lord giving Timothy 2Ti2⁷, knowledge¹, understanding⁶.

understanding, comprehension³, disposition², mind¹, (without u), unintelligent¹, understanding of (have perfect u), follow (fully)¹.

en arch'o mai IN-ORIGIN

undertake, in spirit Ga3³ He Who u a good work Ph16 (B2C89), begin².

pro en arch'o mai BEFORE-IN-ORIGIN

undertake before, Titus 2C8^{9As} the Corinth-ians 2C8¹⁰, begin¹, - before¹.

a'kra t'on UN-HELD

undiluted, God's fury blended vRv14¹⁰, with-out mixture¹.

a dia'krit on UN-THRU-JUDGING

undiscriminating, wisdom from above is Ja3¹⁷, without partiality¹.

a peri'pan's t'ō UN-ABOUT-PULL-AS

undistractedly (adverb), saints to be u for the Lord 1C7³⁵, without distraction¹.

undone, devoid (be)¹.

pa'n't os EVERY-AS

undoubtedly (adverb), you will be declaring this parable Lu4²³ u a multitude must come Ac21²² u Paul a murderer Ac28⁴ are we privileged, u not Ro3⁹ u it is not as to paramours of this world 1C5¹⁰ God u saying it because of us 1C9¹⁰ Paul should u be saving some 1C9²² u not Apollos' will 1C 16¹², altogether², at all¹, by all means², in no wise¹, no doubt¹, surely¹.

unequally yoked together, diversely yoked (be)¹.

a'sbe s't on UN-EXTINGUISHED

unextinguished, as a fire which is not put out, but burns until all is consumed, burning the chaff with u fire PMt3¹² Lu3¹⁷ Gehenna into u fire Mk9⁴³ 43A, that never shall be quenched², unquenchable².

a mara'n't in on UN-FADING

unfading, wreath of glory 1Pt15⁴, that fade'th not away¹.

a ma'ra n't on UN-FADING

unfading, allotment 1Pt1⁴, that fade'th not away¹.

unfaithful. See unbelieving.

a n upo'krit on UN-UNDER-JUDGED

unfined, love Ro12⁹ 2C6⁶ faith 1Ti1⁵ 2Ti1⁵ wisdom from above Ja3¹⁷ fondness for the brethren 1Pt1²², unfined⁴, without dis-simulation¹, - hypocrisy¹.

ex'eg c'o mai OUT-LEAD

unfold, disciples u what occurred Lu24³⁵ Christ u God Jn1¹⁸ Cornelius u all to his domestics Ac10⁸ Paul u (whatever signs) Ac15¹² (what God does) Ac21¹⁹ Simeon u how God first visits the nations Ac15¹⁴, declare², tell¹.

a kōlu't' os UN-FORBID-AS

unforbidden, Paul teaching Ac28³¹, no man forbidding¹.

a'karp on UN-FRUITFUL

unfruitful, word becoming PMt13²² Mk4¹⁹ Paul's mind 1C14¹⁴ not u (those learning to pre-side) 1Pt3¹¹ (not idle nor yet) 1Pt1⁹ u trees 1Ju¹², unfruitful⁶, without fruit¹.

ungodliness, irreverence⁶.

ungodly, irreverent⁶, - (be)².

a char'i s'ton UN-JOYED

ungrateful, God is kind to Lu6³⁵ men, in the last days 2Ti3², unthankful².

unholy, common¹, malign².

[h]ol o'klēr on WHOLE-LOTTED

unimpaired, saints (u spirit) 1Ti5²³ (may be perfect and u) Ja14¹, entire¹, whole¹.

[h]ol o'klēr i'a WHOLE-LOT

unimpaired soundness, an allotment undivided or unimpaired, lame man Fa3¹⁶, perfect soundness¹.

a n c(n) g'klēt on UN-IN-CALLED

unimpeachable, the saints (in the day of our L J C) 1C18 (in His sight) Col2²² servants must be 1Ti3¹⁰ supervisors must be Tit1⁹, blameless⁴, unrepvable¹.

a sun'e t on UN-TOGETHER-LET
unintelligent, are you disciples Mt15¹⁰Mk7¹⁸
men are Ro12³¹ 31 an u nation Ro10¹⁹. fool-
ish², without understanding³.

a dia'leip t on UN-THRU-LACKED
unintermittent, Paul (pain in his heart)Ro9²
(remembrance)2Ti13, continual¹, without
ceasing¹.

a dia'leip t os UN-THRU-LACK-AS
unintermittently (adverb). Paul (making men-
tion of the saints)Ro19 (remembering the
saint's work)1Th13 (thanking God)1Th2¹³ be
praying 1Th5¹⁷, without ceasing¹.

sum bi ba z'o TOGETHER-HAVE-STEPIZE
unite in a physical sense, deduce mentally. "put
two and two together". Ephesians u "put
Alexander Ac193³ entire body fEp4¹⁶ Co2¹⁹
the saints, in love Co2² deduce: that this
One is the Christ Ac9²² that God has called
Paul fAc16¹⁰ d from the Lord 1C2¹⁶, be
compact¹, gather assuredly¹, instruct¹,
knit together¹, prove¹.

[h]en o't es ONENESS
unity. of the spirit Ep4³ of the faith Ep4¹³.

pa n'ep'ur is ALL-CONVOCATION
universal convocation. Hb12²³, general assem-
bly¹.

a dik on UN-JUST
unjust, rain on just and u Mt5⁴⁵ in the least
Lu16¹⁰ 10 mammon Lu16¹¹ Pharisee is not
fLu18¹¹ resurrection of Ac24¹⁵ God is not
Ro3⁵ Hb6¹⁰ saints not to be judged before
1C6¹ not enjoying the allotment 1C6⁹ Christ
died, the just for the u 1Pt3¹⁸ the Lord
keeping for chastening 2Pt2⁹, unjust⁸, un-
righteous⁴.

unjust. See injustice.
unjust (be), injure².

a dik'os UN-JUST-AS
unjustly (adverb), suffering 1Pt2¹⁹, wrong-
fully¹.

a gn'o st on UN-KNOWN
unknown, to an U God Ac1²³.

unknown. See ignorant (be).
unlawful, illicit¹.

a math es' UN-LEARNED
unlearned, u and unstable 2Pt3¹⁶,
unlearned, crude¹, plain³, unlettered¹.

a'cum on UN-FERMENTED
unleavened 1C5⁷ 8, unleavened bread, on the
first day of AM126¹⁷Mk14¹² the Passover
and AM14¹Lu22⁷ 7 days of (Herod appre-
hended Peter)Ac12³ (Paul sails)Ac20⁶,
unless, except¹, outside¹.

a gram'ma t on UN-WRITE
unlettered, not able to write. Peter and John
uAc4¹³, unlearned¹.

apo phor t iz'o mai FROM-CARRY
unload, the ship Ac21³,
unloose, loose³.

a'gam on UN-MARRIED
unmarried. Paul saying to 1C7¹¹ 32 34 34As.

a nelc e'm on UN-MERCIFUL
unmerciful, mankind Ro13¹.

a meta kin'e t on UN-WITH-STIRRED
unmovable, saints to become f1C15⁵⁸,
unmovable, unshakable¹.

sun thup't o TOGETHER-ENERVATE
unnerv. Paul's heart Ac21¹³, break¹,
unoccupied. See leisure (have).

a para ske'u ast on
IN-BESIDE-INSTRUMENTED
unprepared, lest the Macedonians find the
Corinthians 2C9⁴.

unproductive (make). See nullify.
unprofitable, benefit (without)², disadvantage-
ous¹, useless², - (be)²,
unquenchable, unextinguished²,
unreasonable, amiss¹, irrational¹,
unrebutable, irreprehensible¹.

a meta mel'e t on UN-WITH-CARED
unregretted. God's graces and calling Ro12⁹
salvation 2C7¹⁰, not to be repented of².

a meta no'i t on UN-WITH-MINDED
unrepentant, men's u heart Ro2⁵, impenitent¹,
unreprovable, unimpeachable¹,
unrighteous, unjust¹,
unrighteousness, injustice¹⁶, lawlessness¹.

apo steg a z'o FROM-EXCLUDE
unroof, the roof where Christ was Mk2⁴, un-
cover¹,
unruly, disorderly¹, unsubject¹,
unsearchable, inscrutable¹, untraceable¹,
unseemly, indecency¹, (behave u), indecent
(be)¹.

[h]a[i]d'e's UN-PERCEIVED
unseen, not perceivable by any of the senses,
imperceptible. As a noun, idiomatically, the
unseen, Capernaum shall subside to Mt11²³
Lu10¹⁵ gates of the Mt16¹⁸ rich man in
fLu16²³ Christ (Thou wilt not be forsaking
My soul in)Ac27³¹ 31 (I have the keys of)Rv
11⁸ followed Death vRv6⁸ give up the dead
ARv20¹³ cast into the lake of fire ARv20¹⁴
(As²1C15³⁵), gravel, hell¹⁰.

a st a t e'o UN-STAND
unsettled (be). Paul 1C4¹¹, have no certain
dwelling place¹.

a sal'eu t on UN-SHAKABLE
unshakable, ship's prow Ac27⁴¹ an u kingdom
fHb12²⁸, unmovable¹, which cannot be
moved¹.

a gnaph on UN-CARDED
unshrunk, not patching with u shred fMt9¹⁶
Mk2²¹, new².

unskillful, untried¹.

a nek la'l'e t on UN-OUT-TALKED
unspeakable, joy 1Pt1³,
unspeakable, ineffable¹, indiscribable¹,
unspotted, spotless¹.

a'spil on UN-SPOTTED
unspotted, keep (this precept)f1Ti6¹⁴ (one
self)fJa12⁷ u lamb (Christ)1Pt1¹⁹ saints to
be f2Pt3¹⁴, unspotted¹, without spot³.

a st er'ik t on UN-SOLID
unstable, luring u souls f2Pt2¹⁴ the unlearned
and u f2Pt3¹⁶.

unstable, turbulent¹,
unsubject. See insubordinate.
untaken away, uncover¹,
unthankful, ungrateful².

ach'ri[s] UNTIL
until, up to a given limit. Of place up to, as
far as, u the day Noah Mt24³⁸Lu17²⁷ Zech-
ariah unable to talk u Lu12³ Adversary
withdrew from Jesus u Lu4¹³ u the day on

which Jesus taken up Ac12 u times of restoration Ac32¹ etc. up to: Paphos Ac13⁹ parting of soul and spirit Hb41² blood u t the horses bit vRv14²⁰ sins piled u t heaven (Babylon) vRv18⁵ as far as: utensil came a f a Peter vAc11⁵ to meet Paul a f away a Asia Ac20⁴ a f a Appii Forum Ac28¹⁵ a measure to reach a f a you 2C10¹³ outstrip others even a f a you 2C10¹⁴ etc. as far as², even to², for², in¹, into¹, till¹, until¹, unto¹,
until, till²², unto⁷,
untimely fig, shriveled fig¹.

nuch'tri(s) UNTO

unto, unto the time when. Sodom might remain u today Mt11²³ the law and prophets are u John Lu16¹⁰ prolonged the word u midnight Ac20⁷ obedient u death (Jesus) Ph2⁸ u the advent of our Lord 1Ti6¹⁴ etc. unto the time when: all these things occurring Mk13³⁰ we should all attain to unity Ep41², till², to¹, until⁷, unto⁸.

unto, as¹, in⁹, into²⁰⁸, on¹¹, out¹, stand by¹, till²⁸, until¹³, with¹,
untoward, crooked¹.

a n a x i c h n i a s t on UN-OUT-TRACABLE
untraceable. God's ways vRo11³³ riches of Christ vEp3⁸, past finding out¹, unsearchable¹.

a'peir os UN-PROBED
unried, one partaking of milk is u Hb51³, unskillful¹.

unveil. See reveal.
unveiling. See revelation.

a'nupt on UN-WASHED
unwashed, eating with u hands Mt15²⁰ Mk 7² 5As².

a'soph on UN-WISE
unwise, lacking wisdom, saints walking not as Ep51³, fool¹.

unwise, foolish¹, imprudent¹.

a n a x i o s UN-WORTHY-AS
unworthily, eating and drinking (the Lord's dinner) 1C11²⁷ 29s².

a n a x i o n UN-WORTHY
unworthy, of the least tribunals 1C6².

ana' i'p

up, a connective used with the accusative case denoting motion from a lower to a higher place or from the front to the rear, back. Idiomatically again, apiece, respectively Rv 2121bs, by Lu10¹. In composition it has two distinct effects, sometimes in the same word, denoting back, over again, or anew. With midst, amidst, centered Rv71⁷, apiece: got a denarius a Mt20⁹ 10 two tunics a (disciples not to have) Lu9³ a groups of about fifty a Lu9¹⁴ two or three firkins a (water pots) Jn26 six wings a (the four animals) Rv4⁸ amidst: daniel over a the grain Mt 13²⁵ a the boundaries (Decapolis) Mk7³¹ adjudicate a his brethren 1C6⁵ etc. (AMk6 40 40), in¹, through¹, apiece², by³, each¹, every¹, etc.

an o' uP

up (adverb), upwards, above, fill water pots u to the brim Jn2⁷ Jesus lifts u his eyes Jn11⁴¹ root of bitterness sprouting u PHb 121⁵ above: Christ (of that which is) Jn8²³ miracles in heaven a Ac21¹⁹ns Jerusalem Ga4²⁶ God's calling Ph31⁴ that which is a (seeking) Co31¹ (disposed to) Co32² (bRv53), above⁵, high¹, the brim¹, up².

up (be), arise².

[h]uper a'nō OVER-UP

up over (adverb). Christ u o (every seventy) Ep12¹ (all who are of the heavens) Ep41¹⁰ u o the ark (cherubim) Hb9⁵, far above², over¹.

up to, See until.
up to, till¹.

epi pl'e'ss o ON-BLOW

upbraid, not u an elderly man 1Ti5¹, rebuke¹.

upbraid, reproach¹.

upbuilding. See building.

ant ech'o mai INSTAND-HAVE
uphold, either u one lord vMt6²⁴ Lu16¹³ saint- to u the infirm 1Th5¹⁴ u the word Tit1⁹, hold fast¹, - to², support¹.

uphold, carry¹.

ep a'nō ON-UP

upon, over, above Mt27³⁷, (adverb), city located u a mountain vMt51⁴ Christ seated u the ass and colt Mt21⁷ oblation u the altar- Mt2318 20 Him Who is sitting u the throne- Mt2322 messenger sat u the stone Mt2⁸ treading u serpents Lu10¹⁹ men walking u tombs Lu11⁴⁴ him who is sitting u the horse vRv6⁸ over: Christ (star o where H- was) Mt29 (standing by o Peter's mother-in-law) Lu4³⁹ (is o all) Jn3³¹ 31As (seen by o five hundred) 1C15⁶ for o three hundred denarii Mk14⁵ authority o cities Lu19¹⁷ 19 seals the abyss o Satan vRv20³, above³, more than¹, on¹, over⁶, upon³.

upon, down¹, from¹, into²⁵, on¹⁵⁸, with¹.

anō ter ik on' UPPERIC

upper, passing through u parts Ac19¹.

an a'ga i on UP-LAND
upper room, as Eastern houses, especially the roofs, were built of earth, the second story was literally up-land, hence it denotes an upper room, a large u r ready Mk14¹⁵ Lu22¹.

upper room, chamber (upper)¹,
uppermost seat, seat (front)¹.

orth on' ERECT

upright, an erect posture, rise u on your feet Ac14¹⁰ make u tracks for your feet Hb12¹³, straight¹, upright¹.

uprightly (walk), correct attitude¹,
uproar, confusion¹, standing¹, tumult³, (make an u), insurrection (raise)¹, (set on an u), tumult (make)¹,
upset. See overthrow.

Ourbanos' (Latin) URRANOS
Urbanus, one of Paul's fellow workers Ro16².

para bi az'o mai BESIDE-FORCE
urge, importune, disciples u Jesus to remain Lu24²⁹ Lydia u Paul Ac16¹⁹, constrain²,
urge, hem in¹.

Our i'as (Hebrew) LIGHT-Jehovah
Uriah, the former husband of Bathsheba 2S11³ Mt16.

st a m'n os STAND
urn, golden u (tabernacle) Hb9⁴, pot¹.

[h]em as' us, [h]em on' OF US,
[h]em in' TO US
us (Mt61³, etc.), of us (Mt12³, etc.), to us (Mt 31², etc.)

sun eth'ci a TOGETHER-CUSTOM
usage, used to an idol 1CSARS¹⁴, to release a prisoner (Passover) Jn18³⁹ rivalrous (no such u) 1C11¹⁶, conscience¹, custom².

chr'a'o mai USE

use, employ as means or material. let me u three cakes of bread **PLu115** Paul (Julius u humanely) **Ac273** (we do not u this right) **1C912** (I u none of these) **1C915** (do I not u lightness) **2C117** (u much boldness) **2C312** (should not be u severity) **2C1310** u stays, undersiding the ship **Ac2717** to become free u it **1C721** those u this world **1C731** u the law lawfully **1Ti18** u a sip of wine (Timothy) **1Ti523**. lend¹, entreat¹, use¹⁰.

use. **habit¹**, need², partake¹, practice¹, (meet for u), **useful¹**.

chr'è si s USING

use. alter the natural **Ro120 27**.

use eyes. See **look**.

apo'chr'è si s FROM-USE

use (from). for corruption **Co222**. using¹.

use magic. See **magic (use)**.

kata chr'a'o mai DOWN-USE

use up. using this world as not **1C731** Paul (so not to u u my authority) **1C918**. abuse².

use useless repetitions. See **repetitions (use useless)**.

used (be), overturn¹.

used to. See **usage**.

chr'è si m on USEFUL

useful, adopted for use. controversy for nothing u **2Ti214**. profit¹.

cu'chr'è s t on WELL-USEFUL

useful. utensil u to the Owner **2Ti221** Mark u for service **2Ti411** Onesimus u **Phn11**. meet for use¹, profitable².

a chr'ci'on UN-USED

useless. cast out u slave **PMt2530** u slaves are we **Lui710**. unprofitable².

a'chr'è s t on UN-USED

useless. Onesimus once u **Phn11**. unprofitable¹.

a chr'ei o'o UN-USE

useless (be). all were **Ro312**. unprofitable¹.

usurp authority over, domineer¹.

usury, interest².

utensil. See **instrument**.

utilize. See **practice**.

utmost part, extremity², end¹.

phthe[n]g'o mai UTTER

utter, emit sound. disciples charged not to u aught **Ac418** yoke-beast u with human voice **2Pt216** men u pompous vanity **2Pt218**. speak³.

utter, emit¹, give¹, say¹, speak¹, (hard to u), abstruse¹.

phtho[n]g'o os UTTERANCE

utterance. came out into entire land **Ro1018** giving distinction to **1C147**. sound².

utterance, declaim¹, word¹.

uttered (which cannot be), inarticulate¹.

pa n tel es' EVERY-FINISH

utterly, (with into) to uttermost **Hb725**. woman u unable unbend **Lui311**. in no wise¹, to the uttermost¹.

utterly, generally¹.

utterly exterminate. See **exterminate (utterly)**.

uttermost, finish¹, last².

utmost part, extremity², end¹.

uttermost (to). See **utterly**.

Oz'ias (Hebrew) STRENGTH-Jehovah

Uzziah, a king **2K15 Mt18 9**.

V

vagabond, tack about¹.

ma'tai on VAIN

vain, without purpose or use. these v things **AAc145** reasonings of the wise **1C320** your faith, if Christ not roused **1C1517** strives and fightings **Tit30** ritual of this one **Jal26** ransomed from v behavior **1Pt118**. vain⁵, vanity¹.

vain, empty¹¹, prattling², (become v), vain (make)¹, (be in v), empty¹, (in v), feignedly⁵, gratuitously¹.

ma't'èn VAIN

vain (in), (adverb), in v revering God **Mt159 Mk77**.

mat ai o'o be-VAIN

vain (make), men, in their reasonings **Ro121**. become vain¹.

mat ui o lo'g os VAIN-LAY (say) er
vain prater. many are **Tit110**. vain talker¹.

mat a i o lo'g i'a VAIN-LAY (say) ing
vain prating. some turned aside into **1Ti16**. vain jangling¹.

vain repetitions (use), repetitions (use useless)¹.

ken o'dox on EMPTY-SEEDED

vainglorious. saints should not be **Ga526**. desirous of vainglory¹.

ken o'dox i'a EMPTY-SEEING

vainglory. nothing according with **Ph23**.

vainglory (desirous of), vainglorious¹.

valiant, strong¹.

valley, ravine¹.

t'im i on VALUABLE

valuable (wood) **Rv1812**. precious, honored (Gammaliel) **Ac534**, honorable (matrimony) **Hb131**. precious: Paul not making his soul **Ac2024** p stones (saints building) **1C312** (Babylon gilded with) **vRv174 1816** as (cargoes of) **vRv1812** (Jerusalem's luminosity like) **vRv2111** (foundation adorned with) **vRv2119** p fruit of the land **1Ja57** more p than gold **1Pt17** p blood of Christ **1Pt119** p promises **2Pt14**. dear¹, had in reputation¹, honorable¹, precious¹¹.

tim a'o VALUE

value (the Valued One) **Mt270 9**, honor. h father and mother **Mt154 6 1919 Mk710 1019 Lu1820 Ep62 Jesus** (h Mc with the lips) **Mt158 Mk76** (h the Son as the Father) **Jn523 23 23 23** (h My Father) **Jn849** the Father h that one

Jn12²⁰ those on Melita h Paul Ac28¹⁰ h
widows 1Ti5³ saints to h all 1Pt2¹⁷ 17.

tim e' VALUE

value, the price or money value, spiritual
value, honor. v of the scrolls Ac19¹⁰ no
any v toward sunfeiting Co2²³ price: Jesus
(p. of His blood) Mt2¹⁰ (of the Valued One)
Mt2¹⁰ of freeholds Ac4³⁴ embezzle from
Ac5² 3 tomb Abraham purchases for Ac7¹⁶
saints bought with 1Co2²⁰ 723

honor: prophet no h in own country Jn4⁴⁴
honor Paul with many Ac28¹⁰ those seek-
ing Ro2¹⁰ 10 one vessel for Ro9²¹ saints (in
h deeming one another first) Ro12¹⁰ (ren-
dering to whom h) Ro13⁷ 7 (acquiring own
vessel in) 1Th4⁴ (elders worthy of double)
1Ti5¹⁷ (owners worthy of) 1Ti6¹ (h at the
unveiling) 1Pt1⁷ (to you who are believing)
1Pt2²⁷ more exceeding h (weaker members)
1C12²³ 24AS God (h for the sons of the
sons) 1Ti1¹⁷ (wreathest Jesus with) Hb2⁷ 9
(animals giving h to) vRv4⁹ (worthy to get)
vRv4¹¹ (h be our God's) vRv7¹² some uten-
sils for P2Ti2²⁰ 21 Christ (to Whom be) 1Ti
6¹⁶ (more h than the house) Hb3³ (h from
the Father) 2Pt1¹⁷ (to the Lambkin) vRv5¹²
13 no one getting for himself Hb5⁴ h to
the feminine 1Pt3⁷ carrying h of the na-
tions into the city vRv21²⁶ (bRv21²⁴), hon-
or³², precious¹, price⁸, sum¹.

value (be of more), consequence (be of more)².
vanish, disappearance¹, nullify³, unapparent¹.
vanish away, disappear¹.

mat ai o't es VAIN-ITY

vanity, creation subjected to Ro8²⁰ nations
walking in Ep4¹⁷ men uttering pompous v
2Pt2¹⁸.

vanity, feignedly¹, vain¹.

atmi s' EXHALATION

vapor, like visible, expelled breath. of smoke
Ac2¹⁰ a v are you MJa5¹⁴AB.

variableness, mutation¹.

variance (set at), pit¹, strif¹.

varied. See various.

poiki'l on VARIOUS

various, many kinds, varied. diseases Mt4²⁴
Mk13⁴ Lu4⁴⁰ lusts 2Ti3⁶ desires Tit3³ v pow-
erful deeds Hb2⁴ v trials (falling into) Ja1²
(sorrowed by) 1Pt1¹⁰ varied: and strange
teachings Hb13⁹ v grace of (life) 1Pt3⁷AS
(God) 1Pt4¹⁰, divers⁸, manifold².

vast. See many.

[h]upo t'e'ni on UNDER-TROUGH

vat, a large receptacle lower than the trough
in which grapes are trodden, into which
the juice flows, a man excavates P Mk12¹,
place for the winefat¹.

kata kauch a'o mai DOWN-BOAST

vaunt, if v you are not bearing the root Ro
11¹⁸ 18 v is mercy against judging fJa2¹³
against the truth Ja3¹⁴AS v in your osten-
tations Ja4¹⁰s. boast², glory¹, rejoice¹.

vaunt, brag¹.

vehemently, dreadfully¹, strenuously¹, (beat v),
burst through², (more v), extravagantly
(more)¹.

veil, covering², curtain⁶.

membran'a (Latin) PARCHMENT

vellum, dressed skins, used for making manu-
scripts 2Ti4¹³, parchment¹.

seb a'z o mai REVERE

venerate, regard with profound respect or wor-
ship. the irreverent are v Ro12²⁵. worship¹.

seb'a s ma REVERENCE

veneration (object of), of the Athenians Ac
17²³ man of lawlessness lifting himself
above every 2Th2⁴. devotion¹, that is wor-
shiped¹.

vengeance. See avenging.

vengeance, indignation¹.

i os' VENOM

venom, of asps Ro3¹³ tongue distended with
fJa3⁸ of gold and silver Ja5³ 3AS². poison²,
rust¹.

bra'o VENT

vent, flow out through a small aperture. no
spring v sweet and bitter fJa3¹¹, send
forth¹.

venture. See give.

verily. See amen.

verily, assuredly¹, for², indeed¹⁴, really¹, truly¹,
yea²³.

pist ik on' BELIEVIC

veritable, v nard attar Mk14³ Jn12³. spike
(nard)².

verity, truth¹.

dia'lek t os THROUGH-LAID (said)

vernacular, the language peculiar to any peo-
ple, but not in the present sense of a "dia-
lect." The Jews spoke Greek, but Hebrew
was their vernacular. of the Jews (dwelling
in Jerusalem) Ac1¹⁹ (from other lands) Ac2⁶ 8
the Hebrew v (Paul speaks in) Ac2¹⁰ 22²
(Christ speaks to Paul in) Ac2⁶ 14. lan-
guage¹, tongue⁵.

epi'st a mai ON-STAND

versed (be), knowledge as the result of pro-
longed practice, not mere learning or hear-
say, or adept in a thing. versed in the fact
(illicit for a Jew) Ac10²⁸ (God chooses among
you) Ac15⁷ (by this vocation) Ac19²⁵ (from
first day Paul) Ac20¹⁸ (Lord they are) Ac22¹⁹
(for many years Felix) Ac24¹⁰ Apollos v
only in John's baptism Ac18²⁵ wicked spirit
v in Paul Ac19¹⁵ Agrippa v in Jewish cus-
toms Ac26³AS² conceited, v in nothing 1Ti6⁴
Abraham not v in where he is coming Hb1¹¹
not v in that which is tomorrow's Ja4¹¹
adept: Peter not Mk14⁶ Agrippa an Ac26²⁶
in whatever naturally a Ju1⁰ (AAc26²⁴).
know¹³, understand¹.

li'an VERT

very, in a large measure or degree, idioma-
tically, over Lu23⁸, (adverb). Herod v furious
Mt2¹⁶ v high mountain Mt4⁸ demonsiacs v
ferocious Mt8²⁹ Pilate marveling v much
Mt27¹⁴ Jesus (rising v early) Mk1³⁵ (gar-
ments v white) v Mk9³ disciples amazed to v
excess Mk6⁵¹ v early in morning (women)
Mk16² Alexander v much withstood 2Ti4¹⁵
John rejoiced v much 2Jn⁴ 3Jn³, a great
while¹, exceeding³, greatly¹, sore¹.

very, same³, tremendously³, truly¹.

very first (from the). See above (from).

very highly, superexcessively¹.

very thing, same².

very well, quite well¹.

vessel. See instrument.

vessel, crock².

[h]i ma t is m os' GARMENTING

vesture, valuable garments, those in glorious
Lu7²⁵ Jesus (v glittering white) v Lu9²⁹ (on

My v they cast the lot) Jn19²⁴ Paul covets n one's Ac20³³ costly (women not to adorn themselves) 1Ti2⁹, apparel¹, led¹, array¹, raiment¹, vesture².

vesture, clothing¹, garments³.

ge'r on VETERAN

veteran, an old man. how can a man being a v Jn3⁴. old¹.

par org is'o BESIDE-INDIGNANT

vex. God v Israel Ro10¹⁹ fathers not to be v children Ep6⁴ Co3²¹As. anger¹, provoke to -1, -- wrath¹.

vex, harry¹, illtreat¹, molest¹, torment¹.

par org is m os' BESIDE-INDIGNATION

vexation. do not let the sun sink on your Ep 4²⁶, wrath¹.

vexed (be), suffer¹.

vial, bowl¹².

pros phag'i on TOWARD-EATING

viand. have you no Jn2¹⁵, meat¹.

nik'os CONQUEST

victory. casting out judging for Pmt12²⁰ death (swallowed up by) 11C15⁵⁴ (where is your v) 1C15⁵⁵ God giving the saints 1C15⁵⁷.

victory, conquest¹, (get the v), conquer¹.

victuals, food¹, forage¹.

kat op'tr is'o DOWN-VIEW

view as in a mirror. the Lord's glory P2C3¹⁸, behold as in a glass¹.

agr upn'i'o FIELD-SLEEP

vigil. Paul in 2C6⁵ 11²⁷. watching².

vigilant, sober¹, (be v), watch¹.

agr upn' e'o FIELD-SLEEP

vigilant (be). be v and pray Mk13³³ Ep6¹⁸ (that you may be prevailing to escape Lu21³⁶ your leaders are Hb13¹⁷, watch¹).

vile, dishonor¹, filthy¹, humiliation¹.

aisch'r o't' es VILENESS

vileness. saints to shun Ep5⁴. filthiness¹.

kata tal'i'a DOWN-TALK

vilification. lest there be 2C12²⁰ putting off 1Pt2¹, backbiting¹, evil speaking¹.

kata'tal os DOWN-TALKER

villifier. God gives them over to disqualified mind Ro13⁹, backbiter¹.

ko'm e VILLAGE

village, a cluster of houses, unwall'd. Jesus (led disciples about) Mt9³⁵ M6⁶ (went into) Mk6⁵⁶ (brings blind man outside) Mk8²³ 26²⁰A (traverses village by v) Lu8¹ (entered certain) Lu10³⁸ 17¹² (went through by cities and Lu13²² disciples (whichever v entering) Mt10¹⁴ (go into v facing you) Mt21² Mk11² Lu19³⁰ (came into v of Caesarea Philippi) Mk 8²⁷ (passed through by the) Lu9⁶ (went into different) Lu9⁵⁶ throngs coming into Mt14¹⁵ Mk6⁵⁶ Lu9¹² Pharisees out of v of Galilee Lu5¹⁷ of the Samaritans (messengers dispatched into) Lu9⁵²AB (many evangelized) AAc 8²⁵ a v sixty stadia from Jerusalem Lu24 13 28 Bethlehem, v of David Jn7⁴² Bethany, v of Mary and Martha Jn11³⁰, town¹², village¹⁷.

vine, grapevine⁹.

ox'os SHARP

vinegar. Jesus given Mt27⁴ Mk15³⁶ Lu23³⁶ Jn19³⁰ distended with (vessel) Jn19²⁰ (sponge) Jn19²⁹ (AMt27³⁴).

ampel on' OF-GRAPE-VINES

vineyard, workers for Pmt20¹ 2 4 7 8 child, work in Pmt21²⁸ leased to farmers Pmt21³³ 39 40 41 Mk12¹ 2 8 9 9 Lu20⁹ 10 13 15 15 16 fig tree in Pmt13⁶ who is planting 1C9¹.

vineyard (dresser of), vineyardist¹.

ampel ourg os' GRAPE-VINE-ACTER

vineyardist. fig tree Pmt13⁷, dresser of vineyard¹.

bi'a FORCE

violence, physical power, when harmful, officer led disciples without Ac5²⁶ of the throng (against Paul) Ac21³⁵ of the billows Ac27⁴¹, violence, hurl¹, power¹, (do v), intimidate¹.

bi'ai a FORCEABLE

violent, a v carrying blast (Pentecost) Ac2², mighty¹.

bi as t' es' FORCEFUL

violent, v snatching the kingdom Mt11¹² Lu 16¹⁶s².

bi az'o mai FORCE

violently force, into the kingdom Mt11¹² Lu16 16AB² (sMt11¹²), press¹, suffer violence¹.

e'chid na A VIPER

viper, probably viper's aspis, or Mediterranean viper, a venomous snake partial to woods, progeny of (the Jews) Pmt37 1234 2333 Lu3⁷ fastens on Paul's hand Ac28³.

par the'n os BESIDE-PLACED

virgin, masculine celibate 1C7³⁵ Rv14⁴, shall be bringing forth a Son Mt1²³ ten Pmt25¹ 7 11 Miriam Lu12²⁷ 25 Philip's daughters Ac 21⁹ concerning 1C7²⁵ 28 34 36 37 39 to present a chaste v to Christ P2C11², virgin¹⁴.

par the'n'i'a BESIDE-PLACEMENT

virginity, from Hannah's Lu23⁶.

arc't e' VALOR

virtue, a term of wide signification in profane Greek, applied to any excellence or virtue. if there is any Ph4⁸ of Him Who calls you 1Pt2⁹ 2Pt1³ in your faith supply v 2Pt15 3, praise¹, virtue¹.

virtue, power³.

[h]or a't on' SEEN

visible, what may be perceived with the eyes, created in Christ Col10.

[h]or'a ma SEE-effect

vision, a mental sight, disciples to tell no one of vMt17⁹ Moses marvels at vAc7³¹AB the Lord said in (to Ananias) vAc9¹⁰ (to Paul) vAc18⁹ Paul perceived (Ananias in) vAc9¹²B (a Macedonian) vAc16⁹ 10 Cornelius perceived vAc10³ Peter (perceived) vAc10¹⁷ (engrossed with) vAc10¹⁹ (in an ecstasy) vAc11⁵ (seemed to be observing) Ac12⁹, sight¹, vision¹¹.

vision, apparition⁴.

[h]or'a sis SEEING

vision, youths v shall be seeing Ac21⁷ to v (One like a jasper) vRv4³ (rainbow like an emerald) vRv4³ John perceived horses in vRv 9¹⁷, look upon¹, sight¹, vision².

epi skep'to mai ON-NOTE

visit, eye attentively in order to pick out Ac6³, you v Me (not) Mt25³⁶ 43 God v (His people) FLu16⁸ 710 (the nations) Ac15¹⁴ (man) vHb2⁶ the Dayspring v us (Israel) FLu17⁸ Moses v his brethren Ac23³ Paul v the saints Ac15³⁶ the bereaved Ja12⁹.

visitation. See supervision.

optan'o mai VIEW-UP
visualize. Christ, to the disciples Ac13. see1.
zōo pot'e'ō LIVE-DO
vivify, make alive. Used in a special sense, of the return of the spirit from death, as resurrection is of the body and rousing of the soul. Giving life beyond the reach of death, conferring immortality. God (v the dead) Jn521 Ro417 (v our mortal bodies) RRo811 (v all) 1Ti613Bs Christ (the Son v whom He will) Jn521 (in Him shall all be) 1C1522 (last Adam a v Spirit) 1C1545 (v in spirit) 1Pt318 the spirit is v Jn603 2C39 what you are sowing not 1C15301s if a law given able to Ga321, give life2, make alive1, quicken9.

sun zōo pot'e'ō TOGETHER-LIVE-DO
vivify together, make alive together. the saints (in Christ) v Ep25 (with Christ) v Co213, quicken together with2.

erga si'a ACTION
vocation, income, take action Lu1258, by this v we thrive Ac1925 uncleanness as a Ep 419Bs **income:** afforded an i (a maid) Ac16 16 19 (Demetrius) Ac1924. craft1, diligence1, gain3, work1.

vocation, calling1.
voice. See sound.
voice, pebble1.
void (make). See empty.
void (make), nullify1.
volume, summary1.

what denotes any.
with denotes on.
together denotes together.
none denotes which.
where denotes wherever.
why denotes yet.
which, who denotes any who.
which (?), who (?) denotes any.
wag. See stir.

misth os' HIRE
wage, the compensation for labor or service. disciples (w vast) Mt512 Lu623 35 (what w have you) Mt516 (surely have no) Mt61 hypocrites are collecting their Mt62 9 18 obtaining (a prophet's) Mt1041 (a just man's) Mt1041 by no means losing Mt1042 Mk9341 pay the workers v Mt208 worker worthy of Lu107 1Ti518Abas1 one reaping getting v Jn436 of injustice (Judas') Ac118 (requited with) 2Pt213 (Balaam loves) 2Pt215 not reckoned as a favor Ro41 saints (the one planning getting) 1C38 (work remains he will get) 1C314 (getting fully) 2Jn8 Paul has 1C917 18 of the workers (are crying) Jn54 deception of Balaam's Ju11 w to the prophets v Rv1118 Christ's w with Him v Rv2212 (AJn1013). hire3, reward24, wages2.
wages, ration3.

thren e'ō DIRGE
wail, make sounds expressive of grief. we w and you do not grieve v Mt117 Lu732 women w over Jesus Lu2327 the disciples shall be Jn1620, lament2, mourn2.

[h]ek on OUT-BEING
voluntarily (adjective). creation subjected, not v Ro820 Paul bringing the evangel 1C917, willingly2.

[h]ek ou s i'ōs OUT-BEING-AS
voluntarily (adverb). at our sinning v Hb1026 supervising 1Pt52, willfully1, willingly1.

[h]ek ou's ion OUT-BEING
voluntary. Philemon's good may be Phn14, willingly1.

voluntary, will1.

ex e'ra na OUT-GUSH

vomit, cur turning to its P2Pt222.

ana'the ma UP-PLACE-EFFECT

votive offering, a gift placed up on display in a temple, sanctuary adorned Lu215. gift1.

cu ch e' WELL-HAVE

vow. Paul had Ac1818 four men Ac2123 of faith Ja515, prayer1, vow2.

voyage. See sailing.

act os' VULTURE

vulture, the gyps fulvus, or griffon vulture, in oriental countries the type of that which is lordly and noble. It is bald Mt116, it congregates, and is common in Palestine, while eagles are scarce, wherever the corpse v Mt 2428 Lu1737 fourth animal like v Rv47 flying in mid-heaven v Rv813 two wings of a large v Rv1214, eagle4.

W

wail, chop1, mourn2, scream1.
wailing, lamentation2.

ek dech'o mai OUT-RECEIVE
wait, for the stirring of the water Jn53 Paul (for Silas and Timothy) Ac1716 (Timothy) 1C 1611 for one another 1C1133 Christ w till His enemies Hb1013 Abraham w for the city Hb1110 the farmer, for the precious fruit v Ja517 (s'Ga55). expect1, look for2, tarry for1, wait1.

ana men'o UP-REMAIN
wait for. God's Son 1Th110.
wait for, anticipate1, await2, hope3, remain about1.

wait on, persevere2.
wait on. See persevere and serve.

ek doch e' OUT-RECEPTION
waiting for, judging Hb1027, looking for1.
wake, watch1.

peripat e'ō ABOUT-TREAD
walk. Christ w: beside the sea Mt418 on the sea Mt1425 26Mk648 40Jn619 in the sanctuary Mk1127 Jn1023 disciples (looking at) Jn 136 (many no longer w with) Jn666 in Galilee Jn71 not in Judea Jn71 no longer with boldness Jn1154 according as v Jn26 in the midst of lampstands Rv21 other (proper names): Peter (on the water) Mt1429 (where he would) Jn2118 Paul v 2C1218 the Adversary 1Pt58

others: rouse and w (paralytic) Mt195Mk2 9AB Lu523 Jn58 9 11 12 the lame Mt115 1531

Lu7²² a maiden Mk5⁴² according to the traditions rMk7⁵ men (as trees) Mk8²⁴ (on obscure tomb) Lu11⁴⁴ scribes Mk12³⁸ Lu20⁴⁶ two disciples (Emmaus) Mk16¹² Lu24¹⁷ in darkness rJn8¹² 1235 1Jn16²¹ in the day rJn11¹⁰ 10 light (while you have) rJn12³⁵ (as children of) rEp5⁸ (w in the l) rJn17¹⁷ (nations w by) rRv21²⁴ lame man (at the sanctuary) Ac36⁸ 8 9 12 (in Lystra) Ac14⁸ 10 in the customs rAc21²¹ in newness of life rRo 6¹ according (to flesh) rRo8^{1A} 4 2C10² (to love) rRo14¹⁵ (to man) r1C3³ (eon of this world) rEp2² (as the nations) rEp4¹⁷ 17 (and pleasing God) r1Th4¹ 1 (to His precepts) r2Jn 6⁶ respectively rRo13¹³ 1Th4¹² as God has called r1C7¹⁷ not in craftiness r2C4² by faith r2C5⁷ in flesh r2C10³ in spirit rGa5¹⁶ in good works rEp2¹⁰ worthy (of the calling) rEp4¹ (of the Lord) rCo1¹⁰ (of God) r1Th 2¹² in love rEp5² not as unwise rEp5¹⁵ noting those w thus rPh3¹⁷ 18 in Christ Jesus Co26⁶ as the saints once w rCo3⁷ in wisdom rCo4⁵ disorderly r2Th36¹¹ not benefited rHb13⁹ remaining in Him and w r1Jn20¹ in truth r2Jn4³ 3n3⁴ 4 in white rRv3⁴ idols not able to rKv9²⁰ w naked rRv16¹⁵ (AMK116), be occupied¹, go¹, walk², - about¹.

walk, elements (observe)⁵, go⁹, pass through², walk about, walk¹.

em peri pat e'ō IN-ABOUT-TREAD

walk in, God, in His saints r2C6¹⁶,
walk uprightly, correct attitude¹.

teich'os WALL

wall of a city. Paul let down through Ac9²⁵ 2C11³³ of Jericho fall Hb11³⁰ of the New Jerusalem (huge) rVr21¹¹ (twelve foundations) rVr21¹⁴ 19 (measured) rVr21¹³ as 17ab 18,

toich'os WALL

wall, a narrow structure built for privacy or security. Paul calls Ananias rAc23⁹.

mes o'toich on MID-WALL

wall (central), of the barrier rEp2¹⁴, middle wall between¹.

wall (middle..between), wall (central)¹.

kuli'ō ROLL

wallow, man with unclean spirit Mk9²⁰.

kul'is ma ROLL-effect

wallowing, a bathed sow r2Pt2²².

peri erch'ō mai ABOUT-COME

wander Jews Ac19¹³, wander about young widows 1Ti5¹³, the faithful, in sheep skins Hb 11³⁷, tack about of a ship Ac28¹³.

wander, stray¹.

wandering, straying¹.

[h]uster e'ō WANT

want, be without something needful, be deficient—as want also has the meaning of desire, it is necessary to use deficient to avoid misunderstanding—, rich man w in one thing Mk10²¹ prodigal in rLu15¹⁴ disciples did not w anything Lu22³⁵ of wine Jn2³ all w of the glory of God Ro3²³ saints not in 1C8⁸ Paul in w (in Corinth) 2C11¹⁰ (initiated to be) Ph4¹² Hebrews in Hb11³⁷ that no one be w of the grace of God Hb12⁵ deficient: rich young man Mt19²⁰ Corinthians not 1C1⁷ members of the body 1C12²⁴ Paul not 2C11⁵ 1211 fearing someone d Hb4¹, be behind², come short², destitute¹, fail¹, lack¹, suffer need¹, the worst¹, want³.

[h]us ter'ē sis WANTING

want, widow Mk12⁴⁴ Paul not hinting at a Ph4¹¹.

want. See deficiency and will.

want, lack¹, need¹.

wanting (be), lack².

wanton (begin to wax . . . against), restive against (be)¹.

a sel'gei a UN-MOON-LEADING

wantonness, leading or going away by stealth when the moon is not shining, couraging in the darkness, out of the heart Mk7²² saints not to be walking in Ro13¹³ not repenting of 2C12²¹ work of the flesh Ga5¹⁰ nations (give themselves up with) Ep4¹⁹ (having gone on in) 1Pt4³ following out 2Pt2² of the disolute 2Pt2⁷ luring by lusts of the flesh in 2Pt2¹⁸ basting the grace of God for Ju¹, filthy¹, lasciviousness⁹, wantonness².

strat eu'ō WAR

war, systematic, organized fighting, directed by political powers; figuratively of spiritual conflict; as a verbal adjective, soldier Lu3¹⁴, the one w (not supplying own rations) r1C9⁷ (not involved in business of a livelihood) r2Ti2⁴ not according to flesh r2C10³ Timothy to be w ideal warfare r1Ti1¹⁸ gratifications rJa4¹ fleshly lusts r1Pt2¹¹.

war, battle¹².

war against, war with¹.

war (make), battle¹, (men of w), troops¹.

anti strat eu'ō mai INSTEAD-WAR

war with, a different law rRo7²³, war against¹, ward, jail¹.

de smo phu'la r BIND-GUARD

warden, at Philippi Ac16²³ 27 36, jailor¹, keeper of the prison².

strat ei'a WARFARE

warfare, saints' weapons not fleshly r2C10⁴ Timothy warring the ideal r1Ti1¹⁸.

ther mai'ō WARM

warm, increase the temperature. Peter w himself Mk14³⁴ 67Jn18¹⁸ 23 deputies w themselves Jn18¹⁸ be w and satisfied Ja2¹⁶.

ther'm ē WARMTH

warmth, viper coming out of Ac28³, heat¹.

warn. See rebuke.

warn, admonish¹, intimate².

warned of God (be), apprise¹.

nip'tō WASH

wash, cleanse a part of the body with water, as distinct from bathing all of the body, and baptizing, which is ceremonial only. disciples (in fasting to w) Mt6¹⁷ (not w their hands) Mt15² (to w one another's feet) rJn 13¹⁴ Pharisees w the hands with the fist Mk7³ man born blind to w in Siloam Jn9^{7A} 7ps 11 11 15 Jesus (w disciples' feet) Jn13⁵ 12 14 (art Thou w my) Jn13⁶ (if I should not) rJn13⁸ 8 10 w the saints' feet 1Ti5¹⁰ (AJN9⁷).

wash, bathe⁶, - off², rinse², - off¹.

apo nip'tō FROM-WASH

wash off, Pilate's hands Mt27²⁴.

washing, baptizing³, bath².

waste, destruction², ravage¹, scatter².

or ēgor e'ō ROUSE-

watch, from the complete form of rouse, a state of wakefulness, opposed to drowsing. disciples (told to be w) Mt24⁴² 25¹³ (Peter

James and John) Mt26³⁸ 41 Mk14³⁴ 38 (not w one hour) Mt26⁴⁰ Mk14³⁷ householder would w PMt24⁴³ Lu12³⁹ Ans¹ doorkeeper to w PMk 13³⁴ 35 37 happy the one PLu12³⁷ vRv16¹⁵ saints (admonished to) Ac20³¹ F1C16¹³ rCo4² F1Th5⁶ F1Pt5⁸ (whether we may be w or) F1Th5¹⁰ ecclesia in Sardis Rv3² 4 Abs². be vigilant¹, wake¹, watch²¹.

watch. See jail.

watch, detail¹, scrutinize², sober (be)², vigilant (be)⁴.

watching, vigil².

[h]u'd ör WET

water, chemically, two parts of hydrogen to one of oxygen, the most abundant of all fluid substances on the surface of the earth, being found in clouds, streams, lakes, and seas. Jesus (stepped up from) M13¹⁶ Mk1¹⁰ (from His side) Mt27⁴⁹ Jn1¹³ 4 (give cup of w in His name) Mk9⁴¹ (Simon did not give for feet) Lu7⁴⁴ (rebukes the surging of) Lu8²⁴ 25 (giving living w) Jn4¹⁰ 11 14 14 14 (Lord give me this) Jn4¹⁵ (makes w wine) Jn4⁴⁶ (draining w into a basin) Jn13⁵ (coming through) Jn5⁶ 6 6 (w testifying of) Jn5⁸ (voice as sound of) vRv1¹⁵ (giving w of life) rRv2¹⁶.

John the baptist (baptizing in) M13¹¹ Mk1⁸ Lu3¹⁶ Jn1²⁶ 31 33 Ac1⁵ 116 (in Enon) Jn3²³ died (hogs in the w) Mt8³² (many of mankind d of the) vRv8¹¹ Peter coming to Jesus on Mt14²⁸ 29 epileptic falling into Mt17¹⁵ Pilate washes off hands in Mt27²⁴ boy cast into Mk9²² man bearing jar of Mk14¹³ Lu 20¹⁰ Ans² tip of finger in (Lazarus) PLu16²⁴ water pots with Jn2⁷ w made wine AJn2⁹ 9 begotten of Jn3⁵ 8 woman coming to draw Jn4⁷ everyone drinking of this Jn4¹³ of Bethesda Jn5⁷ 4 7 rivers of living FJn7³⁸ baptized in (eunuch) Ac8³⁶ 36 38 39 (Cornelius) Ac10⁴⁷ cleansing in the bath of FJn5²⁶ w and scarlet wool Hb9¹⁹ body bathed in Jn10²² sweet w (hine cannot be drunk) FJa3¹² safely through (eight souls) 1P3³⁰ earth cohering out of 2Pt3⁵ 5 world deluged by 2Pt3¹⁰ springs of (Lambkin guiding to) rRv7¹⁷ (star falls on) vRv8¹⁰ (the Maker of) vRv14¹⁷ (howl poured into) vRv16⁴ a third of the vRv8¹¹ authority over vRv1⁶ serpent cast vRv12¹⁵ as sound of many vRv14² 196 the messenger of vRv16⁵ of the Euphrates vRv16¹² prostitute sitting on vRv17¹⁵ Abs³ river of w of life vRv22¹⁷ (ARv2216).

water, drink (give)⁴, river¹, (without w), waterless².

water (drink). See drink water.

[h]u dr i'a WET-

water pot. six stone Jn2⁶ 7 woman leaves her Jn4²⁸.

an'u dr on UN-WET

waterless. spirit passing through PMt124³ Lu 11²⁴ w springs M2Pt2¹⁷ w clouds FJu1², dry², without water².

vave, billow⁵, surge¹,
vaver, doubt².

a klin es' UN-CLINED

vavering (without). avowal of the expectation Hb10²³.

vaves, agitation¹.

vax. See progress.

vax, become².

[h]od os' WAY

way, a passage which leads from one place to another, a narrow, definite path, the open public road, idiomatically, Journey Ac11², magi retire another Mt21² with your plaintiff on Mt5²⁵ Lu12⁵⁸ spacious PMt7¹³ narrow PMt7¹⁴ Jesus (teaching w of God) PMt 22¹⁰ Mk12¹⁴ Lu20¹² (inquired of disciples on) Mk8²⁷ (I am the W) MJn14⁶ Mary and Joseph came a day's Lu24⁴ disciples (to greet no one by the) Lu10⁴ (aware of) FJn14⁵ the eunuch went his Ac8³⁰ Paul (seeking those of the) Ac9² (persecuted those of) Ac22⁴ (seek to assassinate him by the) Ac25³ (his w in Christ) F1C4¹⁷ (direct our w to you) 1Th3¹¹ perverting FAc13¹⁰ nations go their FAc14¹⁶ of salvation FAc16¹⁷ Apollos instructed in FAc18²⁵ 26 Jews (speak evil of) FAc19⁹ (term the w a sect) FAc24¹⁴ disturbance concerning FAc19²³ Felix inquires about FAc24²² God's W (untraceable) FRo11³³ (not known to Israel) FHB3¹⁰ (just and true are) vRv15³ of the holy places Hb9⁸ recently slain Hb10³⁰ turbulent in FJa1⁸ messengers elected a different Ja2²² of the truth FJa 51⁹ a sinner's Ja5²⁰ of righteousness F2Pt 22¹ of Cain FJu1¹ Others Ro3¹⁶ 17.

path: through the sowings Mk23³ of peace rLu17⁹ of life FAc22⁸ suited to transcendence r1C12³¹ leaving the straight F2Pt2¹⁵ of Balaam F2Pt12⁵.

road: of the Lord (John to make ready) PMt3³ Mk13¹⁴ Lu16³⁴ 35 (constructing) PMt11¹⁰ Mk12¹⁷ Lu7²⁷ (straighten) FJn12² the sea r Mt 41⁵ to the Gergesenes' country Mr8²⁸ disciples (forbidden r of the nations) Mt10⁵ (to take nothing for) Mt10¹⁰ Mk6⁸ Lu9³ (reasoned on) Mk9³³ 34ns (r into Jerusalem) Mk10³² (through Samaria) Lu9⁵⁷ send falls beside PMt13¹⁴ Mk44¹⁵ Lu8⁵ 12 let the throne faint on Mt15³² Mk8³ Jesus speaks to disciples on Mt20¹⁷ blind men beside Mt20³⁰ Lu18³³ throng (strew garments and boughs on) Mt 21⁸ Mk11⁸ 8 Lu19³⁶ fig tree on Mt21¹⁹ of righteousness (John) Mt21³² exits of PMt22⁹ 9B slaves coming out into PMt22¹⁰ Christ (going out into) Mk10¹⁷ (on r to Emmaus) Lu 24³² 35 Bar-Timeus (sat beside) Mk10⁴⁶ (follows Jesus on) Mk10³² priest descended by PLu10³¹ friend out of PLu11⁶ come out into PLu14²³ descending from Jerusalem Ac8²⁶ 36 to Damascus (Paul) Ac9¹⁷ 27 2613 of the kings vRv16¹² (Rs1² 2Pt2²), highway⁴, journey⁶, way⁸, wayside⁸.

way. going², manner².

[h]od ou'ō WAY

way (be on). a certain Samaritan PLu10³³.

way of escape, sequel¹.

way off (good)¹, (great w o)¹, far².

wayside, way⁸.

ways meet (place where two), encircling road¹.

[h]m cis' WE

we, emphatic. Mt6¹² etc.

weak. See infirm.

weak, impossible¹, infirm¹⁷.

weak (be). See infirm (be).

weakness. See infirmity.

wealth, thrive¹.

weapon. See implement.

phor e'd CARRY

wear, on the person, those who w soft garments Mt11⁸ Jesus w the thorny wreath Jn19⁵ authority w the sword Ro13⁴ saints

w the image (of the sooths) Hb1C15^{40} (of the Celestial) Hb1C15^{40} w splendid attire $\text{Ja}2^9$.
bear³, wear⁴.

wear, dress¹.
wear away, recline¹.
wear service apron. See apron (wear servile).
wearied (be), falter¹.
weariness. See toil.
wearing, decking¹.
weary, belabor¹.
weary (be). See toil.
weather (foul), winter¹.

gam'os MARRIAGE

wedding, the attendant ceremonies, wedding festivities, the state of matrimony Hb13^1 . is ready PMt22^8 is filled PMt22^{10} w apparel PMt22^{11} in $\text{Cana Jn}2^{12}$ of the Lambkin RVr197^2 w $\text{Ab}2^2$ wedding festivities; a king makes PMt22^2 3 4 0 wise virgins PMt25^{10} their lord will break loose from PLu12^{36} whenever invited to PLu14^8 . marriage⁹, wedding⁷.

[h]up'andron UNDER-MAN

wedlock (in), of a woman $\text{Ro}7^2$. which hath an husband¹.

week, sabbath⁹.

dakru'ō TEAR

weep, shed tears. Jesus, over Lazarus $\text{Jn}11^{35}$.
weep, lament³⁰, lamentation¹.
weeping, lamentation⁶.
weigh. See lift and stand.
weight, burden¹, impediment¹.
weight (talent). See talent weight.
weighty. See heavy.
weighty, heavy².

apo'dek t on FROM-RECEIVABLE

welcome, w before God (conduct) $1\text{Ti}2^3$ 54. acceptable².

apo'dekh'ō mai FROM-RECEIVE

welcome, the throng (w Jesus) $\text{Lu}8^{40}$ (w by Jesus) $\text{Lu}9^{11}$ Peter's word $\text{Ac}2^{11}$ disciples to w Apollos $\text{Ac}18^{27}$ Paul (w by the brethren) $\text{Ac}21^{17}$ (w those going in to him) $\text{Ac}28^{30}$ Tertullus w Felix' reforms $\text{Ac}24^8$. accept¹, receive⁵.

apo'doch ē' FROM-RECEPTION

welcome, saying worthy of all $1\text{Ti}1^{15}$ 49. acceptance².

phre'a'r WELL

well, a pit into which water flows from an underground spring, son or ox falling into $\text{Lu}14^5$ Jacob's $\text{Jn}4^{11}$ 12 of the abyss (key of) $\text{VRv}9^1$ (messenger opens) $\text{VRv}9^2$ (fumes out of) $\text{VRv}9^2$ $\text{Ab}2^2$. pit⁵, well².

well, spring¹.

eu WELL

well, well done. d w to the poor $\text{Mk}14^7$ the saints (w engaged) $\text{Ac}15^{20}$ (becoming w with) $\text{Ep}6^3$ well done: good and faithful slave $\text{PMt}25^{21}$ 23 $\text{Lu}19^{17}$. good¹, well⁵.
well, ideal³³, (do w), good (do)¹, (very w), ideal (most)¹, quite well¹.
well doing, good (doing)¹, ideal doing¹.

eu arcs t e'ō WELL-PLEASE

well pleased (be). to God (Enoch) $\text{Hb}11^5$ (impossible apart from faith) $\text{Hb}11^6$ (with such sacrifices) $\text{Hb}13^{16}$. please², well -1.

eu ar'es t on WELL-PLEASING

well-pleasing, to God (present your bodies) $\text{Ro}12^{12}$ (slaving for Christ) $\text{Ro}14^{18}$ (doing in

us what is) $\text{Hb}13^{21}$ to the Lord (Paul ambitious to be) $2\text{Co}5^9$ (saints to be testing what is) $\text{Ep}5^{10}$ (obeying parents is) $\text{Co}3^{20}$ slaves, to owners $\text{Tit}2^9$. accept¹, -able¹, please¹, well pleasing².

eu ar'es't ōs WELL-PLEASE-AS

well pleasing way (in a). divine service to God $\text{Hb}12^{28}$. acceptably¹.

eu pros'dek t on WELL-TOWARD-RECEIVE

well received, most acceptable, offering of the nations $\text{Ro}15^{16}$ Paul's dispensation $\text{Ro}15^{31}$ most acceptable: era $2\text{Co}6^2$ gift $2\text{Co}8^{12}$ spiritual sacrifices $1\text{Pt}2^5$. acceptable², accepted³.
well reported of (be), testify¹.

mō'lōps WELT

welt, the mark of a blow on flesh, by Whose w healed $1\text{Pt}2^{24}$. stripes¹.

du s m ē' SLIP

west, the direction where the sun "slips" down, many arriving from $\text{Mt}8^{11}$ $\text{Lu}13^{29}$ lightning appearing as far $\text{Mt}24^{27}$ cloud rising in $\text{PLu}12^{34}$ three portals from $\text{VRv}2^{113}$.

[h]u gr on' WET-

wet, moist with fluid, as water or sap, in the w wood $\text{FLu}23^{31}$. green¹.

wet, green¹.

whale, sea monster¹.

p o i' on ?-WHICH-WHICH

what? plural which? Jesus (saying to Him which) $\text{Mt}19^{18}$ (by what authority) $\text{Mt}12^{23}$ 24 $\text{Mk}1^{28}$ 29 33 $\text{Lu}20^8$ (w is the great precept) $\text{Mt}22^{36}$ $\text{Mk}12^{28}$ (day your Lord is coming) $\text{Mt}24^{42}$ (said to them which) $\text{Lu}24^{19}$ (because of w) $\text{Jn}10^{32}$ (signifying w death) $\text{Jn}12^{33}$ 1832 2119 (at w hour) $1\text{Rv}3^9$ w watch the thief coming $\text{Mt}24^{43}$ $\text{Lu}12^{39}$ by w means they may carry $\text{Lu}5^{19}$ w thanks is it $\text{Lu}6^{32}$ 33 34 by w power $\text{Ac}4^{7}$ w kind of house $\text{Ac}7^{49}$ prefecture $\text{Ac}23^{34}$ through w law $\text{Ro}3^{27}$ with w body $1\text{Co}15^{35}$ is your life $\text{Ja}4^{14}$ manner of era $1\text{Pt}1^{11}$ w credit $1\text{Pt}2^{20}$ ($\text{AMk}430$).

what. See which.

what, any²⁵⁴, as much as³, how much¹, such as², thus¹, what manner¹.

what(?) . See any.

what?, forl, or³.

[h]o p o i' on WHICH-?-THE-WHICH

what kind, such kind $\text{Ac}26^{29}$. work of each one $1\text{Co}13$ the circumcision $\text{Ga}2^6$ of an entrance $1\text{Th}1^9$ forgot w k he was $\text{Ja}1^{24}$. of what sort¹, such as¹, what manner of².

p o t ap on' ?-WHICH-BESIDES-FROM

what manner. Christ (w m of Man) $\text{Mt}8^{27}$ (of woman touching) $\text{Lu}7^{39}$ of stones and buildings $\text{Mk}13^{1}$ of salutation $\text{Lu}12^9$ of men must you belong $2\text{Pt}1^{31}$ love the Father $1\text{Jn}3^{1}$. what¹, - manner of⁶.

what things soever, as much as¹.

whatsoever. See as much as.

dē p o t oun' BIND-?-WHICH-BESIDES-THEM

whatsoever, became sound of w disease $\text{Jn}5^{1}$. whatsoever, as much as¹⁸, every⁸.

wheat. See grain.

troch os' RACE-

wheel, of our lineage $\text{Ja}3^6$. course¹.

[h]o'te WHICH-BESIDES

when (adverb). Jesus (finishes these sayings) $\text{Mt}7^{28}$ 191 261 (prescribing) $\text{Mt}11^{1}$ (finishes these parables) $\text{Mt}13^{33}$ (w they scoff at) $\text{Mt}27^{31}$ $\text{Mk}15^{20}$ (came to be in seclusion) $\text{Mk}4^{10}$

(entered the house) Mk17¹⁷ (breaks the cakes of bread) Mk8^{10 20} (was in Galilee) Mk15⁴¹ (the eight days to His circumcising) Lu22¹ (He came to be twelve) Lu24² (w I dispatch you) Lu22³⁵ (w roused) Jn22²² (He came into Galilee) Jn4⁴⁵ Abs² (glorified) Jn12¹⁰ (summons Lazarus) Jn12¹⁷ (washes their feet) Jn13¹² (with the disciples) Jn17¹² (w the soldiers crucify) Jn19²³ (took the vinegar) Jn19³⁰ (stood in the midst) Jn20²⁴

others: what David does w Mt12²³ Mk22⁵ Lu6³ w the throng was ejected Mt9²⁵ the blade germinates Mt13³⁰ w the dragnet full Mt13⁴⁸ the disciples (near Jerusalem) Mt21¹ Mk11¹ (lunch) Jn21¹⁵ (entered Jerusalem) Ac1¹³ w the season of fruits Mt21³⁴ the sun (sets) Mk13² (rises) Mk4⁹ w Herod (makes a dinner) Mk6²¹ (leads Peter) Ac1²⁰ sacrificed the passerover Mk14¹² days of cleansing Lu22²² heaven is locked Lu4²⁵ became day Lu6¹³ w you should be saying Lu13³⁵ w this son came Lu16³⁰ coming will be days w Lu17²² the hour (came) Lu22¹⁴ (coming w) Jn4^{21 23 525} 1625 Abs² they came away Lu23³⁵ testimony of John Jn1¹⁹ w the throng Jn6⁵⁴ coming is the night Jn8⁴ w Judas came out Jn13³¹ chief priests Jn19⁸ Pilate hears Jn19⁸ Peter (was younger) Jn21¹⁸ (went into Jerusalem) Ac12¹ (came to Antioch) Ga21¹ Philip (w Samaritans believe) Ac8¹² (and the eunuch) Ac8³⁹ the days came Ac21⁵ 27³⁹ Paul (came on the stairs) Ac21³⁵ (entered Rome) Ac28¹⁶ (have become a man) 1C13¹¹ 11 (perceived) Ga21⁴ (came out from Macedonia) Ph4¹⁵ (with the Thessalonians) 1Th3¹⁴ 2Th3¹⁰ blood of Stephen Ac22²⁰

God (will be judging) Ro21⁶ (w it delights) Gal1⁵ (our Saviour) Tit3⁴ (w patience of) 1Pt3²⁰ saints (were slaves of sin) Ro6²⁰ (were in the flesh) Ro7⁵ (than w we believe) Ro13¹¹ (of the nations) 1C12² (w you lived in these things) Co3⁷ some from James came Ga2¹² we were minors Ga4³ full time came Ga4⁴ era will be w 2Ti4² w Melchizedek meets Hb7¹⁰ the covenant victim living Hb9¹⁷ w Michael argued Ju9^{As} w John (perceived Jesus) Rv17¹ (ate the scroll) Rv10¹⁰ (w I hear) Rv22⁸ w the Lambkin (took the scroll) Rv5⁸ (opens the seals) Rv6¹ 3 5 7 9 12 81 the messenger cries Rv10³ seven thunders Rv10⁴ Ab the dragon Rv12¹³ (AMk11¹⁹ AJn9¹⁴). after³, as soon as², that¹, when⁹⁸, while².

when, according as¹, as¹², if ever⁵, - should reach², immediately¹, since¹, straightway¹, then¹, whenever¹¹⁴, where², with², when? See once.
when (once). See once when.

[h]o'the n WHICH-PLACE
when¹ w unclear spirit came out Mt12⁴ Lu11²⁴ Herod avows Mt14⁷ reaping w you do not sow Mt25²⁴ 20 Paul (Antioch w we had been given over) Ac14²⁰ (did not become stubborn) Ac26¹⁹ (w tacking about) Ac28¹³ Christ (made like the brethren) Hb21⁷ (has suffered) Hb3¹ (is able to save) Hb7²⁵ (have something to offer) Hb8³ neither the first without blood Hb9¹⁸ death, w Abraham recovers Isaac Hb11¹⁹ antichrist w we know it is the last hour 1Jn21⁸, from thence¹, - whence³, whence¹, where², - by¹, - fore¹, - upon³.

p o'the n ?-WHICH-PLACE
hence. Mt13²⁷ 54 56 1633 2125 Mk6² 84 1237 Lu14³ 1325 27 207 Jn14⁸ 29 38 411 65 727 27 28

814 14 920 30 190 Ja4¹ 1 Rv25 713, from whence³, whence²⁰.

[h]o't an WHICH-BESIDE-EVER
whenever¹ happy are you w Mt5¹ Lu22²² doing alms Mt6² praying Mt6⁵ 6 Mk11²⁵ Lu11² fasting Mt6¹⁸ the bridegroom Mt15²³ Mk22¹⁰ Lu5³⁵ giving you up Mt10¹⁹ persecuting Mt10²³ the unclear spirit Mt12⁴³ Mk3¹¹ Lu11²⁴ kernel of mustard Mt13³⁸ Mk4³¹ 32 the Pharisees eating bread Mt15² Christ (w the Son of Mankind) Mt19²⁸ 2531 Mk9⁹ (I may be drinking it) Mt26²⁹ Mk14²⁵ (w He may be coming) Mk8³⁸ Lu9²⁶ Jn4²⁵ 727 31 (reminded of me Lord) Lu23⁴² (w you should be exalting) Jn8²⁸ (w I may be in the world) Jn9⁵ (w giving Him up) Jn13¹⁹ 1429 (He may be giving up the kingdom) 1C15²⁴ 24 (w our life) Co3⁴ (coming to be glorified) 2Th1¹⁰ lord of the vineyard Mt21⁴⁰ one proselyte and w Mt23¹⁵ w perceiving (the abomination) Mt24¹⁵ 33 Mk13¹⁴ 29 (a cloud) Lu12⁵⁴ (Jerusalem) Lu21²⁰ (these things) Lu21³¹ w it bough Mt24³² Mk13²⁸ hearing Mk4¹⁵ 16 Lu1¹³ the fruit Mk4²⁹ they may be rising Mk12²⁴ 25 will these things be Mk13⁴ hearing battles Mk13¹⁷ Lu21¹⁹ leading you to give you over Mk13¹¹ you may be wanting Mk14⁷ w men saying fine things Lu6²⁸ the strong one Lu11²¹ your eye Lu13⁴ a lamp Lu11³⁶ bringing you before synagogues Lu12¹⁷ it is blowing Lu12⁵⁵ seeing Abraham Lu13²⁸ invited Lu14⁸ 10 10 making a luncheon Lu14¹³ 13 I should be deposed Lu16⁴ AB defaulting Lu16⁹ doing all Lu17¹⁰ Abs¹ the sign Lu21³ trees budding Lu21³⁰ they should be made drunk Jn2¹⁰ the water disturbed Jn5⁷ the Adversary Jn8⁴⁴ the shepherd Jn10⁴ the consoler Jn15²⁶ their hour coming Jn16¹ spirit of truth Jn16¹³ a woman bringing forth Jn16²¹ 21 w you (Peter) Jn21¹⁸ Paul (w his accusers) Ac23³⁵ (I may come) 1C16 2 3 5 (weak) 2C12¹⁰ 139 (w sending Artemas) Tit3¹² captain Lysias Ac24²² they of the nations Ro21⁴

God (w eliminating sins) Ro11²⁷ (saying) 1C15²⁷ (leading the Firstborn) Hb1⁶ anyone saying 1C3⁴ maturity coming 1C13¹⁰ coming together 1C14²⁶ all subjected 1C15²⁸ Abs¹ this corruptible 1C15³⁴ Apollos coming 1C16¹² obedience completed 2C10⁶ the epistle read Co4¹⁶ saying peace and security 1Th5³ younger widows 1Ti5¹¹ joy deem it brethren Ja1² the animals giving glory Rv4⁹ a scorpion striking Rv9⁵ seventh messenger trumpeting Rv10⁷ two witnesses Rv11⁷ devouring the child w Rv12⁴ seventh king coming Rv17¹⁰ kings of earth Rv18⁹ the thousand years finished Rv20⁴ As (ARv8¹), as long as¹, as soon as², that¹, till¹, when¹¹⁴, whensoever¹, while¹.

[h]os a'kis WHICH-TIMES
whensoever¹, w you should be (drinking the cup) 1C11²³ (eating the bread) 1C11²⁰ us w the two witnesses Rv11⁶,
whensoever, as², whenever¹.

[h]ou OF-WHICH
where (adverb). Christ (w the little boy) Mt2⁹ (w He arranges) Mt28¹⁰ (Nazareth w He was reared) Lu4¹⁶ (found the place w written) Lu4¹⁷ (w He was to be entering) Lu10¹ (w He is sitting) Co3¹ w two or three Mt18²⁰ 28 tomb w no one as yet Lu23⁵³ to the village w Lu24²⁸ upper chamber w Ac11³ 208 whole house w Ac22⁷ w Moses begets two Ac7²⁹ a con-

sideable number convened Ac1212 beside a river w Ac1613 Troas w we tarry Ac200 daia of Caesar Ac2510 Puteoli w brethren Ac2814 now w no law is Ro415 w sin increases Ro520 w it was declared Ro926 w Paul may be going 1C169 spirit of the Lord is 2C317 your fathers try Me Hb39 the prostitute sitting Rv1715 from whence1, since1, when2, where22, wherein1, whither1, -soever1.

where, whence2.

p ou' ?-OF-WHICH

where1, somewhere. w is My caravansary Mk1414 w the blast is going Jn33 somewhere: about a hundred years (Abraham) Ro419 s someone certifies Hb26 s concerning the seventh Hb49, about1, in a certain place2.

where. See wherever.

whereby, whence1.

[h] o'p ou WHICH-?-OF-WHICH

wherever, where, wherein Co311, whereon Mk2403, whosoever Mt810 2428 2613 Mk610 1414, (adverb) w your treasure is Mt621 Christ (into the villages) Mk650 (following Thee w) Lu957 (following the Lambkin w) Rv144 w the dumb spirit Mk918 this evangel Mk149 impulse of the helmsman Ja34 jealousy and faction Ja316

where: moth and corruption Mt61920 thieves tunnel Mt610 20 Lu1233 on rocky places Mt135 Mk45 Jesus (reaping w you) Mt2524 26 (w He lay) Mt286 Mk16Jn2012 (to) they hear He is) Mk655 (w I may eat the passover) Mk1414 Lu2211 (w Lord) Lu1737 (ascending w) Jn662 (w I am) Jn731 36 1226 143 (w I am going) Jn821 22 1333 36 (w Martha meets) Jn1130 32 (you are aware w) Jn144 (I will that w I am) Jn1724 (in the sanctuary w) Jn1820 (w He was crucified) Jn1918 20 41 (the Forerunner) Hb267 w the scribes gathered Mt2657 unroof the roof w Mk24 the word is sown Mk415 w the little girl was Mk540 w their worm not decaying Mk914A 4648 standing w it must not Mk1314 w your treasure Lu1234 w John was baptizing Jn128 1040 blast blowing Jn38 Jerusalem w one must worship Jn420 Cana of Galilee Jn446 they ate the bread Jn623 village w David was Jn742 Bethany w Lazarus was Jn124 Kedron winter brook Jn181 w the disciples Jn2019 Peter (walked w) Jn2118 (carrying him) Jn2118 Thessalonica Ac171 bringing the evangel Ro1520 there is jealousy 1C39 w there is a covenant Hb916 a pardon Hb1018 messengers 2Pt211 w the throne of Satan is Rv21313 Sodom and Egypt vRv118 the woman (in the wilderness) vRv126 (nourished) vRv12 14A seven mountains vRv179 lake of fire (w the wild beast) vRv2010 (false prophet) vRv2010S, where55, whereas2, whosoever1, whither0.

dia ti THROUGH-ANY

wherefore? in a question. Mt911 14 1310 Mk218 75 etc. wherefore74, why223.

di o' THROUGH-WHICH

wherefore, in a statement. Mt278 Lu135 77 Ac1029 etc. for which cause2, therefore10, wherefore40.

wherefore, account (on)1, behalf (on)2, consequently1, on1, so that17, surely in consequence1, then1, through11, whence1, why?1.

di o'per THROUGH-WHICH-EVEN

wherefore, conjunction. 1C813 1014 1419S.

wherein, where1.

whereof, on1.

whosoever, wherever1.

whereupon, whence3.

ap art i s m os' FROM-EQUIPPING

wherewithal for building tower Lu142S, to finish it1.

wherewith soever, as much as1.

p o'ter on ?-WHICH-MORE

whether. it is of God Jn717.

e'toi OR-THOUGH

whether. w of sin or Ro616.

whether, any8, if20.

c'i'te IF-BESIDES

whether. or, w prophecy, o dispensing, o the teacher Ro126 78 w Paul, o Apollos 1C322 w in heaven o on the earth 1C85 w eating o drinking 1C1031 w Jews o Greeks 1C1219 etc. if1, or32, - else1, - whether2, whether29.

whether or not, lest at some time1.

[h] o, *[h] os* (masc.), *[h] e'* (fem.) WHICH

which, (ic) the relative pronoun, who, whatsoever Mt1819, in the masculine and feminine; only a few representative references being given: with from, since, with in, while, with instead, because, omitted after till, until, what, none, etc. Always aspirated. w is the Pretorian Mk1316 wicked things w Herod Lu19 Christ (the glory w) Jn175 (the day on w) Ac1222 (Seed w is) Ga316 (promises w He) 1Jn225 God (Thy name in w) Jn1711 (assigns a day in w) Ac1731 every city in w Ac1536 fruit of w you Ro621

who: came to hear Jesus Lu617 over whom My name Ac1517 what: report to John w Mt114 for w are you Mt2650 none: indeed lash o Mt2135 while (in which): Mk219 Lu1919 Jn57 1Pt44 since (from which) of time: Lu745 2421 Ac2411 2Pt34 Rv1618 because (instead which): Lu20 123 1944 Ac1223 etc. about14, according as3, after3, - that1, as344, - it had been2, - it were20, - soon as7, even as8, - like1, for2, how19, like7, - as1, - unto3, since1, so1, - that1, that5, to wit1, unto1, when41, while4.

which, any17, such as2.

which(?). See any.

which? plural-which.

whicha. See any who.

while. See till.

while, as1, season1, when2, whenever1, (a w).

few2, little1, time3, (for a w), temporary1.

while (in which). See which.

while the world standeth, con1.

phragel i' on WHIP

whip, flexible lengths arranged for use in striking. Christ making Jn215, scourge1.

phragel i' o' d' WHIP

whip, strike with a whip. Jesus, w Pilate Mt2720 Mk1515, scourge2.

whirlwind. See storm.

psithur i s t es' WHISPERER

whisperer. God gives up Ro130.

psithur i s m os' WHISPERING

whispering, speaking that which detracts. saints warned against 2C1220.

leuk on' WHITE

white, the color of snow, the opposite of black. one hair w or black Mt536 Jesus (garments became) vMt172 Mk98 Lu929 (hair as w wool)

vRv14¹⁴ messenger's dress Mt28³ w robe (youth clothed with) Mk16⁵ (the martyrs) vRv6¹¹ (vast throng in) vRv7¹³ for harvest Jn4³⁵ two messengers in Jn20¹² two men in Ac1¹⁰ w pebble vRv2¹⁷ conquerors to walk in vRv3⁴ buy w garments vRv3¹⁸ elders in vRv4⁴ w horse vRv6² 1911¹⁴ cloud vRv14¹⁴ armies dressed in vRv19¹⁴ great w throne vRv20¹¹.

white, splendid², whiten¹, (make w), whiten¹, whitewash².

leuk ai'n o WHITEN

whiten. no fuller able to Mk9³ w their robes vRv7¹⁴. make white, whiten¹.

koni a'o DUST

whitewash. sepulchers Mt23²⁷ w wall (Paul calls chief priest) Ac23³. whitened².

whither, where¹, wherever⁹.

whithersoever, where¹.

who. See which.

who, any¹³³.

whod. See any who.

who(?) . See any.

whoever. See as much as.

[h]olo'n WHOLE

whole, wholly Jn9³⁴ 1310, all parts together. w of this occurred Mt12² 214⁸ 265⁶ of Galilee Mt4²³ Mk13⁹ of Syria Mt4²⁴ w body (cast into Gehenna) Mt5²⁹ 30 (illumined) Mt6²² Lu13³⁶ 36 (dark) Mk6²³ (were an eye) Jc12²⁷ (hearing) IC12²⁷ (bridle) Jc3² (steering) Ja3³ (spotting) Jc3⁶ w of that land Mt9²⁸ 138¹ meal leavened PM13³⁸ Lu13³² IC56 Ga5⁹ country (Gennesaret) Mt14³⁵ Mk6⁵⁵ (about Galilee) Mk12¹⁸ Lu4¹⁴ (Asia Minor) Ac13¹⁹ w world (gaining) Mt16²⁶ Mk8³⁶ Lu9²⁵ (wherever evangel heralded in) Mt26¹³ Mk14⁹ (faith announced in) Ro18 (sins of the) Jn22 (lying in wicked one) Jn5¹⁹ w day (idle) PM20⁶ (put to death) Ro8³⁶ (God spreads out hands) Ro10²¹ loving God w (heart) Mt22³⁷ Mk12³⁰ 33A Lu10²⁷ (soul) Mt22³⁷ Mk12³⁰ 33 Lu10²⁷ (comprehension) Mt22³⁷ Mk12³⁰ Lu10²⁷ (strength) Mk12³⁰ 33A Lu10²⁷ (understanding) Mk12³³ the w law (hanging) Mt22⁴⁰ Ps2 (debt- or to do) Ga5³ (keeping) Ja2¹⁰ w inhabited earth (evangel to) Mt24¹⁴ (famine on) Ac11²⁸ (trial on) Rv3¹⁰ (Satan deceiving) vRv12⁹ (marvels) vRv13³ (kings of) vRv16¹⁴ w Sanhedrin Mt26⁵⁹ Mk14⁵⁵ 151 squadron Mt27²⁷ Mk15¹⁶ w city (Capernaum) Mk13³³ ABS² (man came away to) Lu8³⁹ (Jerusalem) Ac21³⁰ 31 widow's livelihood Mk12⁴⁴ Lu8⁴³ dark over w land Mk15³³ Lu23⁴⁴ w of Judea Lu16⁵ 71²³ 235 Ac10³⁷ (ecclesias of) Ac9³¹ toiling w night through Lu5⁵ w house (a courtier's) Jn4⁵³ (blare fills) Ac22 (Pharaoh's) Ac7¹⁰ (Moses in God's) Nb3²⁵ 5 w man sound Jn7²³ Israel (w nation of) Jn11⁵⁰ (people) Ac24⁷ tunic woven throughout the Jn19²³ ecclesia (fear on) Ac5¹¹ (at Jerusalem) Ac15²² (Gaius host of) Ro16²³ (coming together) IC14²³ of Egypt Ac7¹¹ of Joppa Ac9⁴² nation of the Jews Ac10²² gathered a w year Ac11²⁶ island of Cyprus Ac13⁶ w household (of Crispus) Ac18⁸ (subverting) Tit11¹ province of Asia Ac19²⁷ two w years in Rome (Paul) Ac28³⁰ of Achaia 2C1¹ pretorium Ph13 Macedonia 1Th1¹⁰ moon as blood vRv6¹² (bRv20²). all⁶³, - (day) long², altogether¹, every whic², whole¹⁴.

whole, all³, every¹², sound¹³, - (be)¹, unimpaired¹, (be w), save², sound (be)¹, strong (be)²,

(make w), heal², save⁹, (make perfectly w), save through¹, whole armor, panoply², wholesome, sound (be)¹.

[h]olo tel es' WHOLE-FINISH

wholly. hallow you w 1Th5²³.

whore, prostitute⁴.

whoremonger, paramour⁵.

whosoever, as much as², every³⁵.

why. See yet.

[h]i'na ti THAT ANY

why? what Mt9⁴ Ac4²⁵ (literally that any). Mt27¹⁶ Lu13⁷ Ac7²⁸ IC10²⁹, wherefore¹, why⁵.

why, any⁶⁶, for¹, wherefore²³.

pon e'ron' MISERY-GUSHED

wicked acts, malignant ulcers Rv16², noxious fruit Mt7¹⁷ 18, w things (saying against you) Mt5¹¹ (brooding) Mt9⁴ (extracting) PM12³⁵ Lu6⁴⁵ (going out) Mk7²³ (Herod does) Lu3¹⁹ (Paul) Ac25¹⁸ 28²¹ the w one (what is in excess is of) Mt5³⁷ (rescue us from) Mt6¹⁴ Lu11⁴⁵ (snatching what has been sown) PM13¹⁹ (darnel are the sons of) Mt13³⁸ (keeping disciples from) Jn17¹⁵ (expel) IC5¹³ (fiery arrows of) Ep6¹⁶ (guarding you from) 2Th3³ (you have conquered) Jn2¹³ 14 (Cain was of) Jn3¹² (not touching him) Jn5¹⁸ (whole world lying in) Jn5¹⁹ a w person (not to withstand) Mt5³⁹ w and good (God's sun rising on) Mt5⁴⁵ (slaves gathered) PM22¹⁰ w eye (if it should be) PM6²³ Lu11¹⁴ (seeing that I am good) PM20¹⁵ (gifts of the heart) Mk7²² being w (give good gifts) Mt7¹¹ Lu11¹³ (how can you be speaking) Mt12³⁴ w man (bringing forth) PM12³⁵ Lu6⁴⁵ (Jews taking) Ac17⁵ (rescued from) 2Th3³ (shall wax worse) 2Ti3¹³ w treasure PM12³⁵ Lu6⁴⁵ w generation Mt12³⁹ 45 164 Lu11²⁹ w spirits (seven different) PM12³⁵ Lu11²⁶ (Jesus cures) Lu7²¹ ABS² 82 (go out) Ac19¹² (and the sons of Seva) Ac19¹³ 15 16 w and just (severed) Mt13⁴⁹ w reasonings (out of the heart) Mt15¹⁹ (judges with) Ja2⁴ w slave PM25²⁶ Lu19²² casting out your name as Lu6²² your Father is kind to Lu6³⁵ w acts (men's) Jn3¹⁹ (the world's) Jn7⁷ (enemies) Col2¹ (Cain's were) Jn3¹² (participating in) 2Jn1¹ w knavery Ac18⁴ abhorring Ro12⁹ w eon (the present) Gal4 day (are w) Ep5¹⁶ (withstand in) Ep6¹³ saints to abstain from everything 1Th5²² suspicions 1Ti6⁴ w work (rescue Paul from) 2Ti4¹⁸ w heart of unbelief Hb3¹² conscience Hb10²² such boasting is Ja4¹⁶ words 3Jn¹⁰ (s²) 136¹, bad¹, evil¹⁰, - things², grievous¹, harm¹, lewd¹, malicious¹, which is evil², wicked¹², -ness¹, -one¹, -person¹.

wicked, dissolute², evil¹, lawless².

pon e'ri'a MISERY-GUSH

wickedness, perhaps, originally, the impulsive act of one in misery, then any malignant act. Jesus knowing the Pharisee's Mt22¹⁸ out of the heart Mk7²² Pharisees brimming with Lu11³⁹ turning from Ac3²⁶ men filled with Ro12⁹ leaven of IC5³ spiritual forces of Ep6¹², iniquity¹³, wickedness⁶.

wickedness, evil¹.

sarga'n e WICKER

wicker basket. Paul lowered in 2C11³, basket¹.

chéra widow

widow, widowed Jn127, devouring the homes of Mk124⁴⁰ Lu2047 a poor Mk1242⁴³ Lu212³ Hannah Lu237 many in Israel Lu425 of Sarepta of Sidonia Lu426 of Nain Lu172 a certain w Lu183⁵ overlooked Ac61 in Joppa (lamenting) Ac939 (Peter summoning) Ac941 Paul saying to 1C78 in the ecclesia (honoring) 1Ti53³ (if any have children) 1Ti54 (really) 1 w 1Ti55 (less than sixty years) 1Ti59 (refusing younger) 1Ti61 (relieving) 1Ti510 18 Babylon no w Mr187.

wife. See woman.

wife, feminine¹.

wife's mother, mother-in-law³.

ag'ron FIELD

wild, that which comes of itself, untamed, honey Mt34Mk10 billows vJu13, raging¹, wild².

thér'ion WILD-BEAST

wild beast, an untamed animal, Jesus with Mk113 Peter perceived vAc116 hanging from Paul's hand Ac284⁵ Cretans evil w b 7Ti112 come in contact with mountain Hb1220 nature of Jas3 to kill by vRv6⁸ the wild beast (out of the abyss) vRv117 (out of the sea) vRv131 (John perceived) vRv132 178 1919 (earth marvels after) vRv133 178 (earth worship) vRv134 4 12 14b3 11 (given authority) vRv139 1713 (the first) vRv1312 (image of) vRv1314 15 15 15 (emblem of) vRv1317 162 1920 (number of) vRv1318 (conquerors from) vRv152 (throne of) vRv1610 (mouth of) vRv1613² (a scarlet) vRv173 (secret of) vRv177 (which was) vRv1714 (one hour with) vRv1712 (hating the prostitute) vRv1716 (give their kingdom to) vRv1717 (is arrested) vRv1920 (those who do not worship) vRv204 (in the lake of fire) vRv2010 another (out of the land) vRv1311 (doing signs) vRv1314 (BRv1317 A182).

agri cl'ais FIELD-OLIVE

wild olive, uncultivated, the nations Ro1117 24.

erém'ia DESOLATE

wilderness, whence in a w is bred Mt1533Mk 841us Paul in dangers in 2C1122 heroes of faith in Hb1138, desert¹, wilderness³.

wilderness. See desolate.

wile, systematizing¹.

thel'ō WILL

will, form a decision, choice or purpose, idiomatically want or would. (As will is also used to indicate the future, and as it cannot stand before an infinitive, and willing denotes compliance, the renderings of will must be highly idiomatic.). Jesus (leper, if Thou shouldst) Mt82Mk140Lu512 (I am w) Mt83Mk1 41Lu513 (not w dismiss thought) Mt1532 (if Thou art) Mt174 (not as I) Mt2630 Mk1430 (art Thou w fire descend) Lu954 (what w I if) Lu1249 (vivifying whom He) Jn521 (not coming to Me) Jn519 (w that where I am) Jn1724 (not w become obedient to) Ac730 Joseph not w hold up to infamy Mt119 John the baptist (if you are w receive) Mt1114 (do to him whatever they w) Mt1712 Pharisees not w Mt234 Jerusalem not Mt2337Lu1334 to give to Judas Mt2615 the Adversary Lu40 not w for me to reign Lu1927 Pilate w release Jesus Lu2320 blast blowing where w Jn38

Paul (God w I shall) Ac1821 1C410 (are you w) Ac259 (to testify of him) Ac265 (not what I w) Ro715 10 19 20 (to w is lying beside

me) Ro718 (to be doing the ideal) Ro721 (not w for you to be ignorant) Ro1125 saints (not of him who is) Ro918 (doing what he w) 1C 736 (married to whom she w) 1C739 (not w to work) 2Th310 God (to whom He) Ro918 18 (members as He) 1C1218 (the dead a body as He) 1C1538 (operating in you to w) Ph213 (to make known) Col127 (all mankind to be saved) 1Ti24 (offering Thou w not) Hb105⁸ (if the Lord should be) Ja415 1Pt317 Corinthians (to be w also) 2C810 (eagerness to) 2C811 Jezebel not w repent Rv221A³ whenever the two witnesses vRv116 wild beast vRv133s him who w Rv2217

would: Rachel w not be consoled Mt128 slave w not pay PMt1830 guests w not come PMt223 Jesus (calling whom He w) Mk313 (w not walk in Judea) Jn710 to John whatever they w Mk913 elder son w not enter PLu528 w not avenge the widow PLu184 tribute collector w not lift up eyes PLu183 Peter walked where he w Jn218 18

want: he who w (to sue you) Mt540 (borrow from you) Mt542 w that men should do to you Mt121Lu631 God (mercy am I w) Mt913 127 (if He is w Christ) Mt2743 (to display indignation) Ro922 Pharisees w a sign Mt1238 to be culling darnel PMt1329 Herod (w to kill John) Mt143 (request of me whatever) Mk622 (not w to repudiate) Mk626 (to become acquainted with Jesus) Lu238 Canaanite woman Mt1528 whoever should be w (save his soul) Mt1625Mk835Lu924 (to become great) Mt2026Mk1043 (to be foremost) Mt2027Mk1044 (doing His will) Jn717

Jesus (if anyone w come after Me) Mt1624 Mk834Lu923 (I w to assemble your children) Mt2337Lu1334 (make ready passover) Mt2617 Mk1412Lu229 (does not w drink the wine) Mt2734 (to pass by) Mk649 (w no one to know) Mk724 930 (mother w to see Him) Lu 820 (Herod w to kill) Lu1331 (come away into Galilee) Jn143 (man at Bethesda to become sound) Jn56 (are you disciples w to go away) Jn607 (to arrest Him) Jn7443² (to become acquainted with) Jn1221 (disciples w to ask Him) Jn1619 (John to be remaining) Jn2122 23 a king w to settle PMt1823 to be entering life Mt1917 to be perfect Mt1921 householder w to give PMt2014 15 James and John w to sit at right and left Mt2021Mk1035 36 blind man w his sight Mt2032Mk1031Lu1841 did not w (the child) PMt1229 (his man to reign over us) PLu1914 (John, to write) Jn313 w prisoner released Mt2715Ans² 17 21Mk159 12A John the baptist (Herodias w to kill) Mk619 (w his head) Mk625 (w him to be called) Lu 162 (you w to exult in) Jn535 w to be first Mk935 scribes w to walk in robes Mk1228 Lu2046 whenever you w (aid the poor) Mk 147 not w the fresh wine Lu530 prophets and kings w perceive Lu1024 lawyer w to justify self Lu1029 to build a tower PLu1428 to cross hence PLu1626

disciples (as much as they w) Jn611 (to take Jesus into ship) Jn621AB (whatever you should) Jn157 Jews (to do Adversary's desires) Jn844 (why are you w to hear again) Jn927 27 what is this w to be Ac212 1720 do you w to dispatch me Ac728 Peter w to taste Ac1019 priest w to sacrifice Ac1413 Paul (w Timothy to come out with) Ac163 (what is he w to say) Ac1718 (I do not w you) Ro131 1C101 20 121 2C18 1Th413 (w saints to be wise) Ro1619 (what are you w) 1C421 (I w all men) 1C77 (I w you to be) 1C732 113

145 (do I w to speak five words) 1C14¹⁰ (do not w to see you) 1C16⁷ (if w to boast) 2C12⁹ (such as I w) 2C12²⁰ (this only I w to learn) Ga3² (to be present) Ga4²⁰ (w you to perceive) Co2¹ (to come to you) 1Th2¹⁸ Alexander w to make a defense Ac19³³ to curry favor (Felix) Ac24²⁷ (Festus) Ac25⁹

saints (not to fear) Ro13³ (and you w to go) 1C10²⁷ (to learn anything) 1C14³⁵ (not w to be stripped) 2C5¹ (an incentive) 2C11¹² (some to distort the gospel) Ga17³⁵ (to slave anew) Ga4⁹ (to debar you) Ga4¹⁷ (w you to be circumcised) Ga6¹³ Paul as Corinthians do not 2C12²⁰ w to be under law Ga4²¹ lest doing what you w Ga5¹⁷ whoever are w Ga6¹² w to parade what is seen Co2¹⁸ w to be teachers of law 1Ti1⁷ younger widows w to marry 1Ti5¹¹ to live devoutly 2Ti3¹² Esau w to enjoy allotment blessing Hb12¹⁷ I w to do nothing Phn1¹ to behave ideally Hb13¹⁸ are you w to know Ja2²⁰ to love life 1Pt3¹⁰ w to be oblivious 2Pt3⁵ anyone w to injure vRv11⁵ w, be disposed¹, forward¹, - so¹, desire¹⁰, had rather¹, intend¹, it pleased², list³, love¹, mean², voluntary¹, will¹⁰⁶, would¹⁵.

the'lēma WILL-effect

will, that which is the subject of decision, choice or purpose. God's will (Thy w be done) Mt6¹⁰ Lu11²⁸ (he who is doing) Mt7²¹ 12⁵⁰ Mk3³⁵ (not the w) Mt18¹⁴ (let Thy w be done) Mt26⁴² Lu22⁴² (this is the w of) Jn6³⁹ 40 (if anyone wanting to do) Jn7¹⁷ (if anyone doing) Jn9³¹ (David doing all) Ac13²² (let the w of the Lord) Ac21¹⁴ (the Jews know) Ro2¹⁸ (give themselves through) 2C8⁵ (according to) Ga1⁴ (delight of His) Ep1⁵ (secret of) Ep1⁹ (counsel of) Ep1¹¹ (thus it is) 1Pt2¹⁵ (if the w of) 1Pt3¹⁷ (suffering according to) 1Pt4¹⁰ (the one doing His w remaining) 1Jn2¹⁷ (because of Thy) vRv4¹¹

Christ (doing God's w) Jn4³⁴ 6³⁸ 38 (seeking the w of Him Who sends Me) Jn5³⁰ 30 (to do Thy w O) Hb10⁷ Paul (selected to know) Ac22¹⁴ (prospered in) Ro10¹ (coming through) Ro15³² (a called apostle through) 1C11² 2C11¹ Ep1¹ Co1¹ 2Ti1¹ saints (to be testing what is) Ro12² (to understand what) Ep5¹⁷ Ans² (slaves to do) Ep6⁶ (filled with realization of) Co1⁹ (fully assured of) Co4¹² (your holiness) 1Th4³ (giving thanks) 1Th5¹⁸ (hallowed by) Hb10¹⁰ (endurance, that doing) Hb10³⁶ (adapting you to do His) Hb13²¹ (to spend his time in) 1Pt4² (requesting according to) 1Jn5¹⁸

others: which child does the father's vMt 21³¹ a slave knows his lord's vLu12⁴⁷ 47 Jesus given up to the people's vLu23²⁵ neither of the w (of the flesh) vJn11¹³ (of a man) vJn11¹³ AD's having authority as to own 1C7³⁷ not Apollos' 1C16¹² of the flesh Ep2³ for the Adversary's 2Ti2²⁶ prophecy not by man's 2Pt1²¹ (s'2Ti1⁶), desire¹, pleasure¹, will¹⁶².

will, about (be)⁸, counsel¹, intend²⁸, intention², opinion¹, (against w), involuntarily¹, (good w), humor (good)¹.

the'lēsis WILLING

will, according to God's Hb2⁴.

will worship, willful ritual¹.

willfully, voluntarily¹.

e thel o thrēsk e'ia WILL-RITUAL

willful ritual, a ritual prescribed by the will

of the worshiper, not by God. directions of men Co2²³, will worship¹.

willing, eager¹, (be w), delight².

willing mind, eagerness¹.

willing of one's self, accord (of own)¹.

willingly, voluntarily¹.

win, gain².

a'nem os WIND

wind, air moving with force. blow and lunge at house PMt7²⁵ 27as² Jesus (rebukes) Mt5²⁹ Mk4³⁰ Lu8²⁴ (obeying Him) Mt8⁷ Mk4⁴¹ (enjoining) Lu8²⁵ red shaken by (John) PMt11¹⁷ Lu7²⁴ contrary Mt14³⁴ Mk6⁴⁸ Ac27⁴ flag-Mt14³² Mk4³⁰ 6⁵¹ Peter observing Mt14³⁰ the four AMt24³¹ Mk13²⁷ vRv7¹ a great whirlwind Mk4³⁷ Lu8²³ sea roused by a great Jn6¹⁸ not leaving us toward Ac27⁷ called a northeaster Ac27¹⁴ ship (unable to luff to) Ac27¹⁵ (driven by) Ja3⁴ of teaching vEp4¹¹ clouds carried by Ju1² fig tree quaking under vRv6¹³ may not be blowing vRv7¹.

wind, bind¹, blast¹, spirit¹.

anem iz'ō WINDIZE

wind (driven by the). surge of the sea Ja1⁹. wind up, enshroud¹.

keir'ia SHEARING

winding sheet, a long strip of cloth. Lazarus bound with Jn11⁴⁴, grave clothes¹.

thur is' os DOOR

window. Eutychus seated on Ac20⁹ Paul lowered through 2C11³³.

oin'os WINE

wine, the fermented juice of the grape. draining fresh w PMt9¹⁷ Mk22²² Lu5³⁷ 37 38. spilled PMt9¹⁷ Mk22²² 22 Jesus given (mixed with bile) Mt27³⁴ (with myrrh) Mk15²³ John not drinking Lu11³ 733 poured on wounds vLu10³⁴ at Cana (in want of) Jn2³ 3 (chief tastes) Jn2⁹ (ideal w first) Jn2¹⁰ 10 (Jesus makes the water w) Jn4⁴ saints (ideal not to be drinking) Ro14²¹ (be not drunk with) Ep5¹⁸ (not addicted to much) 1Ti3³ (Timothy to use a sip) 1Ti5²³ (not to be enslaved by) Tit2³ not injuring vRv6⁹ furious w of Babylon (prostitution) vRv14⁸ (peoples made drunk by) vRv17² (nations have fallen by) vRv18³ of God's fury (drinking) vRv14¹⁰ (given Babylon) vRv16¹⁹ cargo of vRv18¹³ As treasuring the w through vRv19¹⁵.

wine bibber, tippler².

wine (excess of), debauch¹, (given to w), toper².

wine-press, trough⁵.

ask os' BOTTLE (skin)

wine skin, made of such animals as the goat. old and new PMt9¹⁷ 17 17 17 Mk22²² 22 22 Lu5³⁷ 37 37 37, bottle¹².

winefat (place for the), vat¹.

pte r u'x EXPANDER

wing, a hen assembling her brood under Mt23³⁷ Lu13³⁴ four animals with six vRv4⁸ of the locusts vRv9⁹ of a large vulture vRv12¹⁴.

pte r u'g ion EXPANDER (dim.)

wing, on the w of the sanctuary (Christ) Mt4⁵ Lu4⁹, pinnacle².

wink at, condone¹.

ptu'ō WINNOWING-SHOVEL

winnowing shovel, a broad shovel used in separating the grain from the chaff. in Christ's hand PMt3¹² Lu3¹⁷, fan².

chein on' WINTER

winter, the rainy, stormy season in the East, tempest Ac27²⁰, that your flight not in Mt 24²⁰ Mk13¹⁸ the Dedication in Jn10²² Timothy to come before 2Ti4²¹, foul weather¹, tempest¹, winter¹.

para cheim az'ō BESIDE-WINTER

winter, staying for the winter, a ship w (at Phoenix) Ac27¹² (at Melita) Ac28¹¹ Paul (in Corinth perchance) 1Co16⁶ (in Nicopolis) Tit 3¹².

chein'a r r o s WINTER-GUSH

winter brook, a small stream bed which contains water in winter only, the Kedron Jn 18¹, brook¹.

para cheim a s i'a BESIDE-WINTERING

wintering, Ideal Harbors not fit for Ac27¹², to winter in¹.

wipe, wipe off⁵.

wipe away, brush away².

apo mas' s o FROM-WIPE

wipe off, dust off the feet Lu10¹¹.

ek mas' s o OUT-WIPE

wipe off, Jesus' feet (a woman w her tears o) Lu7³⁸⁻⁴⁴ (Mary w the attar o) Jn11² 12³ Jesus, the disciples feet Jn13⁵, wipe⁵.

soph i'a WISDOM

adom, the faculty which makes the highest and best application of knowledge, was justified Mt11¹⁹ Lu7³⁵ of Solomon Mt12⁴² Lu11³¹ Jesus (whence His) Mt13⁴⁴ Mk6² (filled with) Lu24⁴⁰ (progressed in) Lu25² (giving the disciples) Lu21¹⁵ w of (from) God (said) Lu14⁹ (the depths of) Ro13³³ (world knew not) 1Co 12¹ (Christ the w of) 1Co12³⁰ (Paul speaking in a secret) 1Co2⁷ (multifarious) Ep3¹⁰ (w be our G's) vRv17²³ full of (seven men) Ac 6³ (Jews unable withstand Stephen's) Ac6¹⁰ God gives Moses Ac7¹⁰ of the Egyptians Ac 7²² of word (evangel not in) 1Co1¹⁷ of the wise (destroying) 1Co1¹⁹ of this world (stupid) 1Co12²⁰ 31⁹ through w (world knew not God) 1Co12²¹ Greeks seeking 1Co12²² Paul came not with 1Co2¹ human 1Co2¹³ of men (faith not to be in) 1Co2⁵ Paul speaking 1Co2⁶ word of (one being given) 1Co12⁸ fleshly 2Co1¹² all w (God lavishes on us) Ep1⁸ (realization of His will in) Co1⁹ (Paul teaching in) Co1²⁸ (word of Christ make its home in you in) Co3¹⁶ spirit of (Father may be giving you) vEp1¹⁷ treasures of Co2³ expression of (ritual) Co 2²³ walking toward those outside Co4⁵ if anyone lacking Ja1⁵ behavior in meekness of Ja3¹³ from above Ja3¹⁵ 17 w given Paul 2Pe3¹⁵ Lambkin worthy to get vRv5¹² here is w (the mind which has) vRv13¹⁸ 17⁹.

wisdom, prudence¹.

soph on' WISE

wise, God (hidest these things from) Mt11²⁵ Lu 10²¹ (only w) Ro16²⁷ 1Ti1⁷ 2Pe3¹ (destroying wisdom of) 1Co1¹⁰ (stupidity w than men) 1Co 12⁵ (disgracing the w) 1Co12⁷ 2Pe3¹ (clutching the) 1Co3¹⁹ (knows the reasonings of) 1Co3²⁰ Christ dispatching w men Mt23³⁴ Paul (debtor to) Ro1¹⁴ (as w foreman) 1Co3¹⁰ men alleging themselves to be Ro1²² saints (w indeed for good) Ro16¹⁰ (walking as w) Ep 5¹⁵ where is the w 1Co12²⁰ not many w called 1Co12²⁰ presuming to be 1Co3¹⁸ 18 is there not one 1Co6⁵ who is w among you Ja3¹³.

wise, prudent¹⁴, (be w), understand¹, (in no w), circumstances (under no)⁶.

soph iz'ō make-WISE

wise (make) 2Ti3¹⁵, wisely made (myths) 2Pt 1¹⁶.

wise men, magi¹.

wisely, prudently¹.

eu ch'o mai WELL-HAVE

wish, Paul (w to God) Ac26²⁹ 2Co13⁷ (to be anathema) Ro9³ (the saints readjustment) 2Co 13⁹ for the coming of day Ac27²⁹ saints to be prospered 3Jn² (sJa5¹⁶). pray², wish⁴, would¹.

wit, perceive⁶.

witchcraft, enchantment¹.

meta' WITH or after

with, followed by of, after, is a connective denoting association, but not so close a connection as is conveyed by together. With the genitive case: Emmanuel, God w us Mt1²³ go w him two miles Mt5⁴¹ reclining w Abraham Mt8¹¹ who is not w Me Mt12³⁰ the Lord is w you Lu12⁸ Miriam went w diligence Lu13⁹ w your plaintiff Lu12³⁸ etc., etc.

With the accusative case: a the Babylonian exile Mt11² a six days Mt17¹ a the affliction Mt24²⁹ a My rousing Mt26³² a three days Mk9³¹ a these things Jn3²² 51¹⁴ 61¹ the morsel Jn13²⁷ a Jesus' suffering Ac13³ a this, Judas the Galilean Ac5³⁷ the cup also a dining 1Co12²⁵ etc. with gen. against⁴, among⁵, and¹, - setting¹, in², of¹, on¹, promised to¹, unto¹, upon¹, with³⁴⁶, without¹, with acc. after⁹⁵, hence¹, since¹, that should follow¹, when².

with, See beside.

with, about², from³, have¹, in¹³⁹, same time (at the), through¹⁷, under¹⁴, out²⁵, (be w), together (be)².

with, idiomatic for together (be).

onwith. See on.

together. See together.

with one accord. See accord (with one).

with places spread. See spread.

withal, same time (at the)³.

aph i'st ē mi FROM-STAND

withdraw, draw away (people) Ac5³⁷. Hannah does not w from sanctuary Lu23^{7A} Adversary w from Jesus Lu4¹³ in season of trial (seen on rock) vLu8¹³ be w from me (householder) vLu13²⁷ w from these (disciples) Ac 5³⁸ messenger, from Peter Ac12¹⁰ Jns John Mark, from Paul and Barnabas Ac15³⁶ Paul (from the synagogue) Ac19⁹ (scourgers w from) Ac22²⁹ (entreats that the splinter) 2Co 12²⁸ some w from the faith v1Ti4¹ from injustice 2Ti2¹⁹ from the living God vHb3¹² (b1Ti6³). depart from 11, draw away¹, fall away¹, refrain from¹, withdraw one's self¹.

met air'ō WITH-LIFT

withdraw, Jesus w (thence) Mt13⁵³ (from Galilee) Mt19¹, depart².

withdraw, pull away¹, shrink¹.

withdraw self, put¹, retire², retreat¹.

with. See dry.

withereh (whose fruit), sear¹.

withhold, retain¹.

es'ō INTO-

within, Peter w the courtyard Mt26⁵⁸ Mk14⁶⁴ soldiers led Jesus w pretorium Mk15¹⁶ disciples (upper chamber) Jn20²⁶ no one w the jail Ac5²³ the man w (Paul) Ro7²² (renewed) 2Co4¹⁶ (staunch in) Ep3¹⁸ judging

those 1C512, in1, inner1, into2, inward1, within3.

within, in13, inside12, interior1.

en'ei mi IN-BE

within (what is), giving for alms Lu141, such things as ye have1.

a'neu WITHOUT

without, w the Father (no sparrow falling) Mt1029 stubborn gained w a word 1Pt31 be hospitable w murmuring 1Pt49.

without. See apart from.

without. See out.

without, minus1, outside8, (that are w), outside1.

without a cause, feignedly1.

without ceasing, unintermittingly1.

without controversy, avowedly1.

without end, con1.

without father, fatherless1.

without fear, fearlessly1.

without God. See God (without).

without law. See lawless.

without natural affection. See natural affection (without).

without testimony. See testimony (without).

without understanding, unintelligent1.

anth'i'st e mi INSTEAD-STAND

withstand, not to w a wicked person Mt539 not able to w (disciples) Lu2115 (Stephen's wisdom) Ac610 Paul (Elymas w) Ac138 (w Cephas) Ga211 (Alexander w) 2Ti413 God (who has w His intention) Ro519 (w His mandate) Ro1322 saints (may be enabled to) Ep613 (to w the Adversary) Ja47 1Pt59 Jannes and Jambres w Moses 2Ti388, resist9, withstand5.

withstand, forbid1.

mar'tus MARKER

witness, one who testifies to facts he perceived, two or three Mt1816 2C131 1Ti519 Hb1028 what need have we still of Mt2665 Mk1463 w and endorsing acts of your fathers Lu1148ns disciples as w Lu2448 Ac18232 315 532 1039 41 1331 one is to become a w (Jesus' resurrection) Ac122 false w against Stephen Ac619 758 Christ's w (Paul) Ac2215 2216 (Stephen) Ac2220 (Peter) 1Pt51 (Antipater) Rv213 (My two w) Rv1113 (woman drunk with the blood of) Rv176 God is Paul's Ro19 2C123 Ph18 1Th2510 many w (Timothy avows in the sight of) 1Ti612 (hears through) 2Ti22 (encompassing us) Phb121 Jesus Christ the Faithful Rv15 314, martyr3, record2, witness29.

witness, certify1, testify7, testimony19, (bear w), testify25, - together3, (bear false w), testify falsely6, (give w), testify1, (obtain a good w), testify1, (without w), testimony (without)1.

witness against, testify against1.

witness also (bear), corroborate1.

witness (false). See false witness.

ou'i' WOE

woe, a denunciatory interjection, to Chorazin and Bethsaida Mt1121 21Lu101913 to the world because of snares Mt1871Lu171 to w to scribes and Pharisees Mt2313 15 23 25 27 29Lu1142 43 (blind guides) Mt2316 (hypocrites) Lu1144 to the pregnant Mt2419Mk1317Lu2123 to Judas Mt2624Mk1421Lu2222 to the rich Lu624 to you who are (filled now) Lu625 (laughing) Lu625 whenever men say fine

things about you Lu626 to the learned in the law Lu1146 47 52 to Paul if not bringing the evangel 1C916 to the irreverent Ju11 to those dwelling on the earth Rv813 13 13 one w passed away Rv912 12 second w Rv11111 to the land Rv1212 to Babylon Rv1810 10 10 16As 19 19Ab, alas6, woe11.

luk'os WOLF

wolf, the canis lupus, probably the fawn-colored, large sized Syrian wolf, false prophets called M Mt715 as sheep among Mt1016Lu1016: hireling beholding, flees P Jn1012 12 burdensome PAc2020.

gun e' WOMAN

woman, a mature female human being, when married, a wife, looking at to lust Mt16 with a hemorrhage Mt1920 22Mk525 33Lu444: ABS1 among those born of (John) Mt1111Lu728 leaven a w hides P Mt1333Lu1321 some men apart from Mt1421 (4000) Mt1528 a (Canaanish (daughter demonized) Mt1522 28Mk25 26 cause of a man with Mt1910 become wife of seven Mt2237Mk1222Lu2032 23w having vase of altar Mt2710Mk145 w a disciple (at the crucifixion) Mt2755Mk1540Lu2349 messenger speaks to) Mt2845ABS1 (had been crucified) Lu82 (grieved) Lu2327 (prepare spices) Lu24 (early at the tomb) Lu2422 24 (in prayer) Ac114 (many believed) Ac514 17412 (Saul persecuted) Ac83 92 221 (baptized) Ac812 (Eunice) Ac161 (Lydia) Ac1614 (Damaris) Ac1730 Miriam (blessed among) Lu1284 42 (what is that to thee) Jn24 (w lo your son) Jn1926 100 widow w Mk1242 of Sidonia Lu426 a sinew w Lu735 39 44 44 50 named Martha Lu84 out of the throng Lu127 w having spirit of infirmity Lu1311 12 (ten drachmas) P Lu15 certain maid Lu2257 of Samaria Jn47 9 1114 15 17 19 25 28 (Jesus spoke with) Jn421 27 (the word of) Jn439 42 Pharisees lead to Jesus (Jn84 9 10) whenever bringing forth P Jn16 21 Miriam Magdalene (messengers speak to) Jn2013 (Jesus speaks to) Jn2015 Jews spk on Ac1350 of Philippi Ac1613 in wedlock Ro72

man (ideal not to touch) N1C71 (head of) 1C113 (w is the glory of) 1C117 (w out of) 1C118 12 (not out of w) 1C118 (w created because of) 1C1199 (w not apart from) 1C1111 (through the w) 1C1112 unmarried w solicitous 1C734 not to pray uncovered 1C1161 shame to be shorn 1C116 to have authority over her head 1C1110 should have these 1C1115 to hush in the ecclesia 1C1435 Christ come of a Ga4 adorning themselves (decorously) 1Ti29 10 learning in quietness 1Ti211 not teaching 1Ti212 the w (Eve) deluded 1Ti214 obtained their dead (resurrection) Hb1145 holy w of old 1Pt35 Jezebel R220 locusts had hair as of Rv98

sun clothed w (a great sign) Rv121 (drag on stands before) Rv124 (fled) Rv126 (persecuted) Rv1213 (wings given) Rv1214 (scorpion casts water after) Rv1215 (earth helps) Rv1216 (dragon angry with) Rv1217 not polluted with (144,000) Rv144 w in scarlet (sitting on a beast) Rv173 (clothed in purple) Rv174 (drunk with blood of the saints) Rv176 (the secret of) Rv177 (on seven mountains) Rv179 (is the great city) Rv1718

wife: Miriam, Joseph's Mt120 24 Lu25 whoever dismissing Mt521 32 Lu1618 Herodias, Philip's Mt143Mk611 15Lu319 ordere disposed of P Mt1825 is it allowed to dismar

Mt193⁹ Mk102¹¹ man shall be joined to Mt 195Mk107A Ep531 everyone who leaves Mt 1929s Mk1020A Lu1829 marrying a brother's Mt2224 25 28Mk1210 19 20 23Lu2028Abs¹ 28 29 30A 33 33 Pilate's Mt2719 Zechariah's w Elizabeth Lu1513 18 24 Joanna w of Chuza Lu83 I marry a wLu1420 26 remember Lot's Lu1732 Ananias' w Sapphira Ac512 7 Aquila' w Priscilla Ac182 Paul sent forward by Ac 215 Felix' w Drusilla Ac2424 someone has his father's 1C51

man (let each have his) 1C72 (bound to a) 1C727 27 (pleasing his) 1C733 (loving his w thus) Ep533 (having been the w of one) 1Ti59 the w (render to the husband) 1C73 (has not jurisdiction) 1C744 (not to be separated) 1C 710 (with unbelieving husband) 1C713 (husband hallowed by) 1C714 (what are you aware) 1C716 (bound by law) 1C739 (be subject) Ep522 24 Co318 1Pt31 (fearing the subject) Ep533 (supervisor to be husband of one) 1Ti32 12 Tit10 (to be grave) 1Ti31 husband (render to the w) 1C73 (not to leave) 1C711 (has unbelieving w) 1C712 (hallowed by) 1C 714 (saying his) 1C716 (head of) Ep523 (be loving your) Ep523 28 28 Co310 (gained through the w) 1Pt31 loosed from 1C727 those having w as not 1C729 leading about a sister as 1C95 of the Lambkin FRv219 (AMk1012 ARo72 AbsRV197).

woman, female².

gun at k ar'i on little-WOMAN

woman (little), leading into captivity a2Ti36, silly woman¹.

womb, belly¹, matrix².

womb. See bowel.

women silly, women (little)¹.

wonder, amazed (be)¹, awe¹, marvell¹, sign³.

wonderful, marvelous¹.

wonderful work, great thing¹, power¹.

wondering (greatly), overawed¹.

wont (be), custom¹, - (be)2, infer¹.

ru'l on wood

wood, the solid fiber of the trunk and branches of a tree, after cutting, hence many things made of wood, as a weapon, a cudgel, stocks for confining the feet Ac1624, a tree, not as growing, but as dead timber which, growing again, is a symbol of resurrection life. doing this in the wet wLu2331 if anyone building r1C312 cargo for Babylon FRv812b 12bs cudgel: vast through with Mt2647 55Mk1443 49 Lu2232 tree: Jesus (hanged on) Ac350 1039 (taken down from) Ac1329 (carries up our sins on to) 1Pt244 accused is everyone hanging on Ga313 of life (eating of) FRv27 (producing twelve fruits) FRv222Ab (leaves of) FRv222 (license to) FRv2214 (eliminating his part from) FRv2219, staff¹, stocks¹, tree¹⁰, wood⁵.

ru'l in on wooden

wood (idols) Rv920, wooden (utensils) 2Ti220.

c'ri on wool

wool, the fleece of sheep, water and scarlet w Hb919 His head and hair as white w Rv114.

loo's LAT (saying)

word, the complete expression of a thought, not a grammatical but a logical word, referring to a whole account, a saying, a suit at law or a legal case Mt532. The Logos, or word Jn1114, is the oral Expression of God, in contrast with the Image or visible ex-

pression. A charge Ac1538, a matter, a speaker Ac1412.

w of God: invalidating Mk713 hearing (the throng) Lu51 (and doing it) Lu821 (happy those) Lu128 (Sergius Paul seeks) Ac137 the seed is Lu811 to whom came Jn1035 is truth Jn1717 disciples spoke Ac429 31 apostles not leaving Ac62 grows Ac67 1224 Samaria received Ac814 dispatches to sons of Israel Ac1036 nations receive Ac111 announced in synagogues Ac135 first to the Jews Ac1346 Paul (announced by) Ac1713 (teaching) Ac1811 (to complete) Co125 w of His grace Ac2032 has not lapsed Ro96 or from you came out 1C1436 peddling 2C217 not adulterating 2C42 brethren daring to speak Ph114 not bound 2Ti29 manifests His w Tit13 not to be blasphemed Tit25 is living Hb412 1Pt123 leaders who speak Hb137 earth cohering by 2Pt397 remaining in you 1Jn214 John (testifies to) Rv12 (in Patmos because of) Rv19 slain because of RV68 204 until accomplished RV1717 Christ called the RV 1953 the Father's W (not remaining in you) Jn538 (Jesus keeping) Jn855 (disciples have kept) Jn176

the Lord: confirming the w Mk1620 w of His grace Ac143 the w of: disciples certify Ac825 hear (city gathered to) Ac1344 all those in Asia) Ac1910 nations glorified Ac 1348 carried through whole country Ac1349 Paul speaking (in Perga) Ac1425 (to the warden) Ac1632 evangel of Ac1535 36 grows Ac 1920 sounded forth 1Th18 saying to you by 1Th415 may race 2Th31

Christ: W became flesh RvJn114 w of life 1Jn11 of My endurance Rv310 W of C: make its home in you Co316 rudiments of Hb61 then His w not in us 1Jn110 whoever keeping His 1Jn25 you keep My Rv33 Jesus: only say the w Mt88Lu77 cast out spirits with a Mt816 saying a w against the Son Mt1232 Lu1210 answered her not a Mt1523 asking the elders one Mt1214Mk112Lu2023 seek to trap Him by Mt2215b2 Mk1213Lu2020 no one able answer Him a Mt2246 My W (not passing by) Mt2435Mk1331Lu2133 (whoever ashamed of) Mk838Lu926 (every one hearing) Lu647 Jn524 (these are) Lu2444 (remaining in) Jn831 (no room in the Jews) Jn 837 (you cannot hear) Jn843 (keeping, not k), Jn851 52 1423 24 1520 (not Mine but the Father's) Jn1424 in Gethsemane Mt2644Mk1439 spoke (to the throng) Mk22 (in parables) Mk 433 (boldly) Mk832 disregarding the Mk536 gracious Lu422 with authority Lu432 what is this w Lu436 Jn736 Mary heard His Lu 1039 Herod inquired with ample Lu2339 powerful in Lu2419 many believe because of Jn 41150 a schism because of Jn1019 His w judging (last days) Jn1248 remember (the w I said) Jn1520 (w of the Lord Jesus) Ac2033

the disciples: let your w be yes Mt557 whoever not hearing your Mt1014 hold the w Mk910 awestruck at Jesus' Mk1021 deputies of Lu12 bandying Lu2417 believe Jesus' Jn222 clean because of Jn153 given the Father's Jn1714 believing through their Jn 1720 speaking to Jews only Ac1119 disturb them with Ac1524 establish the brethren by Ac1532 seducing by Ep50 whatever doing in w Co317 always with grace Co46 receiving in affliction 1Th118 in accepting the 1Th213 13 13 console one another with 1Th418 not to be alarmed through 2Th22 traditions taught through 2Th215 some gained without

1Pt31 not loving in w but 1Jn318 w of their testimony vR1211

Paul: speak (forbidden to) Ac166 (five w or) 1Cl410 10 warden reports w to Ac1636 pressed in Ac185 entreating with many Ac 202 prolonged the w Ac207 of nothing have I a w Ac2024 disciples pained at his Ac2038 Jews heard him until this Ac2222 in w and work Ro1518 not (in wisdom of) 1Cl117 with superiority of) 1C21 (with persuasives) 1C24 (with w of human wisdom) 1C213 (obeying our) 2Th314 my w and heralding 1C24 our w toward you 2C118 such as we are in 2C 1011 Alexander withstood 2Ti415

others: by your w justified Mt1237 37 kingdom (w of the) Mt1319 20 21 22 22 23 (of God not in w) 1C420 hearing the w (Pharisees shocked at) Mt1512 (youth sorrowing at) Mt 1922n (Pilate) Jn1913 (spirit falls on those) Ac1044 blazed abroad Mt245 Mk145 a sower sowing the PMk414 15 15 16 17 18 10 20 Lu812 13 15 rich man sober at Mk1022 certainty of Lu14 of Gabriel Lu120 Miriam acritated at Lu129 of Samaritan woman Jn430 of Isaiah Jn1239 w written (in Israel's law) Jn1525 (shall come to pass) 1C1534 came out to the brethren Jn2123 Peter (men hear these w) Ac222 (entreated with more) Ac240 (welcome his) Ac241 (Ananias hearing his) Ac55 many who hear believe Ac44ns of the depluries Ac524 dispensation of Ac64 pleases the multitude Ac65 Moses (powerful in) Ac722 (fled at this) Ac720 evangelizing with the Ac84 w of entreaty Ac1315 Hb1322 of this salvation Ac1326 of the evangel Ac157 of the prophets Ac1515 Judas and Silas reporting by Ac1527 Berea receives with eagerness Ac1711 questions concerning a Ac1515 of the promise Ro90 of the cross 1C118 of those who are puffed up 1C419 of wisdom 1C128 of knowledge 1C129 of the conciliation 2C519 w of truth (as servants in the) 2C67 (on hearing) Ep113 (correctly cutting) p2Ti215 (teems forth us by) Ja118 in faith and w 2C87 law fulfilled in one Ga514 instructed in Ga6 tainted Ep429 of life Ph216 a door of vCo43 evangel not in w only 1Th15 every good work and 2Th217 creatures hallowed through 1Ti45 w of faith 1Ti46 Timothy (become a model in) 1Ti412 (to herald) 2Ti42 elders toiling in 1Ti517 with sound w (not approaching) 1Ti63 (a pattern of) 2Ti113 Tit28 spread as gangrene 2Ti217 the faithful w Tit19 spoken through messengers Hb22 w heard does not benefit Hb44 many and abstine Hb511 of righteousness Hb513 the w sworn Hb728 no w be added Hb1210 implanted Ja121 doors of Ja122 listener to Ja123 not tripping in Ja2 stumbling at 1Pt28 stubborn as to 1Pt31 prophetic 2Pt110 suave 2Pt23 old present is the 1Jn27 wicked 3Jn10 of the prophecy Rv13 2218 19

expression: in all e 1C15 intelligible 1C149 Paul (his e to be scorned) 2C1010 (plain in) 2C110 (may be granted me) Ep610 (not flattering in) 1Th25 an e of wisdom Co223

account: render an (in the day of judgment) Mt1236 (administration) pLu162 (concerning this riot) Ac1940 (your leaders) Hb13 17 (to Christ) 1Pt45 settle (a king) pMt1823 (the lord) pMt2519 concerning Christ Lu515 the first a Ac11 on what a you send Ac1029 of the disciples Ac1122 on that a Gallio might Ac1814 a concise accounting Ro928 giving a to God (each one) Ro1412 saints (fruit for your) Ph417 (to Whom we are ac-

countable) Hb413 (an a of your expectation) 1Pt315

saying: of Jesus (everyone hearing) pMt724 26 Jn740 (when He finishes) Mt728 191 262 (concerning Him) Lu717 (after these) Lu924 (be laying up these) Lu944 (be fulfilled) Jn 189 32 not all containing this Mt911 of the Greek woman Mk720 of Isaiah Lu34 true that one is the sower Jn437 hard is this s Jn660 when Pilate hears this Jn198 God (justified in Thy) Ro34 (true s of) vRv159 (faithful s) vRv215 226 summed up in this Ro139 retaining what Paul 1C152 faithful is the 1Ti115 31 40 2Ti211 Tit38 of the prophecy vRv227 of the scroll vRv229 not sealing the vRv2210

matter: no lot in this Ac821 elders gathered about Ac156 of giving Ph415 (bMt199 ALu2201), account8, causel, communication3, do1, doctrinel, famel, intent1, matter4, mouth1, preaching1, question1, reason2, rumor4, saying50, shew1, speech8, talk1, thing1, -to say1, tidings1, treatisel, utterance1, word 208, Word1, words1, work2.

work, declaration 56.

word (of the). See logical.

erg azo mai ACT

work, trade with money Mt2516, act righteously Ac1035, wrought in God Jn321, w lawlessness Mt723 in my vineyard pMt1228 she w an ideal work Mt2610 Mk146 must w (six days) Lu1314 Ans1 (Christ) Jn94 My Father is w Jn517 Christ is w Jn517 (what are you w) Jn630 not w (for the food) Jn627 (yet is believing) Ro45 (love not w evil) Ro 1310ns (Paul no right not to be) 1C96 (some w at nothing) 2Th311 (anger of man n w the righteousness of God) Ja120 w the works of God Jn628 no one can w (night) Jn94 God is w a work Ac1341

Paul w (with Aquila) Ac183 (w with own hands) 1C412 (for the good of all) Ga610 (night and day) 1Th29 2Th38 glory to every worker of good Ro210 to the w the wage is a debt Ro44 at the sacred things 1C913 at the w of the Lord (Timothy) 1C1610 saints to be w with own hands Ep428 1Th411 from the soul Co323 if anyone not willing 2Th310 w with quietness 2Th312 w righteousness Hb1133 w sin (showing partiality) Ja29 destroying 2Jn8 for the brethren 3Jn5 on the sea vRv1817 (BS12C710 s12Jn8), commit1, do3, labor2, minister1, trade2, work28, wrought1.

erg'on ACT

work, act, action of the law Hb215, God's w: Christ must be (perfecting) Jn434 (working the w of) Jn54 greater w will He be showing n230 w the Father (has given C) Jn550 (C is doing) Jn1037 (the F is doing) Jn1410 working the w of (we may be) Jn638 (a w in your days) Ac1341 41 believing in C is the w of Jn629 may be manifested Jn93 do not demolish (food) Ro1420 He Who undertakes a good w among you Ph16 w of Thy hands (the heavens are) Hb110 (dost place man over) Hb27As stops from all His Hb44

Christ's w: John hearing of Mt112 powerful in Lu2419 perfecting Jn536 that disciples should be beholding Jn73 which I am doing (are testifying) Jn1025 (he also will be doing) Jn1412 be believing the w Jn1038 if I do not the w which no other one does Jn1524 finishing Jn174 known to the Lord is His Ac1518A what C does not effect in w Ro1518 w of the Lord (superabounding

in)1C15⁵⁸ (Timothy working at)1C16¹⁰ (Epaphroditus draws near to death because of) Ph2³⁰

other (proper names): Pharisees doing their w to be gazed at Mt23⁵ Mary works an ideal w Mt26¹⁰ Mk14⁶ Abraham (did you ever do the w of) Jn8³⁹ (justified by) Ja2²¹ (faith worked together with) Ja2²² Moses powerful in Ac7²² Barnabas and Saul (sever for) Ac13² (they fulfill) Ac14²⁶ (Mark not coming with them to) Ac15³⁸ Paul (saints his w in the Lord) 1C9¹

others: His W (to each slave) PMk13³⁴ (testing, each one) Ga6⁴ (stops from) Hb4¹⁰ (show by ideal behavior) Ja3¹³ (to pay each one as) vRv22¹² wicked w (men's w were) Jn3¹⁹ (of the world) Jn7⁷ (once enemies by) Co1²¹ (rescuing Paul from every) 2Ti4¹⁸ of your father (Adversary) Jn8⁴¹ because of (be believing Me) Jn14¹¹ (deeming exceedingly distinguished) 1Th5¹³ if this w of men Ac5³⁴ w of their hands (make merry with) Ac7⁴¹ w of law: not justified by (no flesh) Ro3²⁰ Ga2¹⁶ (through what I) Ro3²⁷ (by faith apart from) Ro3²⁸ (but as out of) Ro9³² (a man is not) Ga2¹⁶ (did you get the spirit by) Ga3² (under a curse) Ga3¹⁰ out of w (it is no longer) Ro1¹⁹ 2⁸ 9⁸ 9²⁴ each one's (will become apparent) 1C3¹³ (fire will be testing) 1C3¹⁴ (judging) 1Pt1¹⁷ if anyone's w (shall remain) 1C3¹⁴ (shall burn up) 1C3¹⁵ every good w (superabounding in) 2C9⁸ (bearing fruit in) Co1¹⁰ (establish up in) 2Th2¹⁷ (if what follows up in) 1Ti5¹⁰ (to be ready for) 1Ti3¹ (God adapting you to) Hb13^{21A} w of the flesh Ga5¹⁹ not of w (lest boasting) Ep2²⁰ good w (saints created in Christ Jesus for) Ep2¹⁰ (becoming to women) 1Ti2¹⁰ of dispensing Ep4¹² fruit from (Paul) Ph1²² w of faith (remembering) 1Th1¹³ (God fulfilling) 2Th1¹¹ desiring an ideal 1Ti3¹ w of an evangelist (Timothy) 2Ti4⁵ w wrought in righteousness Tit3⁵ w occur from the disruption Hb4³ dead w (repentance from) Hb6¹ (cleansing your conscience from) Hb9¹⁴ your w God not forgetting Hb6¹⁰ endurance have its perfect Ja1⁴ a doer of the Ja1²⁵ he who may have no Ja2¹⁴ 17 18 apart from (show me your faith) Ja2¹⁸ (faith is dead) Ja2²⁰ 26 by w faith perfected Ja2²² by w a man justified Ja2²⁴ 25 w in the earth shall be found 2Pt3¹⁰

act: ideal a (they may be perceiving your) Mt5¹⁶ (not stoning Jesus for) Jn10³³ (widows attested by) 1Ti5¹⁰ (taken for granted) 1Ti5²⁵ (to be rich in) 1Ti6¹⁸ (a model of) Tit2⁷ (zealous of) Tit2¹⁴ (to preside over) Tit3¹⁴ (incite to) Hb10²⁴ (spectators of) 1Pt2¹² (endeavor through) 2Pt1¹⁰ as in accord with a (not doing as Pharisees) Mt23³ (paying each) Ro2⁶ (the Lord paying Alexander) 2Ti4¹⁴ (giving to each) Rv2²³ (Babylon's) vRv1⁸ (the dead judged) vRv20¹² (condemned) vRv20¹³ of your fathers (Jews) Lu1¹⁸ lest his w exposed Jn3²⁰ 21 Christ (one a I do) Jn7²¹ (many ideal I show you) Jn10³² 32 (aware of your) Rv2⁹ 19 31 8 15 (keeping My a) Rv2²⁶ Tabitha full of good a Ac9³⁶ repent (a worthy of) Ac26²⁰ (Jezebel not) Rv2²² (men do not) vRv9²⁰ 16 11a b good a (endurance in) Ro2⁷ (magistrates not a fear to) Ro13³ (to be doing) 1Ti6¹⁸ Abraham not justified by Ro4² righteousness apart from Ro4⁶

God (His purpose may remain not out of) Ro9¹¹ (calls us not in accord with) 2Ti1⁹ (by a denying acquaintance with) Tit1¹⁰ (your

fathers acquainted with My) Hb3⁹ (great and marvelous are Thy) vRv15³ a of darkness Ro13¹² (unfruitful) Ep5¹¹ the one committing this a 1C5² as we are in word, we are in a 2C10¹¹ whose consummation according to 2C11¹⁵ in word and in a Co3¹⁷ every good a (made ready for) 2Ti2²¹ (fitted out for) 2Ti3¹⁷ (disqualified for) Tit1¹⁶ lawless a 2Pt2⁸ a of the Adversary (annulling) 1Jn3⁸ Cain's a wicked 1Jn3¹² be loving in 1Jn3¹⁸ participating in wicked 2Jn¹¹ of Diotrophes 3Jn¹⁰ irreverent Ju1⁵ do the former Rv2⁵ of the Nicolaitans Rv2⁶ last a more than the former Rv2¹⁰ not found completed Rv3² their a following them vRv14¹³ (AB2Jn8), deed²², doing¹, labor¹, work¹⁵².

work, do⁸, effect¹⁴, matter¹, operate¹², practice¹, vocation¹, word², (have much w), strong (be)1.

work effectually, operate¹.
work effectually in, operate¹.
work out, effect¹.

sun ergo's TOGETHER-ACT

work together, fellow worker 1C16¹⁶, the Lord w t with the apostles Mk16²⁰ God w t for good Ro8²⁸ Paul entreating 2C6¹ faith w t with Abraham's works rJa2²², help with¹, work together¹, - with², worker together¹.

work with, work together².

ergo a't es ACTER

worker, are few PMt9³⁷ 38 Lu10² 2 worthy of his (nourishment) Mt10¹⁰ (wages) Lu10⁷ 1Ti5¹⁸ to hire w PMt20² 8 all w of injustice Lu13²⁷ in silver Ac19²⁵ fraudulent r2C11¹³ evil w (beware of) Ph3² an unashamed 2Pt2¹ 215 cheating the Ja5⁴, laborer⁹, worker³, workman³.

oikourg os' HOME-ACTER

worker at home. (As'1Ti2²⁵).

sun ergo's TOGETHER-ACTOR

worker (fellow), Paul's (Prisca and Aquila) Ro16³ (Urbanus) Ro16⁹ (Timothy) Ro16²¹ (Titus) 2C8²³ (Epaphroditus) Ph2²⁵ (Philemon) Phn¹ (others) Ph4³ Co4¹¹ Phn²⁴ of God m1C3⁹ of your joy 2C1²⁴ in the truth r3Jn⁸ (n1Th3²), companion in labor¹, fellow helper², - laborer³, - worker¹, helper³, laborer together with¹, workfellow¹.

workfellow, worker (fellow)¹.

working, operation⁵, work¹.

workman, worker³.

workmanship, achievement¹.

kos'm os SYSTEM

world, an orderly arrangement, adornment (of women) 1Pt3³, especially the constitution of human society in a given period of time called an eon. There was a world before the disruption Gn1² 2Pt3⁶, another was destroyed at the deluge 2Pt1²⁵, the present world has continued since then. The worlds and the eons synchronize Ep2².

Christ (shown the kingdoms of) Mt4⁸ (enlightening every man coming into) Jn1⁹ (in the w He was) Jn1¹⁰ (came into being through Him) Jn1¹⁰ (knew Him not) Jn1¹⁰ (taking away the sin of) Jn1²⁹ (may be saved through) Jn3¹⁷ 1247 (Saviour of) Jn4⁴² 1Jn4¹⁴ (Who is coming into) Jn6¹⁴ 1127 (giving life to) Jn6³³ (His flesh for life of) Jn6⁵¹ (manifest yourself to) Jn7⁴ (the light of) Jn8¹² 95 (not of this) Jn8²³ 1714 16 (speaking God's words to) Jn8²⁸ (whenever I may be in) Jn9⁵

(for judgment came I into) Jn5³⁹ (the Father dispatches into) Jn10³⁶ (w came away after) Jn12¹⁹ (Chief of this) Jn12³¹ 14³⁰ 16¹¹ (came into the w a Light) Jn12⁴⁶ (not to be judging) Jn12⁴⁷ (proceeding out of) Jn13¹ 16²⁸ (loving His own in) Jn13¹ (beholding Me no longer) Jn14¹⁹ (not disclosing Himself to) Jn14²² (giving not as the w) Jn14²⁷ (may know that I) Jn14³¹ (have come into) Jn16²⁸ (I have conquered) Jn16³³ (glory I had before the) Jn17⁵ (not asking concerning) Jn17⁹ (no longer in) Jn17¹¹ (with disciples in) Jn17^{12A} (speaking these things in) Jn17¹³ (I dispatch them into) Jn17¹⁸ (spoken with boldness to) Jn18²⁰ (My kingdom not of) Jn18^{36,36} (for this have I come into) Jn18³⁷ (came into to save sinners) 1Ti1¹⁵ (entering into the) Hb10⁵ (propitiatory shelter for the whole) 1Jn2² (kingdom of this w became) Rv11¹³ (disciples (are the light of) Mt5¹⁴ (to go into all the) Mk16¹⁵ (is hating you) Jn15¹⁸ 19 17¹⁴ (if you were of) Jn15¹⁹ (not of) Jn15¹⁹ 17¹⁴ 16A¹⁵ (chosen out of) Jn15¹⁹ (have affliction in) Jn16³³ (are in) Jn17¹¹ (not taking them out of) Jn17¹⁵ the field is PM13³⁸ the whole w (gaining) Mt16²⁶ Mk8³⁶ Lk9²⁵ (wherever evangel heralded in) Mt16²⁶ Mk14¹⁹ (lying in the wicked one) Jn5¹⁹ woe to Mt18⁷ from the beginning of Mt24²¹ the disruption of (kingdom made ready from) Mt25³⁴ (the blood shed from) Lul1⁵⁰ (Thou lovest Me before) Jn17²⁴ (saints chosen before) Ep1⁴ (works from) Hb4³ (then often suffering from) Hb9²⁶ (Christ's blood foreknown before) 1Pt1²⁰ (Lambkin slain from) vRv13¹⁸ (names on scroll from) vRv17⁷⁸ things of the w (nations seeking) Lul2³⁰ (married solicitude about) 1C7³³ 34A5

God (thus G loves the) Jn3¹⁶ (dispatches His Son into) Jn3¹⁷ 17¹⁸ 1Jn4⁹ (men Thou gavest Me out of) Jn17⁶ (Who makes the) Ac17²⁴ (else how shall G be judging) Ro3⁶ (makes judicate the wisdom of) 1C12¹⁰ (w through wisdom knew not) 1C12¹¹ (chooses the stupid, weak, etc. of) 1C12¹⁷ 2Ts28²⁸ Ja2⁵ (wisdom of this stupidity with) 1C3¹⁹ (conciliating to Himself) 2C5¹⁹ (friendship of this w enmity with) Ja4⁴ (spares not the ancient) 2Pt2⁵ (bringing deluge into) 2Pt2⁵ the Father (w should be believing that Thou) Jn17²¹ (may know that Thou dost commission) Jn17²³ (w knew Thee not) Jn17²⁵

others: light has come into Jn3¹⁹ cannot be hating Jesus' brothers Jn7⁷ you (Jews) are of this Jn8²³ observing the light of Jn11⁹ hating his soul in Jn12²⁵ now is the judging of this Jn12³¹ cannot get the spirit of truth Jn14¹⁷ fond of its own Jn15¹⁹ the consoler exposing Jn16⁸ will be rejoicing Jn16²⁰ human being born into Jn16²¹ not even the w would contain (scrolls) Jn21²⁵ saints (faith announced in) Ro1⁸ (obtained not the spirit of) 1C21² (all yours whether Paul or the) 1C3²² (ought to come out of) 1C5¹⁰ (shall judge the) 1C6² (not condemned with) 1C13² (appearing as luminaries in) Ph2¹⁵ (why, as living in) Co2²⁰ (your brotherhood in) 1Pt5⁹ (be not loving) 1Jn2¹⁵ 15 15 16 (not knowing us) 1Jn3¹ (w is hating) 1Jn3¹³ (as He is, so are we in) 1Jn4¹⁷ (conquering) 1Jn5⁴ 4 5 from creation of Ro1²⁰ subject to just verdict Ro3¹⁰ Abraham enjoyer of allotment of Ro4¹³ through one man sin entered Hb5¹² until law sin was in Ro5¹³ Israel's (offense the w's riches) Ro11¹² (casting away, the conciliation of) Ro11¹⁵ Paul (became a the-

ater to) 1C4⁹ (as offscouring of) 1C4¹³ (in sincerity in) 2C11² (w crucified to) Ga6¹⁴ (the parours of) 1C5¹⁰ fashion passing by 1C7³¹ 31 an idol nothing in 1C8⁴ sorrow of 2C7¹⁰

elements of (enslaved under) Ga4³ (beware) Co2⁸ (saints died from) Co2²⁰ eon of this Ep2² nations without God in Ep2¹² expectation present in Col6⁶ secret of devoutness believed in 1Ti3¹⁶ nothing do we carry into 1Ti6⁷ Noah condemns Hb1⁷ not worthy Hb11³⁸ unpotted from Ja12⁷ the tongue a w of injustice Ja3⁶ corruption in 2Pt1⁴ defilements of 2Pt2²⁰ deluged 2Pt3⁶ of the w (desire of the flesh) 1Jn2¹⁶ (unbelievers) 1Jn4⁵ (speaking) 1Jn4⁵ is passing by 1Jn2¹⁷ having a livelihood in this 1Jn3¹⁷ come out into (false prophets) 1Jn4¹ (deceivers) 2Jn⁷ antichrist already in Jn4³ 4 (s-Mt13³⁵ s-Jn15²⁵) adorning¹, world¹⁸⁷.

world, eon³³ inhabited earth¹⁴, land¹, (beginning of w), eon², world began, eon¹.

kosm o kra't or SYSTEM-HOLDER
world-might, of this darkness Ep6¹², ruler¹.

kosm ik on' SYSTEMIC
worldly, disowning w desires Tit2¹² a w holy place PhB⁹.

skōlē x WORM
worm, an invertebrate animal of the group vermes, is not deceasing Mk9^{44A} 46A 48.

worms (eaten of), worms (food of)¹.

skōlē k o'brō t on WORM-FED
worms (food of). Herod becoming Ac12²³, eaten of worms¹.

wormwood, absinth¹.

mer'i mna'ō PART-REMIND
worry, be solicitous, about (the soul) Mt6²⁵ Lu12²² (apparel) Mt6²⁸ 31 (the morrow) Mt6³⁴ 34 (what you shall say) Mt10¹⁹ Lu12¹¹ (Martha w a many things) Lu10⁴¹ (why w a the rest) Lu12²⁶ by w not able add one cubit Mt6²⁷ Lu12²⁵ let nothing b w you Ph4⁶
solicitous: about the things (of the Lord) 1C7³² 34 (of the world) 1C7³³ 34 mutually s (body members) 1C12²⁵ Timothy genuinely s Ph2²⁰, be careful², care⁵, have care¹, take thought¹¹.

mer'i mna PART-REMIND
worry about self, solicitude concerning others 2C11²⁸ w of this eon PM13²² Mk4¹⁴ Lu14¹⁴ of life's affairs Lu21³⁴ tossing on Him 1Pt5⁷, care⁶.

pro mer'i mna'ō BEFORE-PART-REMIND
worry beforehand, what you should be speaking (do not) Mk13¹¹, take thought beforehand¹.

a mer'i mna on UN-PART-REMIND
worry (without), chief priests make soldiers to be Mk2¹⁴, Paul wants saints to be 1C7³², secure¹, without carefulness¹.

chei'ron WORSE
worse, the irregular comparative of evil, the rent becoming PM19¹⁶ Mk2²¹ last state (of that man) PM12⁴⁵ Lu11²⁶ (has become w) 2Pt2²⁰ last deception will be Mt2⁷⁴ woman coming to be Mk5²⁶ lest something w coming to you Jn5¹⁴ w than an unbeliever 1Ti5⁸ swindlers shall w 2Ti3¹³ punishment Hb10²⁹, sorer¹, worse¹⁰.

worse, diminish¹, (be the w), want¹, (that which is b), inferior¹.

pros ku n e'ō TOWARD-TEEM

worship. w God Mt410 Lu48 Jn420 20 21 22 22 23
23 24 24 1C1425 (elders) vRv410 514 711 1116 194
(John) vRv1910 229 w Christ magi Mt22 11
Herod Mt28 leper Mt82 a chief Mt918 disci-
ples Mt1439 2817 Lu2452 Canaanitish woman
Mt1525 mother of Zebedee's sons Mt2020 the
women Mt289 Gergesene demoniac Mk56
soldiers Mk1519 man born blind Jn938 Ab3
all the messengers Hb16
other (proper names): the Adversary Mt49
Lu47 Greeks Jn1250 models of Moloch Ac743
Cornelius Ac1025 Paul Ac2411 Jacob Hb1121
of the synagogue of Satan Rv39 John vRv1910
228 others: wicked slave vRv1826 eunuch Ac
827 demons vRv920 in the temple vRv111
the dragon vRv134 the wild beast vRv134 8 12
15 149 11 162 1920 (not) Rv204 nations vRv147
154.

worship, curel, devout (be)¹, divine service
(offer)³, glory¹, revere⁶, venerat¹, (will w),
willful ritual.
worshiped (that is), veneration (object of)¹.

pros ku n e'ō TOWARD-TEEMER

worshiper, the true w Jn428.
worshiper, divine service (offer)¹, sexton of
temple¹.
worshiper of God, reverer of God¹.
worshipping, ritual¹.

azī'ōs WORTHY-AS

worthily (adverb), the saints (receiving Phoebe
w of) Ro162 (to walk) Ep41 Ph127 Col10 1Th
232 (sending the brethren forward) 3Jn6,
after a godly sort¹, as becometh², worthily³.
worth while. See worthy and worthy (count).

az'io n WORTHY

worthy, measuring up to requirements, used
absolutely meet 2Th13, worth while 1C164,
in an evil sense deserve, desert Lu2341, fruit
w of repentance Mt38 Lu38 worker w of
(nourishment) Mt1010 (wages) Lu107 1Ti519
enquire who in the city is Mt1011 if
the house should be Mt101313 not w of Christ
Mt1037 37 38 those invited not vRv1228
century w Lu74 no longer w to be called son
vRv1519 21 John not w (loose Jesus' sandal)
Jn127 Ac1325 Jews judging themselves not
w Ac1346 acts w of repentance Ac2620 say-
ing w of all welcome 1Ti115 49 slaves to
deem owners 1Ti61 world not w of Hb1138
a few in Sardis Rv34 w art Thou O Lord
vRv411 who is w (to open the scroll) vRv52
4b3 (the Lamkin w) vRv59 12
deserve: the one d blows Lu1248 not d of
death (Jesus) Lu2312 (Paul) Ac2320 2511 25 2631
unjust d of the glory Ro132 the sufferings do
not d of the glory Ro18 men d blood to
drink vRv166, due reward¹, meet¹, unworthy¹,
worthy³⁵.

worthy, enough⁵, ideal¹.

azī o'ō be-WORTHY

worthy (count) or worth while Ac2822, cen-
turiōn not c himself w Lu77 Paul c John
Mark not w take along Ac1538 saints c w
of the calling 2Th111 elders to be c w double
honor 1Ti517 Christ, of more glory than
Moses Hb33 of punishment Hb1029 (BaC13
42), count worthy³, desire¹, think good¹,
-worthy².

kat azī o'ō DOWN-WORTHY

worthy (deem), to happen upon that eon Lu
2035 apostles, to be dishonored Ac541 saints,

of the kingdom 2Th15 (ALu2136), account
worthy⁴.

wot, known (make)¹.
would. See owe and should and will
would, about (be)⁸, will⁵, wish¹.
would (for will). See ever.

trau'm a WOUND

wound, a violent injury which breaks the skin.
the Samaritan bandages Lu1034.

traum a t iz'ō WOUND

wound, the lord's slave PLu2012 seven sons
of Seva Ac1916.

wound, beat¹, blow¹, place on¹, slay¹.

[h]u phan t on' WOVEN
woven. Christ's tunic Jn1923.

en eil e'ō IN-WHIRL

wrap. Christ, in linen wrapper Mk1516.

wrap in, fold up².

wrap together, fold up¹.

wrapper (linen). See linen wrapper.

wrath, fury¹⁵, indignation³¹, vexation¹, (pro-
voke to w), vex¹.

ste'ph a n os WREATH

wreath, or proper name Stephen. Jesus (w of
thorns placed on) Mt2729 Mk1517 Jn192 5 (wear-
ing a golden) vRv1414 a corruptible 1C1925
Paul's w (the brethren) vPh41 1Th219 (of
righteousness) vRv148 saints (obtaining w of
life) vJal12 Rv210 (w of glory) vRv154 (no
one may be taking) vRv311 elders (have gold-
en) vRv44 (casting their w) vRv410 conquer-
ors given vRv62 locusts have vRv97 on the
woman's head vRv121

Stephen: one of seven servants Ac65 (full
of grace) Ac68 (Jews discussing with) Ac69
(pelted with stones) Ac759 (grieving over)
Ac82 (affliction occurring over) Ac1119 (Saul
standing by) Ac2220Bs. crown¹⁸.

ste'ph a n o'ō WREATH

wreath, reward with a chaplet or garland in
recognition of victory. to those competing
lawfully vRv125 with glory and honor (man)
Hb27 (Jesus) Hb29, crown³.

wrench out. See extricate.

wrest, twist¹.

wrest from. See eliminate.

pa'l ē WRESTLE

wrestle, contend by grappling and forcing an
opponent to the ground. not ours to w with
blood and flesh Ep612.

tala i'pōr on WEIGHT-CALLOUSED

wretched. Paul a w man Ro724 ecclesia in
Laodicea vRv317

tala i'pōr e'ō WEIGHT-CALLOUS

wretched (be), be w and mourn (sinners) Ja49,
be afflicted¹.

tala i'pōr i'a WEIGHT-CALLOUSNESS

wretchedness, in men's ways Ro316 on the
rich Ja54, misery².

r[h]u t is' HAU

wrinkle, ecclesia not having vEp527.

gra'ph ō WRITE

write, make visible, significant characters in
order to communicate through the sight, in
the prophets (in Bethlehem) Mt25 (this peo-
ple with the lips honor) Mk76 (voice of one
imploping) Lu34 (they shall all be taught of
God) Jn645 (offering divine service) Ac712
Christ (not on bread alone) Mt4 Lu44 (His

messengers) Mt4¹⁰ Lu4¹⁰ (not on trial) Mt4⁷ (go, Satan it is w) Mt4¹⁰ Lu4⁸ (going away as it is w) Mt26²⁴ Mk14²¹ (He may be suffering) Mk9¹² Lu24⁴⁰ (spirit of the Lord is on Me) Lu4¹⁷ (what is w in the law) Lu10²⁶ (all be accomplished) Lu18³¹ Ac13²⁰ (with the lawless is He reckoned) Lu22³⁷ (Him of Whom Moses w) Jn1¹⁵ 5¹⁶ (w in the earth) [Jn8⁸] (disciples remember) Jn12¹⁰ (many signs not w) Jn20³⁰ 21²⁵ 25 (in the summary of the scroll) Hb1⁰⁷ (w God's name on) FRv312

God (dispatching My messenger) PMt11¹⁰ Mk12¹⁷ (My house) Mt21¹³ Mk11¹⁷ Lu19⁴⁴ (I shall be smiting) PMt26³¹ Mk14²⁷ (zeal of Thy house) Jn21⁷ (Bread out of heaven) Jn6³¹ (after these things) PAc15¹⁵ (name blasphemed) Ro2²⁴ (shouldst be justified) Ro3¹ (gives them a spirit of stupor) Ro1¹⁸ (Mine is vengeance) Ro12¹⁰ (living am I) Ro14¹¹ (destroying the wisdom) IC1¹⁰ (clutching the wise) IC3¹⁸ Pilate (w Jesus' charge) Mt27³⁷ (w Jesus the Nazarene) Jn19¹⁹ 19 (in Hebrew, Latin, Greek) Jn19²⁰ 19²⁸ (do not w) Jn19²¹ 19²² 22 22 do to John as w Mk9¹³ Moses w (concerning divorce) Mk10⁴ 5 (raising seed) Mk12¹⁹ Lu20²⁸ (the righteousness of law) Ro10⁵ Luke w to Theophilus Lu13 Zechariah Lu16⁵ w in the law (of the Lord) Lu23³ (of Moses) Lu24⁴⁴ (Israel's) Jn10³¹ (they hate Me) Jn15²⁵ (Paul believing all) Ac24¹⁴ (you shall not muzzle) IC9⁹ (in different languages) IC14²¹ baths of oil (w fifty) Lu16⁶ cors of grain (w eighty) Lu16⁷ the stone which is rejected PMt20¹⁷ concerning Jerusalem Lu21²² the testimony of two Jn8¹⁷ daughter of Zion Jn12¹⁴ John w (this scroll) Jn20³¹ 21²⁴ (that our joy) Jn1¹⁴ (may not be sinning) Jn2¹ (not a new precept) Jn27² Jn5¹ (again a new) Jn28¹ (to little children) (fathers, youths) Jn21¹² 13 13 14 14 21 26 513 (much to be w) Jn2¹² 3Jn¹³ (to the ecclesia) 3Jn⁹ (does not want) 3Jn¹³ (w into a scroll) vRv11¹⁹ (not to w) vRv10⁴ 4 (w these sayings) vRv21⁵ in the psalms Ac12¹⁰ 1333 the decrees Ac15²³ concerning Apollos Ac18²⁷ not be declaring evil Ac23³

Paul (Lysias w to Felix of) Ac23²⁵ (Festus has nothing to) Ac25²⁶ 26 (w as prompting) Ro15¹⁵ (Tertius w for) Ro16²² (not to be abashing) IC4¹⁴ (to the Corinthians) IC5⁹ 915 (not to come) IC5¹¹ (Corinthians to) IC7¹ (is a precept) IC14³⁷ (no other thing) 2C11³ (this same thing) 2C2³ (out of affliction) 2C2⁴ (to know their testiness) 2C2⁹ (even if I w) 2C7¹² (superfluous) 2C9¹ (being absent) 2C13¹⁰ (to the Galatians) Ga12¹⁰ (with what size letters) Ga6¹¹ (Philippians) Ph3¹ (no need to) 1Th4⁹ 51 (to Timothy) 1Ti3¹⁴ (to Philemon) Phn19²¹

according as it is w (the just by faith shall) Ro1¹⁷ (not one is just) Ro3¹⁰ (I have appointed you) Ro4¹⁷ 23 (on Thy account) Ro8³⁶ (Jacob I love) Ro9¹³ (laying in Zion) Ro9³³ (how beautiful) Ro10¹⁵ (the Rescuer) Ro11²⁶ (the reproaches) Ro15³ (therefore I) Ro

15⁰ (they who were not informed) Ro15²¹ (he who is boasting) IC1³¹ (that which the eye) IC2⁰ (the one with much) 2C8¹⁵ (he scatters) 2C9⁰ whatever was w before Ro15⁴ 4¹⁹ saints (not to be disposed above) IC4⁶ (for admonition) IC10¹¹ (holy shall you be) IC1¹⁶

others: the plow ought to be plowing IC9¹⁰ seated are the people IC10⁷ the first man, Adam IC15⁴⁵ swallowed up was death IC15⁵⁴ I believe, wherefore 2C4¹³ accused is everyone (not remaining) Ga3¹⁰ 10 (hanging on a tree) Ga3¹³ Abraham had two sons Ga4²² be glad barren one PGa4²⁷ Peter (w briefly) 1Pt5¹² (second epistle) 2Pt3¹ (concerning Paul) 2Pt3¹⁵ Jude w (giving all diligence) Ju3 (entreating) Ju3 keeping that which is Rv1³ to the messenger of ecclesia (Ephesus) Rv2¹ (Smyrna) Rv2⁸ (Pergamos) Rv2¹² (Thyatira) Rv2¹⁸ (Sardis) Rv3¹ (Philadelphia) Rv3⁷ (Laodicea) Rv3¹⁴ on the pebble (new name) Rv2¹⁷ scroll w on front and back vR¹⁵ 515² the scroll of life (names w) vR13⁸ (those not w) vR17⁸ (not found w) vR20¹⁵ w on the forehead (144,000) vR14¹ (woman clothed with purple) vR17⁵ w happy are (the dead) vR14¹³ (those invited) vR19⁹ Lambkin (having names w) vR19¹² (King of kings) vR19¹⁶ (scroll of life) vR19²⁷ dead judged by that w vR20¹³ calamities w in this scroll vR22¹⁸ 19 (ALu10²⁰ 19²⁸ Ro15¹ 15¹⁰ 15¹⁹ 21¹²), describ¹, it is writen¹, write¹⁸⁹, writing¹.

write, write an epistle¹.

write aforesome, write before¹.

write a letter unto, write an epistle¹.

epi stel'ō ON-PUT

write an epistle, the apostles w to those of the nations Ac15²⁰ 21²⁵ as to the Hebrews Hb13²², writel¹, - a letter unto¹, - unto¹.

nro gra'n'hō BEFORE-WRITE

write before, idiomatically, graphically Ga3¹. Paul (for our teaching) Ro15⁴⁵ 2 (in brief) Ep3³ for judgment Ju¹ (ARo15⁴), ordain before¹, set forth evidently¹, write aforesome¹, - before¹.

kata graph'ō DOWN-WRITE

write down, Jesus, in the earth [Jn8⁶].

write in, engrave², inscribe².

write over, inscribe¹.

write thereon, inscribe¹.

write unto, write an epistle¹.

writing, scroll¹.

writing table, table¹.

writings. See letter.

grap ton' WRITTEN

written, action of the law Rv2¹⁵.

written (be), register¹.

wrong, injure², unjusticel¹, (do w)⁸, (suffer

w)², (take w)¹, injure¹¹.

wroth (be), furious (be)¹, indignant (be)².

wrought. See work.

wrought, become¹, work¹, (be w), effect¹.

Y

vbut, veven, vhowever, vwhy denotes yet.

=you, =your denotes you, your, plural.

na'i' YEA

yea, yes, a particle of affirmation, doubled for

emphasis. Y, Father for thus Mt11²⁶ Lu10²¹
 Y I (Jesus) am saying Lu11⁵¹ 12⁵ Y, brother
 Phn20 Y Amen Rv1⁷ Y, the spirit is say-
 ing Rv14¹³ Y, Lord God Almighty Rv16⁷
 Y, I am coming swiftly Rv22²⁰

yes: let your word be Mt5³⁷ saying y
 to Jesus (blind men) Mt9²⁸ (disciples) Mt13⁵¹
 (Canaanaite woman) Mt15²⁷ Mk7²⁸ (Peter)
 Mt17²⁵ Jn21¹⁵ 16^{AB} (Martha) Jn11²⁷ 38^{AB} Jesus
 saying y (to the throng) Mt19¹⁹ Lu7²⁹ (to the
 priests) Mt21¹⁶ Sapphira, to Peter Ac5⁸ Paul
 (averted y) Ac22²⁷ (with me y) 2C11¹⁷ 17
 (word not y and no) 2C18¹⁸ 19 19 20 (y, I am
 asking you also) Ph4³ y, of the nations also
 Ro3²⁹ let your y be y Ja5¹² 12 (s¹ Rv22²⁰),
 even so⁵, surely¹, truth¹, verily¹, yea²³, yes³,

yea, but¹⁵,

yea doubtless, to be sure².

et'os YEAR

year, the time required for the sun to return
 to the same apparent position in the heav-
 ens, twelve months, twelve y (woman with
 a hemorrhage) Mt9²⁰ Mk5²⁵ Lu8⁴³ (a maiden
 about) Mk5⁴² Lu8⁴² (when Jesus came to be)
 Lu24² Hannah (seven y from virginity) Lu
 23⁶ (widow of eighty-four) Lu23⁷ Jesus (par-
 ents went y by y Jerusalem) Lu24¹ (when be-
 ginning was about thirty) Lu3²³ (not as yet
 fifty) Jn8⁵⁷ (Thy y not defaulting) Hb1¹²
 fifteen years of Tiberius' government Lu3¹ heav-
 en locked three y six months Lu4²⁵ many y
 (goods laid up for) Lu21¹⁹ (am I slaving)
 Lu15²⁰ (Felix a judge) Ac24¹⁰ (Paul longing
 to Rome) Ro15²³ three y seeking fruit
 Lu13¹⁸ spirit of infirmity eighteen y Lu
 13¹⁶ temple built in forty and six Jn2²⁰
 man infirm thirty-eight Jn5⁵ forty y (a man
 of more than) Ac4²² (at completion of) VAc
 7³⁰ (in the wilderness) Ac7³⁰ 42 (Saul king
 for) Ac13²¹ (Israel acquainted with God's
 acts) Hb3⁹ (God disgusted with Israel) Hb3¹⁷
 Abraham's seed ill-treated four hundred Ac7⁶
 Eneas eight y on a pallet Ac9³³ God dis-
 tributes land of Canaan four hundred fifty
 Ac13²⁰ Paul (in Ephesus two) Ac19¹⁰ (after
 lapse of more) Ac24¹⁷ (fourteen y before
 this) 2C12² Ga2¹ (after three y came to Jeru-
 salem) Ga1¹⁸ the law came four hundred
 thirty after Ga3¹⁷ no widow listed of less
 than sixty 1Ti5⁹ a (the) thousand y (as one
 day) 2Pt3⁸ (binds Sa-
 tan) Rv20² Ab (not deceiving nations) Rv20³
 (live and reign) Rv20⁴ (dead live not until
 after) Rv20⁵ (whenever finished) Rv20⁷.

en i aut os' IN-SAME

year, a period of time in which the same sea-
 sons, etc., recur as in the previous period.
 an acceptable Rv4¹⁰ Caiaphas chief priest
 that Jn11⁴⁹ 51 1813 gathered a whole Ac11²⁶
 Paul seated one y six months Ac18¹¹ scru-
 tinizing Ga4¹⁰ chief priest (once a y) Hb9⁷
 (y by y) Hb9²⁵ sacrifices y by y Hb10¹
 recollection of sins y by y Hb10³ spending
 a y there Ja4¹³ three y and six months (no
 rain) Ja5¹⁷ messengers made ready for Rv
 9¹⁵.

year ago, year past²,

year (forty). See forty year.

per'u si OTHER-SIDE

year past (adverb)., for a y (Corinthians
 undertake) 2C8¹⁰ (Achaia prepared) 2C9². a
 year ago².

yearn. See desire.

yearning. See desire.

years, day², (to y), great¹.

die'tes' TWO-YEAR
 years (two), boys from t y and below mas-
 sacred Mt2¹⁶, two years old¹.

yea. See yea.

yes verily, to be sure¹.

ech'thes' YESTERDAY

yesterday (adverb)., at the seventh hour Jn4²
 despatched the Egyptian y Ac7²⁸ Jesus
 Christ, y and today Hb13⁸.

de YET

yet Mt2¹³ Mk15²³, now Mt12¹⁸, an adversative
 connective, yet, sometimes very slightly so,
 and used as a resumptive, now. Idiomati-
 cally, but, even, however, why Ro7²⁵. See
 under other keywords, and, but, even, for
 further, howbeit, nevertheless, now, then,
 therefore, etc.

yet. See now the.

yet, already², but¹¹, ever (and)¹, for¹, how-
 beit², no longer¹, not as yet¹, point¹, still¹.

yet more, still².

yet not, neither, no longer¹.

me de'p'o te NO-YET-?-WHICH-BESIDES

yet not at any time (adverb). 2Ti3¹, never¹.

peith arch e'o PERSUADE-ORIGINATE

yield, to God Ac5²⁹ 32 to Paul Ac27²¹ to
 authorities Tit3¹, hearken unto¹, obey²,
 -magistrate¹.

yield. See persuade.

yield, dol, give², pay², present¹.

yield up, let¹.

zeug'os YOKE

yoke of oxen Lu14¹⁹, pair of doves Lu24⁴.

zug os' YOKE

yoke, a crossbar, fitted over the necks of draft
 animals, to which the load is attached. It
 is also used for the Hebrew word for bal-
 ances Lv19³⁶ Jb31⁶, hence, pair of balances
 Rv6⁵, Jesus' PMt11²⁹ 30 on the neck of the
 disciples PMt15¹⁰ of slavery Rv5¹ slaves
 under r1Ti6¹.

su zeug'nu mi TOGETHER-YOKE

yoke together. God y t male and female Rm
 19⁶ Mk10⁹, join together².

yoked (be diversely). See diversely yoked (be).
 yoked together (unequally), diversely yoked
 (be)¹.

sun'zug os TOGETHER-YOKE-

yokefellow. Paul's genuine PMt4⁹.

yonder, there².

[h]um eis' YE

you, the plural of the pronoun of the second
 person. When necessary the sign of the plu-
 ral (Σ) is put before it to distinguish it from
 the singular, who intimates to y Mt3⁷ I am
 saying to Mt3⁹ 518 baptizing y Mt3¹¹ 11 mak-
 ing y fishers Mt4¹⁰ saying wicked things
 against y Mt5¹¹ vast are y wages Mt5¹²
 the prophets before y Mt5¹² y are (salt of
 the earth) Mt5¹³ (light of the world) Mt5¹⁴
 thus let shine y light Mt5¹⁶ y ideal acts
 Mt5¹⁶ y shall be perfect Mt5⁴⁸ thus then
 you be praying Mt6⁹ are not y of more
 consequence Mt6²⁶ etc. See under other key-
 words, ye³⁰⁴, you¹¹⁸⁰, your³⁵⁶, etc.

su, se YOU

you, (syon to distinguish from the plural) the
 pronoun of the second person singular. Mir-
 iam y wife Mt1²⁰ Jesus (Thou art coming

to me (John) Mt3¹⁴ (on their hands lifting Thee) Mt4⁶ (messenger before Thy face) Mk1² (aware who y are) Mk1²⁴ (I am coming to y) Rv2⁵ now whenever y may be praying Mt6⁶ hearkened to is y petition Lu1¹³ who are y Jn1¹⁰ that y will be escaping Ro2³ leading y to repentance Ro2⁴ near y is the declaration Ro10⁸ sufficient for y is my grace 2C12⁹ etc.

Note: None of these have the sign of s or z before them.

ne'on YOUNG

young in years Co3¹⁰ Lt2⁴, fresh, opposed to old. f wine into old skins PM19¹⁷ Mk2²² 2A²² Lu5³⁷ 37 38 39 f kneading P1C5⁷ f covenant rHb12²⁴, new12, young1.

young, squab¹, younger³.

nean i'as YOUNG-MAN

young man, called Saul Ac7⁵⁸ named Euty-chus Ac20⁹ Paul's nephew Ac23¹⁷.

young man, youth¹⁰.

ne o'ter on YOUNGER

younger, from the comparative. of two sons PLu15¹² 13 the greater to become as Lu22²⁶ when Peter was Jn21¹⁸ y men (enshroud Ananias) Ac5⁶ (entreat as brethren) 1Ti5¹ (entreat to be sane) Tit2⁶ (to be subject) 1Pt 5⁵ y women as sisters (entreat) 1Ti5² y widows (refuse) 1Ti5¹¹ (to be marrying) 1Ti5¹¹, young³, younger⁸.

younger, inferior¹.

son TOUR

your (syour to distinguish it from the plural 1C8¹¹) thy, thine, belonging to the second person. beam in y eye Mt7³ Jesus (proph- esy in y name) Mt7²² 22 22 (sign of T pres- ence) Mt24³ (y disciples not fasting) Mk2¹⁸ Lu5³³ (y nation) Jn18³⁵ sow ideal seed in y field Mt13²⁷ what is y (pick up) Mt20¹⁴ (you have) Mt25²⁵ (taking away) Lu6³⁰ go to those who are y Mk5¹⁹ all mine is y Lu15³¹ God (not My will but Thine) Lu22⁴² (Mine all are T and T mine) Jn17¹⁰ 10 (Thy word is truth) Jn17¹⁷ because of y speaking Jn4¹² belonged to y (Ananias and Sapphira) Ac5⁴ y providence (Felix) Ac24³ at y giving thanks 1C14¹⁶ apart from y opinion Phn1⁴, thine⁵, thy²⁰.

ō (last letter of alphabet)

z, the last letter of the English alphabet, as omega is of the Greek. Christ is MRv18 21⁶ 22¹³.

Zakchai'os (Hebrew) CLEAR
Zaccheus, a tribute collector Lu19² 3 8.

Sadok' (Hebrew) JUST
Zadok, in Christ's lineage Mt14¹⁴.

Zava' (Hebrew) RADIATE
Zarah, a name in the genealogy of Christ Gn 38³⁰ Mt13¹.

zēl'os BOILING

zeal, jealousy, the z of Thy house Jn2¹⁷ Jews have a z of God Ro10² Corinthian's z (for Paul's sake) 2C7⁷ (produced in) 2C7¹¹ (pro- vokes the majority) 2C9² Paul, in relation to Ph3⁶

[h]um c'ter on TOUR-MORE

yours, of yours, an emphatic form. is the kingdom Lu6²⁰ giving you y Lu16¹² As the season for y Jn7⁶ keeping y (words) also Jn15²⁰

of yours: this law Jn8¹⁷ this salvation Ac27³⁴ this mercy Ro11³¹ boast 1C15³¹ As genuineness of this love 2C8⁸ that flesh Ga 6¹³, your⁷, yours², that which is your own¹.

se aut ou' OF-YOU-SAME

yourself, thyself Jn14²² 17⁵, the reflexive pronoun of the second person. Jesus (cast y down) Mt46⁴ Lu4⁹ (save y) Mt27⁴⁰ Mk15³⁰ Lu23³⁵ 39 (Physician cure y) Lu4²³ (manifest) Jn7⁴ (testifying concerning) Jn8¹³ (whom are you making) Jn8⁵³ (making y God) Jn10³³ show y to the priest Mt8⁴ Mk14¹⁴ Lu5¹⁴ loving your associate as Mt19¹⁹ 22³⁹ Mk12³¹ Lu10²⁷ Ro13⁹ Ga5¹⁴ Ja2⁸ saying concerning y (John) Jn12²⁴ from y are you saying this (Pilate) Jn18³⁴ you (Peter) girded y Jn21¹⁸ spread your pallet by Ac9³⁴ commit nothing evil to Ac 16²⁸ Paul (speak concerning) Ac26¹ (owing me even y) Phn1⁹ condemning Ro21 hoard- ing for Ro25 confidence in Ro2¹⁹ not teach- ing Ro2²¹ have faith for Ro14²² noting Ga 6¹ Timothy (exercise y in devoutness) 1Ti4⁷ (attend to) 1Ti4¹⁶ (will save) 1Ti4¹⁶ (keep y pure) 1Ti5²² (present y to God) 2Ti2¹⁵ (lead Mark back with) 2Ti4¹¹ tendering y a model Tit2⁷, thee¹, thine own self², thou thyself¹, thy¹, thyself³⁵.

yourselves, one another¹.

ne a n i'sk os YOUTH

youth, a young person. Jesus (y speaking with) Mt19²⁰ 22 (y following with) Mk14³¹ 51A (Y be roused) Lu7¹⁴ sitting at right of tomb Mk16⁷ visions shall be seeing Ac2¹⁷ found Sapphira dead Ac5¹⁰ Paul's nephew Ac23¹⁸ 22 John writing to 1Jn2¹³ 14, young man¹⁰.

ne o't'is YOUTH

youth, the state of being young or fresh. these I maintain from my Mk10²⁰ Lu8²¹ Paul's life from his Ac26⁴ let no one be despising Timothy's 1Ti4¹² (s' Mt19²⁰).

ne o'ter ik on' YOUNGERIC

youthful, desires flee 2Ti2²².

Z

jealousy: filled with (Sadducees) Ac5¹⁷ (the Jews) Ac13⁴⁵ strife and j (saints not walk- ing in) Ro13¹⁵ (where there is) 1C3³ j of God (Paul jealous with) 2C11² lest somehow there be 2C12²⁰ work of the flesh Ga5²⁰ fiery (waiting for) Hb10²⁷ bitter j Ja3¹⁴ 16, emulation¹, envy¹, envying⁵, fervent mind¹, indignation², zeal⁶.

zealot. See zealous.

zēl'ōt'ēs BOILER

zealous, zealot, inherently z (Jews, for the law) Ac2¹⁹ (Paul, for God) Ac22³ (Paul for the traditions) Gal1⁴ a people z of ideal acts Tit2¹⁴ z of good 1Pt3¹³ zealot: Simon called Lu6¹⁵ Ac13⁵ saints are z for spiritual en- dowments 1C14¹², zealous⁵, Zelotes².

zealous. *zei'ton'* BOILINGzealous. Laodicea not *vRv315bs* 13 18. hot³.

zealous. See zeal.

zei' l o'd BOIL

zealous (be) or jealous, enthuse. be *z* (for the greater graces) 1C12³¹ (for spiritual endowments) 1C14¹ (to be prophesying) 1C14³⁹ jealous: patriarchs *j* of Joseph Ac7⁹ Jews (at Thessalonica) Ac17⁵ (over the Galatians) Ga 417 17 love is not 1C13⁴ Paul, over Corinthians 2C11² in the ideal Ga418 you are *j* Ja4² (*psRv310*). affect¹, covet², desire², effect², envy², jealous¹, zealous¹.

zei' l eu'd BOILzealous (be). Laodicea to be *Rv318Ab*.

Zebedai'os (Hebrew) MY-ENDUEMENT
 Zebede, the father of James and John. James and John (of Z) Mt4²¹ 10² 2637 Mk11⁹ 317 10³⁵ Lu5¹⁰ Jn21² (in the ship with Z) Mt4²¹ (leaving their father Z) Mk1²⁰ mother of the sons of Mt20²⁰ 2756.

Zaboulon' (Hebrew) RESIDENCE
 Zebulun, one of the twelve tribes of Israel Gn 30²⁰. land of Mt4¹³ 15. tribe of *vRv78*.

Zachari'as (Hebrew) REMEMBER-Jehovah
 Zechariah, the father of John the baptist Lu1⁵

12 13 18 21 40 59 67 31 the son of Berechiah Mt 23³⁵ Lu11⁵¹.Zelotes, zealot².*Zenas'* ZENASZenas, a lawyer's name Tit3¹³.*Zoroba'bel* (Hebrew)

WINNOWER-in-Babylon

Zerubbabel, an ancestor of Christ Ea2³ 1Ch3¹⁹ Mt11² 13 Lu3²⁷.*Di s* ZEUS

Zeus, the chief of the younger race of the Olympian gods. The form Zeus does not occur in the scriptures. Barnabas called Ac 14¹² priest of the Ac14¹³.

Di o pet es' ZEUS-FALLEN

Zeus (which falls from). temple of that Ac 19³⁵, which fell down from Jupiter¹.

Si on' (Hebrew) ARID

Zion. We spell this with a Z because it is the Greek word which represents the Hebrew Zion in the Septuagint. Sion is a name for Hermon Dt4¹³, which is spelled differently in Greek, daughter of 1Mt21⁵ Jn12¹⁵ laying in Z (Stumbling Stone) *ARo933* (capstone) *APt26* arriving out of Z the Rescuer *ARo 1126* you have come to Mount Z *AHb1222* Lambkin standing on *vRv141*.

SKELETON INDEX OF SUBJECTS

THE LIVING WORD, in its literary form, is like all other living creatures, hence a visible representation of its structure may greatly aid its apprehension and help the memory in locating its main subjects. Therefore we present a skeleton index of its principal divisions in condensed form. Even a slight study of these will give the student a grasp of the contents of each book which will enable him to handle it intelligently and locate its principal realms of thought.

We are indebted to those who have preceded us in this field, and hereby acknowledge our obligations. But we have tested everything and tried to improve wherever possible. In some cases we have made an entirely new skeleton when nothing satisfactory could be found.

These brief outlines are intended to help the student to grasp the thought in each section, so that he may interpret in accord with the context. More detailed structures may be found in our other literature.

THE GREEK SCRIPTURES

For subjects read down the central column.

The order of the passages is down the left side, then up the right.

Lines of equal length read down on both sides.

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